Characteristics and Evaluation of Wayland High Education Thought and Practice

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Abstract. Branch field of educational thought, and also an important part of people's educational thought. In terms of land, the higher education thought should be said is between the two levels, his higher education thought is not scattered, but based on the American higher education deep thinking and long-term practice exploration gradually formed on the basis of the rational understanding of higher education, on the other hand, his higher education thought is not systematic, is not constitute a theory or theory. Still, Waylander's higher education philosophy was very prominent in the United States in the 19th century.

Keywords: College education, Francis Wayland.

1. Introduction

The educational thought of educators can be roughly divided into two levels, one is relatively scattered and not quite systematic educational thinking Think, such as people's preliminary views, ideas, propositions, requirements and suggestions on the overall or certain aspects of education; one is a more systematic and rigorous educational ideas, such as people on the basis of the summary of previous experience, after in-depth exploration, repeated testing, sorting and improvement. Francis Wayland (1796-1865) was a 19th-century American university school teachers, clerics, philosophers, economists, social activists and other famous social figures in a body, in the American religious history, philosophy history, political economy history and higher education history, all have its place. [1, 2] For example, some see Wayland as a prolific writer and thinker. [3] Others also believe that "of all the academic moral philosophers before the Civil War, Willland was the most famous, with the most readers and the most respected." [4] But in these different multiple identities, he left more imprint on posterity as a famous thinker of higher education and reformer.

The formation and development of Wayland's higher education ideas and the development of the 19th century, and the American The social background and the theories of each thinker and each school are inseparable. In him, we can see a combination of various social classes and identities. This complexity reflects the change in social class brought about by the social change and rapid economic development in the United States. Therefore, Wayland's view of religion and political society is the product of the era of his society. His religious and moral views, his pursuit of democracy and progress, as well as his economics of laissez-faire, provided the basis and basis for his educational policy, and directly influenced and restricted his higher education thought and practice.

2. Main Features of Thought and Practice of Higher Education in Wayland

2.1. The close combination of theory and practice

The thought and practice of higher education were the product of American social history at that time, and were influenced by social politics The influence of economic, cultural, religious and educational conditions are also restricted by his own religious beliefs, political positions, economic and philosophical theories. His higher education is the result of his deep thinking and research on American higher education issues during his long-term management and teaching experience at Brown University. It can be said that Waylander is one of the few famous educators in American history who have rich multidisciplinary theories and have a long-term higher education practice.

First, from the perspective of the research problems themselves, Wayland's institute of higher education was all concerned with the major practical problems in American higher education at that time. None of his higher education ideas were abstract theories, but major practical problems of higher education at that time. Waylander was neither an expert in the subject field nor a scholar specializing in higher education theory. Because of this, Murray argued that Willland was "basically not a theorist." [5] His research on higher education is mainly based on the position and perspective of higher education leaders and professors of American higher education from a realistic level. Therefore, his thought of higher education is not based on the description of abstract logical reasoning, but the thinking on some important problems in the practice of running schools. The theme of his education writings is mostly around the major reality of higher education, such as how to serve the university, the development of home construction, how to face a wide range of social class, how to cultivate the needed for national construction of talents, and the university curriculum reform, moral education, university governance and management, and so on. Second, from the process of higher education thought formation, through the theory of higher education thought origin and the main content, can understand the land of higher education thought mainly in his years in education, teaching practice accumulated experience, land of higher education thought from long-term line university management and education teaching practice experience, rather than an armchair. Wayland has been engaged in higher education twice, and his thought of higher education has been considered for a long time. From the logical order of time, during his first teaching of United College, he began to think about the basic problems of higher education and accumulated preliminary experience. After ruling Brown University, in the first ten years or so, he mainly focused on the management of the school, teaching and the improvement of the school infrastructure, and he did not put forward a systematic view of education. It is in this process, he not only accumulated the experience of higher education management and education teaching, also began the thinking of university education, and constantly expand, wild, from a brown university to synchronous how to reform and improve the higher education in the United States, and in the process gradually formed their own higher education ideas. In his first ten years as president of Brown University, he only managed it according to the problems of the university. In 1842, he put forward his view of university education systematically. It was in this long-term practice process that he himself grew from an ordinary university president and professor to a famous educator in modern United States. This shows that his educational thought was put forward on the basis of many years of practice.

2.2. The unremitting pursuit of democracy and freedom

Democracy and freedom are the main line throughout the thought and practice of higher education. Around this Lord Line, it has two main meanings. One is that education, especially higher education, serves the important goal of a democratic American society. At this point, we can simply compare Wayland with Dewey. Although they belong to two different times respectively, they are both famous moral philosophers in American history. Dewey is not a Christian, but he and wei land, expressed high concern for American democracy, wei land expectations is Christian and free America, and Dewey is committed to the pursuit of secular and free America, but two people are convinced that democratic education is crucial to realize the national dream. [6] Therefore, they all emphasize the education of democracy, value the importance of moral choice in personality development, and the potential importance of faith commitment to a sound society. [7] They fear that the pursuit of economic power and profits will produce an economic elite, which will crush the hope of pursuing an equal and democratic society. They expressed doubts about the value of large economic, political, and social organizations. They expressed no trust in mass parties and mass communication, which distort their ability to practice rational decisions, and they particularly oppose American militarism. They saw the potential destruction of liberal democracy in America from capitalism, militarism and mass society, and they saw education as an important tool to realize the dream of American democracy. Although they stand in different philosophical positions and have different beliefs in the supreme God, their view of what kind of education a democratic nation needs is surprisingly similar.

Second, every citizen in the society is equal, and all social citizens have to accept their own needs The right to education. Wayland has devoted his life to expanding opportunities and access to higher education with the hope of providing higher education to the wider social spectrum. His view of reform was a combination of evangelical Christianity, classical economics, and middle-class American democracy. As an educator, the starting point and destination of Wayland to consider education is the educational needs of the broad masses of society. He not only opposes the artificial class differences in society, but also opposes education to strengthen such differences through education. He represented the rising interests of the large American middle class, an idea that is consistent in him.

2.3. Religion is compatible with the secular world

Wayland had a firm and devout religious belief that depended on his family background and his own success Long experience. The greatest pursuit of his life was to be a disseminator of the Christian cause. For such a devout Christian, choosing a university president as his main career is not his life ideal. Wayland himself once mentioned that his goal in life was not to pursue education, but to pursue religion. In his later years, he even said it was a wrong choice for him to drop the ministry as headmaster. This shows the extent of his devotion to religion. The time of the first half of the 19th century was a special era. In the decades before the Civil War, there were two powerful cultural forces that shaped American life, namely, evangelical Protestantism and Republican liberalism. The former emphasizes the individuality of modesty, the law of God, the self-denial of the world, personal defects, etc.; the latter advocates individual struggle, equality, egoism and individual autonomy; Obviously, these two social forces are contradictory, causing many problems to the cultural integration of the United States. In Wayland, we can clearly see that he contains the elements of Christian America and liberal America, he has been trying to reconcile the two disharmonious spirit, in fact, Wayland is one of the most active people who have been trying to reconcile the two forces. On the one hand, Wayland's educational view has a strong religious color. In his view, the law of God has two aspects. One is the law of causality, with apples falling, planets spinning, and heat expanding and contracting. But on the human side, God provides an understanding and a conscience. People can choose whether to follow the moral laws. The following rewards and punishments for the actions of human moral subjects. Knowledge of the laws of nature brings great progress to the well-being of mankind, and the knowledge of moral laws offers the possibility of true happiness. Educators must help their students understand the law of God in two senses. Therefore, Wayland wanted to cultivate students with a strong sense of religion, emphasize obedience, self-discipline, and eventually become a devout Christian. It should be said that this is the ultimate pursuit of his educational work. On the other hand, it is clear that Wayland's attitude towards religion is not extreme, but extreme inclusive. As a staunch defender of liberalism, Wayland has great respect for his personal judgment and choice. As a Protestant and Baptist, he adhered to the basic principles of Lutheranism against oppression and coercion.

3. Major Contribution of Wayland Practice of Higher Education

3.1. Pioneer of American higher education reform in the 19th century

Wayland was one of the many university presidents in the United States before the Civil War, whether from his own qualifications, etc., he does not belong to the most representative. In his contemporaries, he was not the only one known as a higher educator. The reason why Wayland is regarded as the pioneer of American higher education reform in the 19th century is mainly based on the following two reasons.

One is Wayland's higher education ideas. Wayland has deepened the direction of American higher education. Thinking and analysis were not only the first batch of university presidents in the United States who realized the need to reform American higher education, but more importantly, they put forward some higher education ideas with advanced consciousness and bold reform propositions. The

ideal university he pursued was democratic, practical, financially funded and financially feasible. These were the important issues facing the development of American higher education at that time. He put forward the proposition of higher education serving the national economic and social development, facing the broad masses of the society, cultivating practical talents, and reforming the talent training mode, which has a very positive guidance and enlightenment for changing the concept of running a university. For example, Rolke believed that the concept of higher education expounded in Wayland's 1842 works had a great influence on the later American higher education, meaning that Wayland became the pioneer of modern university education reform, namely the so-called "pre-reform reformer". It followed the others. His views were not fully accepted, but his reform proposition is a very important chapter in the history of American higher education. [8] For another example, some analysts say that the democratic education thought and the proposition of offering applied vocational courses expounded in his 1850 report foresee the two major characteristics of the development of American university education after 1865. [9] Other American scholars pointed out that Wilander's educational ideas were " the link between Jefferson and Tikno's educational ideas and Tappan, White (A. D. White) and Rogers (Henry D. Rogers)." The 1960 Brown University official publication even compared Wayland to Jefferson. [10]

3.2. An important pioneer of the American university elective system

In the case of the idea of the elective system in American universities, Waylander is not the first person. As mentioned above, some educators, such as Jefferson and Tiino, have advocated this idea, and they and others have also had a precedent in this field in some universities. This like the famous higher education history scholar Rudolph (Frederick Rudolph) analysis, and is not the only one put forward to the American university education basic content and structure reform of educators, but he proposed the reform is the most comprehensive, most influential, laid his leadership in the national debate about higher education. By enhancing and consolidating the influence of university courses, he adopted the elective method of applied subjects and courses. He was one of the earliest educators in the history of American higher education who advocated and actively tried the reform of elective courses, and played a role in connecting the past and the future.

Historically, although the elective system originated in German universities, the first attempt to implement the elective system was initiated by Jefferson at the University of Virginia. This practice is based on the dissemination of secular and practical scientific knowledge, and represents a new direction of higher education reform in the United States. It is generally believed that the institutionalization of course courses in American universities began with Harvard University. Among them, Jefferson's close friend, ticno, advocated elective reform at Harvard University. Here we make a brief analysis of the development of the university elective system.

3.3. Active advocates of applied courses in American universities

One of the important foundations of Wiland's higher education thought is utilitarianism. Waylander is one of the famous representatives of utilitarian education. The utilitarian thought reflected in its education proposition, reflected in the mission of the university, will advocate university to out of the ivory tower, to serve the economic construction of American society, to face a wide range of the public, through the spread of knowledge and expert service, social responsibility, to meet the social needs as their lofty mission. In line with this, Willland advocates that university courses must meet the needs of the market, and university education is reality-oriented, which can solve various problems encountered by ordinary people in the career field, and meet the actual needs of different professions. Therefore, he attaches great importance to the importance of the practicality and function of higher education, takes "useful" as the pursuit goal of higher education value, advocates the education of scientific knowledge from the perspective of the greatest value, and takes this as the core to establish a new university curriculum system.

In addition to promote the elective system in the university, give students more full course freedom, meet the diversification of students in the future, he also emphasizes the diversification of university

courses, actively advocated in the field of university curriculum introduction and set up science courses and practical courses, improve practical and applied knowledge in the university curriculum. In his opinion, the role of scientific knowledge in the future career is self-evident for cultivating people who directly serve the economy and production. This thought has not only been reflected in his writings in different periods, but also been practiced in practice during his decades of career as a university president. Because of this, some American scholars pointed out that Wayland is one of the earliest educators in the United States who advocated the reform of higher education and provided students with practical and professional knowledge and skills, and also the earliest educator who formed the thought of higher vocational education. Some scholars trace the origin and history of American community colleges, and list Wayland as a pioneer in this field. Rolke took a similar view, arguing that Wayland should be judged by his educational philosophy rather than by the success or failure of his reforms at Brown University. Because under the historical conditions of that time, no one could succeed. And Wayland's mind proved to be prophetive. His democratic advice on vocational training was not only accepted, but also pioneered in the whole field of education. [11]

3.4. Outstanding contributors to American university textbooks

If the above several aspects Wayland contribution to American higher education is mainly conceptual and intangible, so, he wrote the moral philosophy, political economics and knowledge philosophy course of three textbooks on the influence of the younger generation is tangible and concrete, can be described in Numbers, also be regarded as his immortal contribution to the history of American higher education. ③ In most current publications of the history of American philosophy, the history of American philosophy, the history of American economics, and the history of American psychology. But it is worth noting that, even at the time, Wayland himself was not an authority in these disciplines. Some analysts also point out that Waylander is not an original philosopher or economist, but an outstanding accomplished systematizer, also known as an academic middleman. What is unique is that he integrates the ideas of great philosophers and economists, and on this basis, spreads them to students and the public in an easy to understand way. [12] However, some people disagree, such as Wayland's Principles of Moral Philosophy, which draws heavily from the views of British scholars, still contains a lot of original content. On the one hand, he wrote these textbooks because of the needs of his own classroom teaching; on the other hand, more importantly, as a principal and a devout Christian, he assumed the important mission of educating students and carrying out moral communication.

3.5. Active promoters of the American public school movement

Wayland's contribution and influence to American education is not limited to higher education. As a famous public figure in American society in the first half of the 19th century, he actively participated in relevant social activities in various identities while managing a university. For example, he was a member of various academic and social organizations in the United States, including education, charity and religion, all of which sought his advice and advice, his support and help. He has done a lot of effective work in library construction, hospital and prison system reform across the United States. In particular, although Wayland's " main work and greatest interest is in the field of higher education, his position as an educator also lies in his contributions to the field of mass education and secondary education." This is exactly true that for most of his life, Wayland has been committed to actively promoting the democratization process of American primary and secondary education, and promoting the popularization of American primary and secondary education for all young people. This continued from the beginning of his career as college president until his death. This attempt is also the embodiment of his democratic education thought in the field of basic education.

4. Conclusion

Waylander is indeed a giant of American higher education in the 19th century. He has made outstanding contributions to the development of Brown University and modern American higher education, and its historical position is beyond doubt. Twin in his book the history of American higher education, before the American civil war, including grand five famous university President compared a number of common characteristics, points out that they have priest, young, critical moment in the development of their school as the principal, dedicated and love students common characteristics. But with the exception of Willland, others focus more on knowledge than on school management, and on the teaching of their own subjects than on overall educational issues. Therefore, in some ways, they cannot be called educators. Willland is different from them. Although the development of management and psychology in educational science is still in the bud and development process, Willland has made in-depth discussions on the macro field of higher education and the micro aspects of the university. He can be regarded as a handful of university presidents who can be called educators. Although the years have passed for nearly two centuries, the shining brilliance of rationality in Wayland's higher education thought and practice still has a lot of beneficial enlightenment to us.

First, the awareness of higher education in serving national development and individual needs. Throughout the relationship between higher education and social development in the United States, universities have been regarded as an ivory tower and alienated from the society for a long period from the colonial period to the independence of the United States. Even and life in the first half of the 19th century, the American social politics, economic development and change, emerging social class growing, and the development of higher education is still lagging, presents the disconnect between social development and higher education, university education from the actual social life of this essence did not get big change. American universities remain aimed at so-called professionals such as priests, lawyers and doctors. During this period, although some universities began to pay attention to the development of science and technology and the change of social professional division of labor, and made reforms in curriculum and educational content to meet the needs of social development, the step is not Holland's higher education thought and practice is the product of the era of change in the United States. It was in this context that Wayland put forward his own higher education ideas on the basis of practice, and made a bold attempt to reform in Brown University. As a nationalist, he himself has a strong sense of serving the country and nation, and actively calls for higher education to serve the economic and social development of the country, as a liberal, while emphasizing higher education to serve the development of the country, he advocates that higher education meets the needs of individuals and fully meets the needs of individual development of all strata of society.

Second, the spirit of higher education reform and innovation. In the history of modern higher education in the United States, Waylander is often regarded as a radical education reformer, which precisely reflects its uniqueness from one perspective, specifically, its bold and innovative spirit. His strong spirit of reform and innovation is reflected in his higher education concept and reform practice. In terms of the concept of higher education, he undoubtedly stands in the forefront of the development of The Times. As mentioned above, he has a keen vision and critical consciousness, and has put forward some ideas of higher education to lead the trend of the development of The Times. For example, the curriculum and teaching content of higher education should be adjusted and reformed to fully meet the needs of the vast majority of the emerging society, the applicable and vocational courses are offered, the elective system and flexible schooling system, and so on. This was the first move at the time. Of course, it is also because of his good skills at reform and innovation, some of the educational ideas proposed. Although Willland is also extreme and even the wrong place. But from his motivation and purpose of reform, it is obviously to explore the benign development of the university. And this spirit is exactly what we want to affirm.

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