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Philosophy & Religion Ancient Religions & Mythology Sanskrit: “Awakened One” Clan name (Sanskrit): Gautama or (Pali): Gotama Personal name (Sanskrit): Siddhartha or (Pali): Siddhattha Born: c. 6th–4th century bce, Lumbini, near Kapilavastu, Shakya republic, Kosala kingdom [now in Nepal] Buddha (born c. 6th–4th century bce, Lumbini, near Kapilavastu, Shakya republic, Kosala kingdom [now in Nepal])—died, Kusinara, Malla republic, Magadha kingdom [now Kasia, India] was the founder of Buddhism, one of the major religions and philosophical systems of southern and eastern Asia and of the world. Buddha is one of the many epithets of a teacher who lived in northern India sometime between the 6th and the 4th century before the Common Era. His followers, known as Buddhists, propagated the religion that is known today as Buddhism. The title buddha was used by a number of religious groups in ancient India and had a range of meanings, but it came to be associated most strongly with the tradition of Buddhism and to mean an enlightened being, one who has awakened from the sleep of ignorance and achieved freedom from suffering. According to the various traditions of Buddhism, there have been buddhas in the past and there will be buddhas in the future. Some forms of Buddhism hold that there is only one buddha for each historical age; others hold that all beings will eventually become buddhas because they possess the buddha nature (tathagatagarbha). All forms of Buddhism celebrate various events in the life of the Buddha Gautama, including his birth, enlightenment, and passage into nirvana. In some countries the three events are observed on the same day, which is called *Weesak* in Southeast Asia. In other regions the festivals are held on different days and incorporate a variety of rituals and practices. The birth of the Buddha is celebrated in April or May, depending upon the lunar date, in these countries. In Japan, which does not use a lunar calendar, the Buddha's birth is celebrated on April 8. The celebration there has merged with a native Shintō ceremony into the flower festival known as Hanamatsuri. The clan name of the historical figure referred to as the Buddha (whose life is known largely through legend) was Gautama (in Sanskrit) or Gotama (in Pali), and his given name was Siddhartha (Sanskrit: “he who achieves his aim”) or Siddhattha (in Pali). He is frequently called Shakyamuni, “the sage of the Shakya clan.” In Buddhist texts, he is most commonly addressed as Bhagavat (often translated as “Lord”), and he refers to himself as the Tathagata, which can mean either “one who has thus come” or “one who has thus gone.” Information about his life derives largely from Buddhist texts, the earliest of which were not committed to writing until shortly before the beginning of the Common Era, several centuries after his death. The events of his life set forth in these texts cannot be regarded with confidence as historical, although his historical existence is accepted by scholars. He is said to have lived for 80 years, but there is considerable uncertainty concerning the date of his death. Traditional sources on the date of his death or, in the language of the tradition, “passage into nirvana,” range from 2420 bce to 290 bce. Scholarship in the 20th century limited this range considerably, with opinion generally divided between those who placed his death about 480 bce and those who placed it as much as a century later. The Buddha was born in Lumbini (Rummin-dei), near Kapilavastu (Kapilbhistu) on the northern edge of the Ganges River basin, an area on the periphery of the civilization of North India, in what is today southern Nepal. Scholars speculate that during the late Vedic period the peoples of the region were organized into tribal republics, ruled by a council of elders or an elected leader; the grand palaces described in the traditional accounts of the life of the Buddha are not evident among the archaeological remains. It is unclear to what extent these groups at the periphery of the social order of the Ganges basin were incorporated into the caste system, but the Buddha's family is said to have belonged to the warrior (Kshatriya) caste. The central Ganges basin was organized into some 16 city-states, ruled by kings, often at war with each other. The rise of these cities of central India, with their courts and their commerce, brought social, political, and economic changes that are often identified as key factors in the rise of Buddhism and other religious movements of the 6th and 5th centuries bce. Buddhist texts identify a variety of itinerant teachers who attracted groups of disciples. Some of these taught forms of meditation, Yoga, and asceticism and set forth philosophical views, focusing often on the nature of the person and the question of whether human actions (karma) have future effects. Although the Buddha would become one of these teachers, Buddhists view him as quite different from the others. His place within the tradition, therefore, cannot be understood by focusing exclusively on the events of his life and times (even to the extent that they are available). Instead, he must be viewed within the context of Buddhist theories of time and history. According to Buddhist doctrine, the universe is the product of karma, the law of the cause and effect of actions, according to which virtuous actions create pleasure in the future and nonvirtuous actions create pain. The beings of the universe are reborn without beginning in six realms: as gods, demigods, humans, animals, ghosts, and hell beings. The actions of these beings create not only their individual experiences but the domains in which they dwell. The cycle of rebirth, called samsara (literally “wandering”), is regarded as a domain of suffering, and the ultimate goal of Buddhist practice is to escape from that suffering. The means of escape remains unknown until, over the course of millions of lifetimes, a person perfects himself, ultimately gaining the power to discover the path out of samsara and then compassionately revealing that path to the world. A person who has set out on the long journey to discover the path to freedom from suffering, and then to teach it to others, is called a bodhisattva. A person who has discovered that path, followed it to its end, and taught it to the world is called a buddha. Buddhas are not reborn after they die but enter a state beyond suffering called nirvana (literally “passing away”). Because buddhas appear so rarely over the course of time and because only they reveal the path to liberation (moksha) from suffering (dukkha), the appearance of a buddha in the world is considered a momentous event in the history of the universe. The story of a particular buddha begins before his birth and extends beyond his death. It encompasses the millions of lives spent on the bodhisattva path before the achievement of buddhahood and the persistence of the buddha, in the form of both his teachings and his relics, after he has passed into nirvana. The historical Buddha is regarded as neither the first nor the last buddha to appear in the world. According to some traditions he is the 7th buddha; according to another he is the 25th; according to yet another he is the 4th. The next buddha, named Maitreya, will appear after Shakyamuni's teachings and relics have disappeared from the world. The traditional accounts of the events in the life of the Buddha must be considered from this perspective. Accounts of the life of the Buddha appear in many forms. Perhaps the earliest are those found in the collections of sutras (Pali: suttas), discourses traditionally attributed to the Buddha. In the sutras, the Buddha recounts individual events in his life that occurred from the time that he renounced his life as a prince until he achieved enlightenment six years later. Several accounts of his enlightenment also appear in the sutras. One Pali text, the Mahaparinibbana-sutta (“Discourse on the Final Nirvana”), describes the Buddha's last days, his passage into nirvana, his funeral, and the distribution of his relics. Biographical accounts in the early sutras provide little about the Buddha's birth and childhood, although some sutras contain a detailed account of the life of a prehistoric buddha, Vipashyana. Another category of early Buddhist literature, the vinaya (concerned mainly with the rules of monastic discipline), contains accounts of numerous incidents from the Buddha's life but rarely in the form of a continuous narrative. Biographical sections that do occur often conclude with the conversion of one of his early disciples, Shariputra. While the sutras focus on the life of the Buddha (his previous lives, his practice of austerities, his enlightenment, and his passage into nirvana), the vinaya literature tends to emphasize his career as a teacher and the conversion of his early disciples. The sutras and vinaya texts, thus, reflect concerns with both the Buddha's life and his teachings, concerns that often are interdependent; early biographical accounts appear in doctrinal discourses, and points of doctrine and places of pilgrimage are legitimated through their connection to the life of the Buddha. Near the beginning of the Common Era, independent accounts of the life of the Buddha were composed. They do not recount his life from birth to death, often ending with his triumphant return to his native city of Kapilavastu (Pali: Kapilavatthu), which is said to have taken place either one year or six years after his enlightenment. The partial biographies add stories that were to become well-known, such as the child prince's meditation under a rose-apple tree and his four momentous chariot rides outside the city. These accounts typically make frequent reference to events from the previous lives of the Buddha. Indeed, collections of stories of the Buddha's past lives, called Jatakas, form one of the early categories of Buddhist literature. Here, an event reminds the Buddha of an event in a past life. He relates that story in order to illustrate a moral maxim, and, returning to the present, he identifies various members of his audience as the present incarnations of characters in his past-life tale, with himself as the main character. The Jataka stories (one Pali collection contains 547 of them) have remained among the most popular forms of Buddhist literature. They are the source of some 32 stone carvings at the 2nd-century-bce stupas at Bharhut in northeastern Madhya Pradesh state. 15 stone carvings depicting the last life of the Buddha, Indraloka, are considered most important by the Buddhists. The Jataka stories are also well-known beyond India, in Southeast Asia, the story of Prince Vessantara, the story of Prince Nalanda, and the story of Prince Suddhodana (the Buddha's penultimate reincarnation)—who demonstrates his dedication to the virtue of charity by giving away his sacred elephant, his children, and finally his wife—is as well-known as that of his last lifetime. Lives of the Buddha that trace events from his birth to his death appeared in the 2nd century ce. One of the most famous is the Sanskrit poem Buddhacharita (“Acts of the Buddha”) by Ashvaghosa. Texts such as the Mulasarvastivada Vinaya (probably dating from the 4th or 5th century ce) attempt to gather the many stories of the Buddha into a single chronological account. The purpose of these biographies in many cases is less to detail the unique deeds of Shakyamuni's life than to demonstrate the ways in which the events of his life conform to a pattern that all buddhas of the past have followed. According to some, all past buddhas had left the life of the householder after observing the four sights, all had practiced austerities, all had achieved enlightenment at Bodhi Gaya, all had preached in the deer park at Sarnath, and so on. The life of the Buddha was written and rewritten in India and across the Buddhist world, elements added and subtracted as necessary. Sites that became important pilgrimage places but that had not been mentioned in previous accounts would be retrospectively sanctified by the addition of a story about the Buddha's presence there. Regions that Buddhism entered long after his death—such as Sri Lanka, Kashmir, and Burma (now Myanmar)—added narratives of his magical visitations to accounts of his life. No single version of the life of the Buddha would be accepted by all Buddhist traditions. For more than a century, scholars have focused on the life of the Buddha, with the earliest investigations attempting to isolate and identify historical elements amid the many legends. Because of the centuries that had passed between the actual life and the composition of what might be termed a full biography, most scholars abandoned this line of inquiry as unfruitful. Instead they began to study the processes—social, political, institutional, and doctrinal—responsible for the regional differences among the narratives of the Buddha. The various uses made of the life of the Buddha are another topic of interest. In short, the efforts of scholars have shifted from an attempt to derive accurate information about the life of the Buddha to an effort to trace stages in and the motivations for the development of his biography. It is important to reiterate that the motivation to create a single life of the Buddha, beginning with his previous births and ending with his passage into nirvana, occurred rather late in the history of Buddhism. Instead, the biographical tradition of the Buddha developed through the synthesis of a number of earlier and independent fragments. And biographies of the Buddha have continued to be composed over the centuries and around the world. During the modern period, for example, biographies have been written that seek to demythologize the Buddha and to emphasize his role in presaging modern ethical systems, social movements, or scientific discoveries. What follows is an account of the life of the Buddha that is well-known, yet synthetic, bringing together some of the more famous events from various accounts of his life, which often describe and interpret these events differently. In the act of teaching there are two parties (the teacher and the taught) who work together in some program (the subject matter) designed to modify the learners' experience and understanding in some way. It is necessary to begin, therefore, with observations about the learner, the teacher, and the subject matter and then to consider the significance of group life and the school. It will then be possible to consider the factors and theories involved in modifying a person's experience and understanding. They include theories of learning in education, of school and class organization, and of instructional media. A child enters school with little if any attainment in written expression and leaves it capable of learning much from human culture. It was thought originally that such progress was just a matter of learning, memorizing, associating, and practicing. The work of psychologists has revealed, however, that the growth of the pupil's intellectual powers must include a large element of development through different phases, beginning with simple sensorimotor coordination; going on to the beginnings of symbolizing, helped by the growth of language and play; and then on to logical thought, provided the materials are concrete, and finally, in midadolescence, on to the power to examine problems comprehensively, to grasp their formal properties, and to give their form logical explanation. Regarding emotional experience, the child progresses from direct, immediate reactions to more complex, less conscious, and more circumspect responses. The physical growth of the child is so obvious as to need no comment. Any attempt to educate the child intellectually and emotionally and for action must take account of those characteristics. Education must pace development, not follow it and not ignore it. The components in the child's overall educational growth are physical and mental maturation, experience, formal teaching through language, and an urge in the learner to resolve discrepancies, anomalies, and dissonances in experience. What is required of teachers is that they enjoy and be capable of sharing with children work programs designed to modify their experience and understanding. That means making relevant experience available to the student at the right time. The teacher must be mature, have humour with a sense of status, be firm yet unfruffed, and be sympathetic but not overpersonal. With large classes, the teacher becomes a leader of a group, providing stimulating learning situations. The subject matter taught also has a marked influence on the total teaching situation. It may be conveniently divided into the broad headings of languages, humanities, sciences, mathematics, and arts. Although each group of subjects has something in common with others in terms of the demands it makes on the thinker, each area has also something quite specific in its mode of development. Languages call for verbal learning and production based on oral work, particularly during the early phases. The humanities call for an understanding of cause-effect relations of immediate and remote connections between persons and institutions and between human beings and their environment. The sciences call for induction from experience, though deductive processes are required when the laws of science are formalized into mathematical terms. The humanities and sciences both depend on the ability of the learner to hypothesize. Mathematics calls for the ability to abstract, symbolize, and deduce. An interest in the formal and structural properties of the acts of counting and measuring is fundamental. Arts and literature call for a fairly free opportunity to explore and create. A large part of the teacher's role is as a group leader, and the group life of the school and the classroom must influence the teaching situation. Group life shows itself in the dynamic structure of the class—including its manner of making group decisions, the hierarchy of its members, the existence of cliques and of isolated individuals—and in its morale and overall response to the school and the rest of the staff. Individual pupils also conduct themselves under the influence of the groups to which they belong. Their achievements and attitudes are subject to evaluation by the group, leading to support or ostracism, and they set their standards according to those influences. In many schools, the range of ages in any class is about one year, and the narrow range makes for some uniformity of subject-matter coverage. But in rural one- and two-teacher schools, groups of children may be heterogeneous by age and ability, and the mode of teaching has to cope with a number of smaller subunits moving along at different rates. The teacher's problem is to coordinate the work of those small, dissimilar groups in such a way that all get attention. Creative free activity has to be practiced by one group while another has more formal instruction from the teacher. The effect of “streaming,” or “tracking”—that is, selecting homogeneous groups by both age and intellectual ability—has promoted much inquiry. The practice evokes extreme opinions, ardent support, and vociferous condemnation. The case for uniformity is that putting pupils with their intellectual peers makes teaching more effective and learning more acceptable. The case against it draws attention to its bad effects on the morale of those children in the lower streams. That view supports the heterogeneous class on the grounds that the strongest are not overforced and the weakest gain from sharing with their abler fellows. Experimental evidence on the problem is diverse. The school community is housed in a physical complex, and the conditions of classrooms, assembly places, and play areas and the existence (or nonexistence) of libraries, laboratories, arts-and-crafts rooms, and workshops all play their part in the effectiveness of the teaching-learning situation. Severe restrictions may be caused by the absence of library and laboratory services. The social forces immediately outside the school also have an influence on the teaching situation. They emanate from home, neighborhood, and wider social groupings. Teaching is a compact among several groups, including teachers, students, and parents, in the first place, with youth organizations and civic and sometimes religious groups playing a secondary role. The overall neighbourhood youth subculture also sets standards and attitudes that teachers must take into account in their work. Lifesities & Social Issues Education teaching, the profession of those who give instruction, especially in an elementary school or a secondary school or in a university. Measured in terms of its members, teaching is the world's largest profession. In the 21st century it was estimated that there were about 80 million teachers throughout the world. Though their roles and functions vary from country to country, the variations among teachers are generally greater within a country than they are between countries. Because the nature of the activities that constitute teaching depends more on the age of the persons being taught than on any other one thing, it is useful to recognize three subgroups of teachers: primary-school, or elementary-school, teachers; secondary-school teachers; and university teachers. Elementary-school teachers are by far the most numerous worldwide, making up nearly half of all teachers in some developed countries and three-fourths or more in developing countries. Teachers at the university level are the smallest group.Explore The entire teaching corps, wherever its members may be located, shares most of the criteria of a profession, namely (1) a process of formal training, (2) a body of specialized knowledge, (3) a procedure for certifying, or validating, membership in the profession, and (4) a set of standards of performance—intellectual, practical, and ethical—that is defined and enforced by members of the profession. Teaching young children and even adolescents could hardly have been called a profession anywhere in the world before the 20th century. It was instead an art or a craft in which the relatively young and untrained women and men who held most of the teaching positions “kept school” or “heard lessons” because they had been better-than-average pupils themselves. They had learned the art solely by observing and imitating their own teachers. Only university professors and possibly a few teachers of elite secondary schools would have merited being called members of a profession in the sense that medical doctors, lawyers, and priests were professionals; in some countries even today primary-school teachers may accurately be described as semiprofessionals. The dividing line is imprecise. It is useful, therefore, to consider the following questions. (1) What is the status of the profession? (2) What kinds of work are done? (3) How is the profession organized? adult education classAn adult education class.Teaching enjoys average to high status, depending in part on the amount of study required to prepare for employment. Since this ranges from a relatively brief time to many years, the levels of social and economic status span a wide range. The salaries of elementary- and secondary-school teachers have generally been relatively low, particularly before 1955, at which time they increased sharply in some countries. When salaries are too low to provide what teachers regard as necessities, they add other jobs. Men are more likely to do this than women. In 1965–66, male municipal schoolteachers in the United States derived 84 percent of their total income from their salaries as teachers; 7 percent from summer employment; and 6 percent from “moonlighting,” or working at a second job, during the school year. Working at a second job is much more frequent in countries in which the school day is less than seven hours or the teaching load (for secondary-school teachers) less than about 25 classes a week. In Brazil and other Latin American countries, for example, where the average teaching load of a secondary-school teacher is about 12 classes a week, many teachers take two full-time teaching jobs, and some are forced to go beyond that to earn a living. The salaries of university teachers and others who teach in postsecondary institutions have traditionally been substantially higher than those of secondary-school teachers. This reflects the fact that university professors generally have spent more years in preparation for their work and are more highly selected. But in the 21st century, university salaries have not increased as much as those of other teachers. Though North American university salaries are among the highest of the world, they fall below the average incomes of medical doctors, dentists, lawyers, and engineers. Salaries in higher education in Russia are higher, in relation to other comparable occupations, than in the United States. A teacher in a Russian pedagogical institute (which trains schoolteachers), for example, is paid slightly more than an engineer who has completed a university course. Philosophy & Religion Religious Beliefs St. AthanasiusOld Bulgarian icon of St. Athanasius of Alexandria. The lingering disagreements about which Christological model was to be considered normative burst into the open in the early 4th century in what became known as the Arian controversy, possibly the most-intense and most-consequential theological dispute in early Christianity. The two protagonists, Arius (c. 250–336) and Athanasius (c. 293–373), differed over matters of theology but were quite similar in temperament and personality—learned, self-confident, and unyielding. Both were from Alexandria, Arius a distinguished churchman and scholar and Athanasius a brilliant theologian. Arius's Christology was a mixture of adoptionism and logos theology. His basic notion was that the Son came into being through the will of the Father; the Son, therefore, had a beginning. Although the Son was before all eternity, he was not eternal, and Father and Son were not of the same essence. In Jesus, who suffered pain and wept, the logos became human. One strength of Arius's position was that it appeared to safeguard a strict monotheism while offering an interpretation of the language of the New Testament—notably, the word Son—that conformed to general usage and meaning. The weakness of his view was that, precisely because Jesus was capable of suffering as a human, it was difficult to understand how he could be fully divine and thus effect the redemption of humankind. According to Athanasius, God had to become human so that humans could become divine. Thus, at the heart of Athanasius's Christology was a religious rather than a speculative concern. That led him to conclude that the divine nature in Jesus was identical to that of the Father and that Father and Son have the same substance. He insisted on the need for the Nicene homoiousios to express the Son's unity with the Father. The controversy did more than severely agitate and bitterly divide the Christian community; it also weakened the political stability of the Roman Empire. Eager for a resolution, Emperor Constantine convened and presided over the Council of Nicea, which formulated the Nicene Creed (325), affirming the Athanasian position. Constantine, according to his biographer Eusebius of Caesarea, had sought to achieve a rapprochement between the two sides by suggesting the use of the word homoiousios, which was accepted by all in attendance with the exception of Arius and two Libyan bishops. The Western bishops, who like most of the bishops in attendance had not given much thought to the issue, were not troubled by Constantine's term, which they understood as equivalent to the Latin word substantia, which Tertullian had used to describe the two substances of Jesus. The Nicene Creed states that Jesus is Pop Quiz: 19 Things to Know About Christianity eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. The council rejected the opinion of those who argued, as Eusebius put it in a famous letter, that once he was not, or he was not before his generation, or he came to be out of nothing, ...he, the Son of God, is of a different hypostasis or ousia [Greek: “essence”], or that he is a creature, or changeable or mutable. The decision in favor of the Athanasian view at Niceaea did not immediately end the controversy. For more than a century the church wavered; the Council of Ariminum (359) all but reversed Niceaea, and the emperor in Constantinople turned the Athanasian majority into a minority. Constantine himself leaned toward Arianism later in his reign, and his eventual successor, his son Constantius, was openly Arian. Several theologians continued the controversy, and a number of views vied for acceptance, including monophysitism, which held that Jesus had only a divine nature and that he had passed through his mother, Mary, “as water passes through a tube.” In the words of Gregory of Nazianzus, One question of particular importance throughout the controversy was whether Jesus had actually suffered. Answering the question affirmatively seemed to suggest that God himself had suffered; answering it negatively seemed to undermine Jesus' full humanity—and thereby his ability to redeem humankind. Apollinarius the Syrian (c. 310–c. 390)—bishop of Laodicea, Syria, and a student of Athanasius—adopted the position of “the divine nature perfecting the human nature.” One of the most important of the two positions was the Arian position, which held that the Father, according to the Greek word genitos, “begotten,” had created the Son out of himself. Arius, a presbyter in Alexandria, asserted that he possessed two natures: “one nature,” he actually meant a juxtaposition in which the human nature is progressively attuned to the divine; God had not really become human but had united with a human. “Christ was one,” he said, “but as if with two eyes separated into the human and the divine nature.” Late in the 4th century, the Church Father Gregory of Nazianzus (c. 330–c. 389) and his brother Gregory of Nyssa (c. 335–c. 394), a theologian and mystic, affirmed the Nicenean decision. Meanwhile, Emperor Theodosius (347–395) convened the Council of Constantinople (381), also known as the Second Ecumenical Council, which reaffirmed the Nicene Creed and once again condemned the Arians. Notwithstanding those efforts, much of Christendom during that period was Arian, including the Vandals in North Africa, the Visigoths in Spain, and the Lombards in Italy. Although much has been written about the subject, the reasons for the eventual decline of Arianism remain elusive. Undoubtedly, however, they include the fact that the Arians were never a united front and the fact that the Athanasians, using Greek philosophy, devised cogent rational arguments to support their position. A compromise position formulated following the Council of Ephesus in 431 stated that Jesus is “our Lord” who was perfect God and perfect man, of the same substance with the Father according to his divinity and of the same substance with us according to his humanity. For a unity of two natures took place. But that concord did not survive. In 449 the third of the councils of Ephesus favored monophysitism, thus reaffirming that Jesus had only one nature. At that point Pope Leo I, who called the gathering a “Robber Synod,” intervened with an epistle known as Leo's Tome, which argued against the notions that Jesus had only one nature and that his two natures did not fuse into one person. In 451 the Council of Chalcedon adopted Leo's position, thereby resolving the Christological controversy. The council concluded that Jesus was both God and man, with two natures, divine and human, united in one person. The council's declaration, which was accepted by all in attendance with the exception of the Monophysites, was as follows: We apprehend this one and only Christ, Son, Lord, only-begotten—in two natures; without confusing the two natures, without transmuting one nature into the other; without dividing them into two separate categories; without contrasting them according to area or function. The union does not nullify the distinctiveness of each nature. Instead, the properties of each nature are conserved and both natures concur in one person. The Councils of Niceaea and Chalcedon were milestones in the history of Christology. Neither, it must be noted again, was universally accepted. The key terms at the center of those turbulent controversies were homoiousios (“of the same substance” or “of the same essence”) and homoiousios (“of like essence”). The virtual identity of those terms prompted Thomas Carlyle, the British historian and essayist, to remark that Christendom was beset by a controversy over a diphthong. Those great debates must not be seen as involving only theologians and churchmen. Far from it. The common people were very much caught up in the arguments of the theologians, even demonstrating in the streets with banners and chants in support of one side or the other. The Arians, moreover, engaged the public in a relentless fight against the main supporters of the Nicenean decision. One supporter, Eustathius of Antioch, was publicly accused of adultery by a woman carrying an infant she claimed was his. Eustathius was condemned as an adulterer, as well as a heretic and a tyrant, in 330. Philosophy & Religion Religious Personages & Scholars Jesus (born c. 6–4 bce, Bethlehem—died c. 30 ce, Jerusalem) was a religious leader revered in Christianity, one of the world's major religions. He is regarded by most Christians as the Incarnation of God. The history of Christian reflection on the teachings and nature of Jesus is examined in the article Christology. Ancient Jews usually had only one name, and, when greater specificity was needed, it was customary to add the father's name or the place of origin. Thus, in his lifetime Jesus was called Jesus son of Joseph (Luke 4:22; John 1:45; 6:42), Jesus of Nazareth (Acts 10:38), or Jesus the Nazarene (Mark 1:24; Luke 24:19). After his death he came to be called Jesus Christ. Christ was not originally a name but a title derived from the Greek word christos, which translates the Hebrew term mashiach (Messiah), meaning “the anointed one.” This title indicates that Jesus' followers believed him to be the anointed son of King David, whom some Jews expected to restore the fortunes of Israel. Passages such as Acts of the Apostles 2:36 show that some early Christian writers knew that the Christ was properly a title, but in many passages of the New Testament, including those in the letters of the Apostle Paul, the name and title are combined and used together as Jesus' name: Jesus Christ or Christ Jesus (Romans 1:1; 3:24). Paul sometimes simply used Christ as Jesus' name (e.g., Romans 5:6). Although born in Bethlehem, according to Matthew and Luke, Jesus was a Galilean from Nazareth, a village near Sepphoris, one of the two major cities of Galilee (Tiberias was the other). He was born to Joseph and Mary sometime between 6 bce and shortly before the death of Herod the Great (Matthew 2; Luke 1:5) in 4 bce. According to Matthew and Luke, however, Joseph was only legally his father. They report that Mary was a virgin when Jesus was conceived and that she “was found to be with child from the Holy Spirit” (Matthew 1:18; cf. Luke 1:35). Joseph is said to have been a carpenter (Matthew 13:55)—that is, a craftsman who worked with his hands—and, according to Mark 6:3, Jesus also became a carpenter. Luke (24:1–52) states that Jesus as a youth was precociously learned, but there is no other evidence of his childhood or early life. As a young adult, he went to be baptized by the prophet John the Baptist and shortly thereafter became an itinerant preacher and healer (Mark 1:2–28). In his mid-30s Jesus had a short public career, lasting perhaps less than one year, during which he attracted considerable attention. Sometime between 29 and 33 ce—possibly 30 ce—he went to observe Passover in Jerusalem, where his entrance, according to the Gospels, was triumphant and infused with eschatological significance. While there he was arrested, tried, and executed. His disciples became convinced that he rose from the dead and appeared to them. They converted others to believe in him, which eventually led to a new religion, Christianity. Lifesities & Social Issues Education Biographies The function of teachers is to help students learn by imparting knowledge to them and by setting up a situation in which students can and will learn effectively. But teachers fill a complex set of roles, which vary from one society to another and from one educational level to another. Some of these roles are performed in the school, some in the community. Roles in the school or university Mediator of learning Disciplinarian or controller of student behaviour Parent substitute pedagogy: Teaching methods Confidant to students Judge of achievement Organizer of curriculum Bureaucrat Scholar and research specialist Member of teachers' organization Roles in the community Public servant Surrogate of middle-class morality Expert in some area of knowledge or skills Community leader Agent of social change In those areas in which teaching has not yet become a profession, the teacher may fill fewer of these roles. The primary-school teacher in an agricultural society, for example, will fill only the first five of the school roles and the first and possibly the second of the community roles. Some of the roles conflict; that is, the performance of one, that of disciplinarian, for example, tends to conflict with another, such as that of confidant to students, or the role of independent and creative scholar will tend to conflict with that of the bureaucrat. In the community the role of surrogate of middle-class morality tends to conflict with the role of agent of social change. In the presence of these role conflicts, the teacher must learn to balance, to know when and how vigorously to act in a particular role, and when to shift to another in a flexible way. The family, the government, the church or religious authority, and the economic or business-industrial authority all have an interest in the development of children and youth, and all play a part, therefore, in setting up and controlling formal and many informal means of education. In many societies, they employ teachers to do the work of education, and they work out with the teacher an understanding of what the teacher is expected to do. The more “professional” the teacher is, the more autonomy he or she demands and is given to teach within the concept of understood and mutually accepted goals and methods. Elementary-school teachers must teach the basic skills—reading, writing, and arithmetic. Beyond this, they must teach facts and attitudes favourable to the nation or any other institution supporting the school. Thus, they must teach in a way that is favourable to communism in China, to a mixed capitalist-socialist economy in Britain or the United States, to the French or Brazilian systems in France or Brazil, and so forth. In a society in which schools are directed by churches or religious groups, as in Spain, the teachers must teach the relevant religious beliefs and attitudes. In national and state systems of education, the legislature generally requires that certain subjects be taught so as to “improve” the citizenship or the morality or the health of the students. Many systems, for instance, require secondary schools to teach about the pitfalls of alcohol, drugs, and tobacco. A growing number of nations require teaching in favour of conservation of natural resources and protection of the physical environment against air and water pollution. Before World War II a central course required in the Japanese schools was “moral education.” After the war this was abolished by the American occupation forces on the grounds that it tended to inculcate a kind of authoritarianism and nationalistic ideology. With the ending of the military occupation, however, the Japanese government reintroduced a compulsory course in moral education, which became a source of major controversy between conservatives and progressives within the Japanese educational profession. The French school system also has a compulsory course in “civic morality.” Matters of curriculum and choice of textbooks and materials of instruction are determined in some countries with little or no participation of the individual teacher. Thus, in France, with a highly centralized national educational system, the course of instruction in the elementary schools is fixed by the Ministry of Education. In the United States, where each of the 50 states is its own authority, there is much more curricular variation. Some states require statewide adoption of textbooks, whereas others leave such matters to local decision. Many large-city school systems have a curriculum department to set policy in such matters, and the individual teacher in a city school system or in certain state systems thus has relatively little power to decide what to teach. There is more flexibility at the secondary-school level than in the primary-school level. As for methods of teaching within the classroom, the individual teacher probably has more autonomy in the United States than in most European school systems. The university teacher almost anywhere in the world has substantial autonomy in the choice of textbooks, of content to be covered in a particular course, and of methods of teaching. In general, the only limits on the university teacher are set by the nature of the teaching assignment. If a teacher is one of several who teach a popular course, such as general chemistry or physics or history, which is taken by several hundred students and offered by several different instructors, the teacher may have to use the same textbooks as the other instructors and may have to prepare the students for common examinations. On the other hand, in those courses that a teacher alone gives, he or she has wide freedom to choose the content and methods of instruction. In terms of the professional responsibility of teachers for what they teach, there is a major distinction between the university and the elementary- and secondary-school systems. At the level of higher education, teachers have the power and the responsibility of defining the curriculum—its contents and its methods. This is the essence of academic freedom in higher education. The governing board of the university, whether it be a government or independent university, does not tell teachers what to teach or how to teach. There are nevertheless some external requirements operative on the university teacher. If the instructor is preparing students for examinations not under university control (civil service examinations, state bar and medical examinations, examinations for a certificate as a public accountant, or the like), his or her autonomy is limited by the necessity that the students be well prepared for these external examinations. In contrast to the power of the university governing board, the board of an elementary- or secondary-school system has, but generally delegates to the school administration, the power to determine what is taught. The school administration, consisting of the superintendent, the principal, and curriculum specialists, has effective power over the curriculum and brings the classroom teacher into the process as much or as little as it chooses. With the growth of teachers' unions and organizations, however, it appears that collective action by teachers is tending to increase the effective autonomy of the classroom teacher. Administrative and legislative prescriptions for the school curriculum are generally resisted in principle by the teaching profession; the profession presumes itself better able to decide what to teach and how to teach it. 1 [moncount] the job or profession of a teacher He went into teaching after college. 2 [count] something that is taught : the ideas and beliefs that are taught by a person, religion, etc. — usually plural — often + of the teachings of Confucius the teachings [=lessons] of the Bible always used before a noun : of relating to, or used for teaching someone or something Lifesities & Social Issues Education In the 19th century, systems of public education developed in order to meet the recognized need for universal literacy in an industrializing society. Teaching at this primary level was at first no more than a high-level domestic service, in which the teacher took over some of the child-rearing responsibility of the family. In some parts of the world, a year as a cadet teacher working under a more experienced teacher became the model for teacher training. Frequently courses were added to the secondary school in the largest town of the county or province, for training classroom teachers. Even in the 20th century in many countries, notably in Latin America, the training of teachers was still carried on largely in certain types of secondary schools, called “normal schools,” which take students (mainly girls) at about age 15 or 16 for a two- or three-year course of study. In Europe and North America, the earlier normal schools or teachers colleges have since moved up to the postsecondary level of higher education. In any event, by the turn of the 20th century some rudiments of a teaching profession had begun to evolve. There was the beginning of a program of formal training; the emergence of a body of specialized knowledge called pedagogy; the imposition of an inchoate system of licensing or certification; and the recognition of a few minimal standards of performance to be defined, expanded, and enforced by the corps of teachers. The combined efforts of educational reformers and teachers' organizations were required to fashion the beginnings of a profession. Men and women saw themselves becoming committed to a career in teaching and therefore sought to make this career more personally and socially satisfying. The Chicago Teachers' Federation, founded in 1897, for example, comprised a group of female primary-school teachers who were faced with an experimental pension system that was actuarially unsound and with salaries that were very low. Margaret Haley, a dynamic 36-year-old Irish woman, was their leader, and in the 15 years after she helped found the Teachers' Federation, it brought a successful suit against the public utilities, forcing them to pay more taxes; forced the board of education to use the added tax income to increase teachers' salaries; affiliated with the Chicago Federation of Labor; sued the Chicago Tribune for revising its lease of school-owned land; and engineered the election of Chicago's woman superintendent of schools to the presidency of the National Education Association. Writing in 1915 in his publication, The Daybook, Carl Sandburg referred to her latest victory: Margaret Haley wins again!...For fifteen years, this one little woman has flung her clenched fists into the faces of contractors, school land leaseholders, tax dodgers and their politicians, fixers, go-betweens and stool pigeons....Over the years the Tribune, the News and the ramified gang of manipulators who hate Margaret Haley have not been able to smutch her in the eyes of the decent men and women of this town who do their own thinking. Gradually, throughout the world, classroom teachers won “tenure” of their positions. In the early days they were employed by the governing body of the school system on annual contracts; under such a system, no teacher was assured of a job for the ensuing school year until given formal notice of reappointment for the year. There then developed the practice of automatic renewal of the contract unless the teacher was notified by a certain date (usually three or four months before the beginning of the school year) that his or her services would not be needed. Finally, as school systems—local, state or provincial, and national—became more stabilized and organized, the rule of life tenure or tenure up to the age of retirement was adopted. Generally, under such a system, after two or three years of satisfactory service, a teacher achieves tenure and cannot be removed from a position except for specific reasons of incompetence or moral turpitude, and even then the teacher has the right to a formal hearing on such charges. This history of public school teaching, involving a slow upgrading of teacher education combined with a struggle for professional recognition, has not been experienced by university teachers. Because higher education throughout the world has been limited to a selected few, it has correspondingly required relatively few teachers, and they seem to have emerged within the universities and to have been selected by the university authorities themselves. They frequently have constituted an inner circle or closed clique. There have, however, been a few instances of pressure by students and by civil government for improved professional standards. The South American University Reform of 1918, for instance, was started by students at the University of Córdoba in Argentina and was aimed at improving the professional standards of teachers in Latin American universities. The status or prestige of university professors has been relatively high in most countries, and so no politico-economic organization has been needed to fight for their professional status. Only in the late 20th century was there a strong movement organized and led by university teachers to further upgrade or reform their profession. This movement has been particularly apparent in the United States, where the enormous extension of higher education led to a growing teaching force and a consequent problem of maintaining professional standards. After the 1950s the American Association of University Professors (AAUP) pressed for higher salaries, by publishing various studies of salary levels that singled out universities paying relatively low salaries. At the same time, the AAUP continued an aggressive campaign for academic freedom of the professor, by defining a code of professional ethics for the teacher and a procedure through which an institution must if it proposes to discharge a professor. Professional groups all over the world have organized for collective action to do two quite different things. One objective of a professional organization is to improve the economic status and the working conditions of its members. A second broad objective is to improve the service that the profession performs for society. These two objectives may be viewed separately, and it is not clear, a priori, to what extent they are mutually supportive. Contemporary university teachers in the United States have organized to form societies of teachers in the various school systems and in the various school subjects and in the various school systems. Thus Germany and France with their stratified school systems had as many as five teachers' organizations that operated more or less independently of each other. By the middle of the 20th century, however, such organizations in European countries tended to coalesce into strong national organizations. University teachers have generally organized themselves into associations for the improvement of scholarship and higher education. As a rule they have operated on the assumption that society will support them financially and morally if they do a good job of scholarly research, writing, and teaching. They accept as members scholars who are not actually teaching in higher institutions but are engaged in industrial, artistic, literary, or other work. Every country has its national learned societies, which hold annual meetings, publish journals, and generally work for the improvement of scholarship. There are national organizations of classicists, foreign-language teachers, biologists, physical scientists, sociologists, psychologists, anthropologists, literature students, historians, and so forth. In addition there are interdisciplinary organizations, such as the Tavistock Institute of Human Relations (Britain) and the Social Science Research Council (United States). Selective prestige associations also exist to further the cause of the professions and to honour individual leaders. Some prominent examples are the Académie Française, the Royal Society (Britain), the National Academy of Sciences (United States), the Russian Academy of Sciences, and the Nippon Gakushin (Japan). International associations make the university teaching profession a worldwide force. There are international associations of scholars in chemistry, psychology, sociology, human development, gerontology, and other branches of scholarship. Special attempts were made during the late 20th century to bridge the gap separating the former communist bloc of nations from the European–North American bloc. International meetings were held in Yugoslavia, Bulgaria, and Russia, and scholars from the erstwhile communist countries were encouraged to attend conferences in non-communist countries.