

D. H. Lawrence and Education

Izumi Wicks

The purpose of this paper is to clarify Lawrence's views on education and re-evaluate him as of present. Comparing his assertions with the historical situations and problems of the educational system in England, I will examine the basis of his thought. Specifically, I shall delve into his three essays on education, 'Art and the Individual', 'Education of the People', and 'Fantasia of the Unconscious'. At the same time, I will point out a change that had taken place in his thoughts on school education in the above works, which, I think, is strongly related to the behavior of the characters in his novels. As a result, I hope the philosophical meanings of his educational views will become more apparent.

1. Lawrence's Profile as an Educator

D. H. Lawrence had many profiles. He was a novelist, poet, playwright, essayist, travel writer, painter, and so on. In each field, he was an artist who very strongly felt what society and the humans mind lacked, and fervently proposed his ideas instead. Naturally, education was one of his major concerns, and in fact, he was a schoolteacher at one time. He should be evaluated as an educator. Besides, it is possible to say that his reputation as a thinker on education was fairly steady, considering that he underwent hard times in other aspects.

In the late 1950s, when F. R. Leavis described Lawrence as one of the most important writers of his time, the educational image of Lawrence was accepted. Leavis wrote:

The questions and stresses that preoccupied him have still the most urgent relevance for us today. The way things have developed since his death has had no tendency to make his diagnostic insight the less important to us, or the positive enlivening and enlightenment—education—he brings the less necessary. ⁽¹⁾

This positive evaluation of Lawrence by Leavis was closely related to the enlightening and educational role Lawrence played in society. This helped people to dramatically approve Lawrence's status. As Rick Rylance wrote, "Lawrence's status and prominence in the curricula of the educational system at all levels owes much to the Leavisian values whose inculcation has been so prominent a feature of literary study in Britain". ⁽²⁾

George A. Panichas's essay on Lawrence and E.M. Forster as educators is a typical view that prevailed around 1970. He evaluated both Lawrence and Forster as artists who provide testimony to G.H. Bantock's words, "artists are better guides than the professional educators" ⁽³⁾, and continued thus:

Although no high-sounding titles of treatises on educational topics appear among the works of either writer, both disclose an intense and steadfast concern with the meaning, the needs, and the trends of education in the twentieth century. ⁽⁴⁾

However, Panichas points out their differences clearly, emphasizing that Lawrence's vision is "immediate" because to him the problems of education require instant, total action inasmuch as man has fallen "from spontaneous reality into dead or material reality". ⁽⁵⁾ On the contrary, Forster's vision is "mediate" due to "delicate interweavings of and tensions between actions and mediations". ⁽⁶⁾

There were also studies that were pursued from the standpoint of literature in education, not as a subject to be taught, but as a source of life and ideas. For instance, William Walsh examined the works of several great writers from the early nineteenth century to the

middle of the twentieth; from Coleridge, Wordsworth, Keats, through Hopkins, Twain, James, de la Mare, to Yeats, Lawrence, Eliot, et al. He chose writers who he thought were especially well qualified to offer educational enlightenment. Walsh portrayed Lawrence as “the writer as educator”, connecting Lawrence’s thoughts on education with his literary mind exalted by imagination. He attributed Lawrence’s educational characteristics to his passionate feelings about the wounded nature of man in contemporary society and his constant endeavour to recover the lost element. Walsh wrote:

To realize, to define, to correct – these are the purposes of Lawrence, as they are the goals of the teacher. Lawrence indeed exemplified, perhaps more brilliantly than any other modern writer, the role of the writer as teacher.⁽⁷⁾

Hilary Gatti depicted Lawrence as an excellent school teacher. She also showed why Lawrence was so confident that things were going far from the right way at a time of “educational optimism”.⁽⁸⁾

Moreover, one should not overlook the fact that Lawrence’s thoughts on life involved educational themes. The vitalistic thoughts that were included in his writings and paintings inspired people with the splendor of life, energy, and organism.

In the 1970s and thereafter, however, there have been various reassessments of Lawrence’s works. Vitriolic opinions from feminism damaged to some extent his established image as an educator. Authoritarian ideologies were repeatedly put forward to accentuate Lawrence’s stature in the totalitarian or fascistic atmosphere of the 1920s. Furthermore, in the 1980s, post-colonial criticism became persuasive and a great deal of attention was paid to the analyses of Lawrence in more regional, political, global, anti-colonial, and anti-imperial aspects. It seems that Lawrence’s image as an educator has been obscured recently.

Nevertheless, I think we should now reexamine Lawrence as an

educator and his educational thoughts. The reasons why I think so are, firstly, the situations surrounding school education have obviously changed, even if we look into it only in England. Therefore, Lawrence's thoughts on education should also be reconsidered from a new historical perspective. Secondly, I think that the uniqueness of his views on education is linked with his thoughts on school teachers. It seems to me that this aspect has not yet been considered well enough, although it is deeply connected with the way Lawrence treated many teaching characters and classroom scenes in his novels. We find many teachers in his literary world and they invariably play a prominent part. Tracing the implication of their behaviors gives us an important hint about his ideas on education.

Thus, the purpose of this paper is to clarify Lawrence's views on education and re-evaluate him as of present. Comparing his assertions with the historical situations and problems of the educational system in England, I will examine the basis of his thought, specifically by delving into his three essays on education, 'Art and the Individual', 'Education of the People', and 'Fantasia of the Unconscious'. At the same time, I will point out a change that had taken place in his thoughts on school education in the above works, which, I think, is strongly related to the behavior of the characters in his novels. As a result, I hope the philosophical meanings of his educational views will become more apparent.

2. 'Art and the Individual' and 'Education of the People'

First, I will pick up 'Art and the Individual' and 'Education of the People'. The former is one of his earliest essays, and Lawrence read it before a debating society expounding on socialism at his native Eastwood in 1908. It was soon after he became a school teacher at Croydon. 'Art and the Individual' touches on the aims of education. Although it was not original—using some ideas borrowed from J.F. Herbart's education theory which was popular those days—we can see that Lawrence was regarding

it as the aim of education to raise various kinds of interests for individuals. This idea remained in him throughout his life.

'Education of the People', which explains his inclusive views on education, was first written in 1918 for the *Times Education Supplement* at the recommendation of Donald Carswell, because at that time Lawrence was spiritually, physically, and economically down after his traumatic experiences in Cornwall. Carswell knew the editor of the *TES*. When Lawrence sent four short essays on education to the *TES*, however, the editor, G.S. Freeman, rejected and returned them with the comment, "Very interesting, but too deep, rather matter for a book than for a Supplement".⁽⁹⁾ Two years later, Lawrence rewrote these essays into a more substantial and meaningful essay. However, this rewritten long essay of twelve chapters was not published during his lifetime. Thus, the present essay 'Education of the People', which was published in *Phoenix* posthumously, is based on the manuscript written in 1920. As the manuscripts of the 1918 essays are missing, it is uncertain which part corresponds to which of the final essay of 1920 and by how much. Yet, as Kinkead-Weekes described in Lawrence's biography, "it seems likely that the central argument would be much the same".⁽¹⁰⁾ Furthermore, I think that Lawrence's proposal on the school education system in this essay was certainly made up in 1918. The reason is as follows.

It is important to identify the time of his proposal on the school education system in this essay, because it is deeply related with the history of educational reforms in England. The first essays of 1918 were written in England. On the contrary, the final one of 1920 was completed at Taormina in Italy where he came to stay in March 1920 after leaving England in November 1919. It would be less reasonable to think that the proposal on the English school system was not included in the article which was written in 1918 for the *Times Educational Supplement*. It is almost unthinkable that this topic was inserted later after he left England. Besides, in 1918, a new education act known as the Fisher's Act was issued to lay the foundation for the modern educational system. Therefore,

very probably, when Lawrence wrote the first essays in 1918, he had this education act in mind and proposed his own ideas which include categorizing the stages in the lives of children at seven, twelve, fourteen, sixteen, and so on.

Here I would like to consider the educational background in England of those days and to what extent Lawrence was attached to it. His educational thought is very unique, specially with neuro-physiological description on two plexuses as emotional centers and ganglia. These topics were introduced in 'Education of the People' rewritten in 1920, following another essay 'Psychoanalysis and the Unconscious' which he wrote early that year. The ideas were further enlarged in 'Fantasia of the Unconscious' which was written the following year. Nevertheless, we should not forget that Lawrence was always deeply involved in the educational background of English society and, consequently, his viewpoint on education was primarily based on it although at times he tried to overturn it.

Historically speaking, England's educational system was drastically reformed at that time. Since the middle of the nineteenth century, laws on education were incessantly changed to bring about child welfare. Especially, the Education Act of 1918 is said to have been the basis of modern educational system. In the turmoil of World War I, and hoping to recover from it, this Act introduced a wide range of reforms. For instance, it raised the age of compulsory education up to fourteen, and more than half of local education costs were borne by the state. Also it set forth other affirmative policies for child welfare including free elementary school tuition, banning of child labour, introduction of direct grant schools with state funds for poor youths, etc. ⁽¹¹⁾ I would like to pay attention to the fact that it was in the course of this year that Lawrence began writing 'Education of the People'. In other words, this essay was his response to the changes taking place in the social and educational background in England. His thoughts on education was surely aligned with the times. Besides, later in 'Fantasia of the Unconscious', he brings up school education again. In this essay he asserts that general education should

be suppressed and no child should be sent to a public institution before the age of ten years. By examining why he modified his ideas on school education, it will become apparent how he made up his thoughts more substantial.

Concerning the topic of education in England and Lawrence's proposal for a new school system that appears in the second chapter of 'Education of the People', there has been a tendency among critics to regard it as a secondary theme in this essay. For instance, Judith Ruderman wrote thus:

Education of the People ostensibly concerns itself with the inadequate educational system in England and the means of rectifying that inadequacy.

⁽¹²⁾ (my underline)

She mainly took up the sixth chapter as the central concept of this essay, because in it the idea of the "circuit of dynamic polarity," specially between mother and child, is introduced. And Ruderman says "(the) impetus behind these essays on education is shown to be the mother's miseducation (*sic*) of her children from earliest childhood". ⁽¹³⁾

Nonetheless, as mentioned above, Lawrence's argument on the educational system is extremely significant. It will become more apparent when we find in Lawrence's novels a number of episodes which reflect the problems of the frequently reformed educational system and the surrounding social situations. I would like to clarify it in the next chapter.

3. Lawrence as a Teacher and Many Teachers in His Novels

Based on his firsthand knowledge as a schoolteacher at the Davidson Road School in Croydon, London, Lawrence examined the wretched educational conditions at elementary schools. He states in 'Education of the People':

If ever there is a poor devil on the face of the earth it is the elementary school-teacher. He is invested with a wretched idealist sort of authority over a pack of children, an authority which parents jeer at and despise.

Several scenes in his novels highlight the actual situations of education and teachers. In *The Rainbow*, for instance, Ursula Brangwen, as an assistant teacher, taught children at St Philips School in Blinsley Street. When she started teaching, she “dreamed” how she could make the children love her. She thought that by having a “vivid” and “personal” relationship with the children, she could make them “so happy,” and “they would prefer her to any teacher on the face of the earth” (R 341). ⁽¹⁵⁾ The result was that she almost failed to make them understand her wishes, or even make them follow her instructions. She realizes her disability as a teacher, but what disappoints and depresses her most is the status quo of her colleagues. The teachers at the Blinsley Street School are of the caliber Lawrence wrote about in ‘Education of the People’. They are like automatons. In fact, all the school work is controlled by the principal, Mr Harby. Teachers obey him half apathetically. Mr. Brunt, and even Miss Harby, the principal’s daughter, could be categorized as such wingless birds.

Then, what was the real state of affairs? Concerning teachers in England, I refer to Richard Aldrich, who studied the problems of the English educational system from the nineteenth century to the twentieth. In his book *Education for the Nation* (1996), he describes the quality of schoolteachers as follows:

While teachers in some schools have always been recruited from amongst the ablest graduates, teachers in other schools have been of very low caliber indeed. ⁽¹⁶⁾

Needless to say, the local elementary schoolteachers were mainly from the latter. The financial plight of teachers was pathetic, too. In fact, “their opportunities for advancement in a financial sense, particularly while remaining as classroom teachers, have been poor in the extreme”. ⁽¹⁷⁾

Besides, the reasons for the deteriorating quality of teaching could be attributed to the pupil-teacher system and the poor support teachers received. Aldrich states:

Effective teaching naturally depends not only upon the recruitment and retention of persons of high quality, it also requires high quality initial education and training, induction, and in-service support. Unfortunately, the cost of such provision is considerable and, as the historical record shows, the proper preparation of teachers has frequently been sacrificed to financial expediency. Pupil teachers were employed because they cost less than adult teachers ⁽¹⁸⁾

Eventually, basic education was left in the hands of unreliable and unskilled young assistant teachers or pupil-teachers. Ursula's teaching experience at Brinsley—when she was only a seventeen-year-old inexperienced girl—shows not only her own shortcomings but also the defects of the educational system itself.

Lawrence himself had been a pupil-teacher. In his case, he became a pupil-teacher as the first step on the road to becoming a teacher. John Worthen mentions when and how Lawrence decided to choose teaching. According to him, "Lydia Lawrence (Lawrence's mother)'s brief career as a pupil-teacher had got her nowhere; forty years later her son had a far better chance". ⁽¹⁹⁾ Additionally, while working as a pupil-teacher, Lawrence was able to attend the teachers training centre in Ilkeston. On the contrary, Ursula was almost forced to give up her school job, although later she again got qualified as a teacher by being successful in the Intermediate Arts examination while studying at a college (*R* 439). By setting Ursula in a pitiless condition, Lawrence clearly disclosed the problems of the pupil-teacher system.

4. Reforms of English Education System and Lawrence's Views on It

How did Lawrence cope with the situations surrounding the educational system and its reforms? Since the middle of the nineteenth century,

numerous reforms had been enforced in England. For instance, we find the Act introducing compulsory education for children aged five to thirteen (1870), the tightening up of school attendance laws (1880), the Local Government Act creating county councils and county borough councils (1888), free elementary education (1891), the establishing of a system for secondary education and Local Education Authorities (1902), the providing of meals for undernourished elementary schoolchildren (1906), medical examination of elementary schoolchildren (1907), scholarships for secondary education (1907), raising the compulsory education age to fourteen (1918), the establishing of state grant schools (1918), infant schools (1918), etc., etc. The transitory nature of these educational reforms can be seen in his stories such as 'Lesford's Rabbits' and 'A Lesson on a Tortoise'. In 'Lesford's Rabbits', we learn of the atmosphere at schools where free meals were supplied to undernourished children, and in fact, how some parents were hesitant participants in this new system. In 'A Lesson on a Tortoise', we note how things proceeded when new amendments helped children from poor families and orphanages to attend school. At times these children embarrassed their teacher by their uncommon, carefree behavior. Poverty, stealing, and lack of guilt are common among children in these stories, but what impresses us more strongly are the depressed nature and helplessness of the teachers as they cannot do anything for the children. In these stories we find the actual situations in the schools at a time when reforms were being repeatedly implemented, and how Lawrence felt and behaved under these circumstances.

Lawrence proposed his own concrete plan on education in 'Education of the People'. He brings up "a sensible system of education": begin at the age of seven—at age twelve, make a division—be apprenticed to some trade at fourteen—at sixteen, enter on regular labours as artisans—those who follow the secondary school curriculum should continue studies till the age of sixteen, but they can also be apprenticed for school-teaching or clerking at fourteen—those who enter higher education should be drafted

into colleges at sixteen, with final training at twenty as doctors, lawyers, priests, artists, and so on, and at twenty-two enter the professional world (*RDP* 97-98). Here he mentions the important role of teachers, headmasters, school inspectors, and parents to “decide the next move” for the child. Especially he asserts that “the last decision” should be left to the inspector (*RDP* 98-99).

Broadly speaking, this proposal seems not very different in theory from the system introduced into English education by reforming. However, we should note the age at which a child is to start education: it is at five in the real system, while it is at seven in Lawrence's plan. By delaying the starting age, children will be kept away from being cast into a mold so early in life. This difference is important because Lawrence emphasizes that the aim of the system is “to recognize the true nature in each child, and to give each its natural chance” (*RDP* 99). He continues, “If we want to be free, we cannot be free to do otherwise than follow our own soul, our own true nature, to its fulfillment” (*RDP* 99). It is essential to give each child enough time to grow his/her nature, instead of starting to give him/her some knowledge so early as at five years of age. Here we should also note that, later in ‘Fantasia of the Unconscious’, Lawrence proposes to delay the school age until ten years old (*F* 77).⁽²⁰⁾ Needless to say, the world has been moving in the opposite direction ever since. Nowadays, early education for the young is forced upon as a consequence of stiff competition in almost every country in the world. Modern people should reflect on why Lawrence asserted so strongly in favor of raising the school age or even abandoning elementary education.

As to the role of adults in deciding the next move for the child, didn't Lawrence place too much emphasis on the functions of inspectors? It is disturbing to think that this matter could lead to extreme leadership. In fact, Lawrence often had to endure harsh criticisms for getting too close to totalitarianism or fascism. A school inspector, called HMI (His/Her Majesty's Inspector), was a government official, employed by the Office for Standards in Education. His/her job was to check the standards of

education in schools. According to Aldrich, “between (the) teachers and the graduate HMI who inspected them a great gulf was fixed”.⁽²¹⁾ Therefore, when Lawrence wrote ‘Education of the People’ in 1918, it seems he still had a certain amount of trust in the official educational system. At the same time, however, he proclaimed that State Education had a dual aim—to turn out desirable citizen and the development of individuals (*RDP* 113). He continues that a perfect citizen can be made by suppressing individuality and cultivating public virtues, blaming it as “the invariable tendency of reform, and of social idealism in modern days” (*RDP* 113). Therefore, his views on school education are akin to a double-edged sword that must be handled very carefully.

Additionally, Lawrence’s argument on State Education highlights a real problem in the English educational system. In fact, the managing of schools was lax throughout English history. Aldrich states:

In England, central government neither owned schools nor employed teachers. The ideological shift that took place in many other countries, whereby central or local government assumed the ownership of and the responsibility for the educational system, did not occur in England.⁽²²⁾

This definition holds true for many cases. As the management by the central and local governments was ambiguous, many schools were subject to private and individual control. Recall that, in *The Rainbow*, Mr Harby, the principal, controlled the Blinsley Street School with intimidating power over teachers and children.

In *The Rainbow*, there is another episode related to the transformation of the educational system. Ursula went to the Grammar School in Nottingham at the age of twelve. Grammar schools have been an essential institute for secondary education in England. Especially, the Grammar School Act of 1840 allowed schools to depart from the terms of their founding statutes and to diversify the curriculum by adding such subjects as English literature, mathematics, modern languages, geography and

modern history to their main classical studies. However, for most of British history, males and females were accorded different roles and statuses. This resulted in access to different types of education. A distinctive feature of the schools was that they were either for boys or for girls. Under such gender distinction, it was only in 1868 that endowments were allotted to provide for girls' grammar schools. The Education Act of 1902, which established a system for secondary education, was another landmark in the founding of girls' grammar schools.

Therefore, we can visualize Ursula, —as a descendant of the Brangwen women who “looked out from the heated, blind intercourse of farm-life, to the spoken world beyond” (*R* 10), and who “strained (their) eyes to see what man had done in fighting outwards to knowledge” (*R* 11) — at last stepping out to the outer world of knowledge. It was exciting for Ursula to learn for the first time subjects such as Latin, Greek, French and mathematics. School life made her feel liberated and she was glad that she did not have to be bothered by things which would have happened if she had attended the local school. However, at learning, her quick, intelligent, instinctive quality prevented her from being “thorough”. “If a thing did not come to her intuitively, she could not learn it” (*R* 251). Soon she began to dislike all lessons and felt contempt for all teachers and schoolmistresses. Because of her “fierce, animal arrogance”, she became “detestable” to others. At school, “she existed herself alone” (*R* 251).

This makes us think what is essential when educating children and what is most beneficial for them. In other words, this was missing between Ursula and her teachers in this grammar school. Let me recall here what Lawrence wrote in ‘Education of the People’ concerning the role of educators. He wrote:

The whole business of educators will be to estimate, not the particular faculty of the child for some particular job: not at all; nor even a specific intellectual capacity; the whole business will be to estimate the profound life-quality, the very nature of the child, that which makes him ultimately

what he is, his soul-strength and his soul-wisdom, which cause him to be a natural master of life. (RDP 107-108)

Ursula seems to have found instinctively that her nature was not estimated accurately by the teachers. Consequently she could not help leading an introvert's life while she was at the school.

As shown above, many scenes and characters related to school education in Lawrence's writings reflect the problems that cropped up due to the frequent reforms in the educational system and the actual social circumstances.

It is true that there were also various experimental movements, parallel to the changes taking place in public education. For instance, an independent school called Abbotsholme, which emphasized progressive and self-directed education, was founded in 1889 with the help of Edward Carpenter. By 1914, fifteen such schools were established.⁽²³⁾ Lawrence was reading the works of Carpenter at the time he joined the Eastwood Debating Society where he read his own essay, 'Art and the Individual'. Lawrence's critical evaluation of the educational system cannot be separated from the influences of such an environment. Yet his ideas became more speculative and concentrated concerning the nature of individuals.

5. Withdrawal from Teaching Jobs

In this chapter I will examine how and why Lawrence's characters withdrew from their teaching jobs. I think it is deeply connected with his views on education. There are a number of persons linked with school education both in his novels and in his real life. Nevertheless, his interests in school education do not extend to become a big motif in his later novels. Moreover, it seems that there is a certain common tendency in their behaviors—that is, they often give up, or more often, get rid of their teaching jobs. In *Women in Love*, Birkin, a school inspector, resigns. Together with Birkin, Ursula also quits her teaching job. Miss Inger,

in *The Rainbow*, appears to have quit her teaching job after marriage. Gilbert Noon, in *Mr Noon*, resigns his post as Science Master in Haysfall Technical School and goes to Europe. Aaron Sisson, in *Aaron's Rod*, had served a three-year apprenticeship to become a schoolteacher, but suddenly gave it up and worked as a checkweighman in the pit. These characters do not seem to mind quitting teaching jobs in favor of doing something else more eagerly. Why is it? Are their behaviors common or sheer coincidence? A possible reason may lie in Lawrence's own experience. It is true that Lawrence himself resigned his teaching job at the Davidson Road School in Croydon, mainly because of poor health, after working four years. Although this incident seems to have cast its shadow on the behaviors of the characters, it is not enough to explain their motivation.

I will examine the case of Gilbert Noon in detail. Noon, in Part I of *Mr Noon*, was modeled after George Henry Neville, a friend of Lawrence. Neville was promiscuous before marriage, and was compelled to give up his teaching post. In Part II of this novel, Noon's experience reminds us of Lawrence himself who eloped with Frieda whom he met soon after resigning from his teaching job. Lindeth Vasey, editor of the Cambridge edition of this novel, writes:

Lawrence may have compared the fates of two schoolboy friends at the time: one marriage the enforced result of the aftermath of 'spooning,' and the other a true mating—and when he decided to use Neville's experiences in 1920 the same link recurred to him and was carried into his novel. ⁽²⁴⁾

Vasey's insight suggests that Noon's decision to go to Europe after resigning from school was somewhat incidental. The educational theme seems to disappear in *Mr Noon*. Nonetheless, the story appeals to readers with what happens to this former teacher, who, at the beginning of Part II, is introduced anew as "the incarnation of Mr Now" (the narrator humorously adds that Noon means "now" in German), and that he is at

his zenith now (this suggests why his name is Noon) (*MN* 99).⁽²⁵⁾ Noon decides to resign from the school job. He is determined to “have done with . . . all his present life and circumstance, all in one smack” (*MN* 57). One will remember that Mr Noon, a former teacher, is now trying to somehow manage his life.

A similar situation can be seen concerning Birkin and Ursula in *Women in Love*. Birkin and Ursula go out on an excursion in Chapter XXIII. After a short quarrel, they assure each other of their love. She finds the “Source of the deepest life-force” with his body, and they feel everything is theirs (*WL* 314-15).⁽²⁶⁾ Then Birkin proposes that they should resign from their school jobs—his post as inspector and hers as teacher. Birkin says, “(But) I’m thinking. We’d better get out of our responsibilities as quick as we can” (*WL* 315). Wondering first, but when a “new understanding dawned into her face,” Ursula answers, “Of course”. After this conversation, they make up their minds to wander off together to their own “nowhere” where they can be free and be themselves (*WL* 316). They begin by sending their resignation letters to the Directors of Education. In Birkin’s case, he not only unhesitatingly gives up the school job, but also encourages Ursula to do the same. It may be the result of his individualism which Michael Levenson analyzed ingeniously, connecting it with Birkin’s “inhuman creative mystery”⁽²⁷⁾ Gatti also attributes their abandoning of schoolwork to “a decision made on personal grounds”.⁽²⁸⁾ However, I think that the behavior of these characters in his novels imply Lawrence’s antagonism toward the existing educational system and his intention to abandon it.

By considering it this way, we could deduce that Lawrence used this matter as a motif to renew the characters, or, as a kind of rite of passage. Consequently, the theme of school education gradually fades away in his novels. Instead, it gets involved in another theme—that is, self-education, or how the characters enter into a new world as individuals like Ursula and Noon. In fact, this serious topic is not a monopoly of former teachers. Needless to say, the theme of self-education and self-revelation are also repeated by other characters like Alvina Houghton, Aaron Sisson, and

Connie Chatterley in his later novels, although none of them are teachers, except for Aaron who has experienced a three-year apprenticeship to become a schoolmaster. We could say that self-education for teachers became a hidden keynote in his subsequent novels.

Lawrence regarded the role of educators as specially significant—that is, to decide for children, or “to decide the steps of their young fates” (*RDP* 106). Teaching the teachers is essential in this process. Lawrence wrote:

Let us start at once with a new system of education: a system which will cost us no more, nay, less than the dangerous present system. At least we shall produce capable individuals. Let us first of all have compulsory instruction of all teachers, in the new idea. (*RDP* 112)

Lawrence made his characters abandon their schoolwork pretty often, while demanding significant work from teachers at the same time. This explains why the theme of education is deeply linked with Lawrence's thoughts on schoolteachers.

6. 'Education of the People' and 'Fantasia of the Unconscious'

Finally, I will sum up this paper by comparing 'Education of the People' and 'Fantasia of the Unconscious'. Lawrence's views on education proclaimed in the former developed further into the latter. Both were written in 1920. The analogous ideas seen in both essays are emphatic, while the differences make it clear what he specially regarded as problems.

In 'Education of the People', Lawrence argued that the aim of an educational system should be thus: “Each individual is to be helped wisely, reverently, towards his own natural fulfillment” (*RDP* 99). This argument points out the error in the then prevailing idea about equality in education. Instead, Lawrence asserted, “Every man has his own identity, which he preserves till he falls into imbecility or worse” (*RDP* 101). Further, he wrote:

Each one is starrily single, starrily self-responsible, not to be blurred or confused.

Here then is the new ideal for society: not that all men are equal, but that each man is himself: "one is one and all alone and ever more shall be so."
(RDP 103-4)

He repeats this sentence—"one is one...shall be so"—four times in this essay. This was taken from an old folk song and emphasizes the fact that each one is separate and that every man should fall apart into a fathomless single being. This argument reminds us of the "star equilibrium" between man and woman described in *Women in Love*. It leads us further to a kind of ontological cosmology. He compares the desirable state of human existence to the stars and their fathomless multiplicity. He wrote:

Not a mass of homogeneity, like sunlight. But a fathomless multiplicity, like the stars at night, each one isolate in the darkly-singing space. . . . (But) our being we have in integral separateness, as the stars at night. . . . Each one separate, each one his own peculiar ray. So the universe is made up. (RDP 135)

What is shown here is an educational system best suitable for children. Lawrence says that we will realize that the highest reality for every living creature is in its purity of singleness and its perfect solitary integrity (RDP 138). This means that we must recognize the manifoldness of being as the stars are plural in their starry singularity. We should educate children and ourselves toward this goal.

A similar view is again unfolded in 'Fantasia of the Unconscious'. Here he asserts that a child's nature should be extracted from within each child. As for the essential concept of education, he writes:

Education means leading out the individual nature in each man and woman to its true fullness. You can't do that by stimulating the mind. To pump education into the mind is fatal. That which sublimates from the dynamic

consciousness into the mental consciousness has alone any value. This, in most individuals, is very little indeed. (*F 72-73*) (my underline)

Pay attention to the phrase “leading out”. With this phrase, he defines the meaning of education as “leading out the individual nature”. This thought reflects the original meaning of the word “education”, which is derived from the Latin word *educō*. *Educō* is composed of the root *e* from *ex*, that means “out”, and *duco*, that means “I lead”. Therefore, education could mean extracting something that is already there in pupils. Conversely, putting in something that is not there could be expressed with the word “intrusion”, which originated from the Latin word *intrudo*. *Intrudo* is composed of the root *in*, meaning “in”, and *trudo*, meaning “I thrust”. Therefore, cramming knowledge into the brains of pupils has the possibility of being called intrusion or interruption, but never as education. The obvious question now is whether in education we should bring out something from within the pupils or bestow more information in the pupils. This has been a universal argument for a long time, and we find Lawrence intractably faithful to this basic concept of education. Perhaps it is the reason why he is always capable of persuading others and making them admire him.

The difference between the two essays can be said to be his final opinion of school education. In ‘Education of the People’, Lawrence was still evaluating elementary education as essential in the form of state education. However, in ‘Fantasia of the Unconscious’, he says that elementary education should be stopped at once (*F 77*). He proposes that all schools should be converted either into public workshops or gymnasia. He believes that elementary education should be left in the hands of parents. Besides, he views that “schools of mental culture are free to all individuals over fourteen years of age” (*F 78*). Thus, by casting off the yoke of the existing school system, he tries to cultivate a new sphere for education.

7. Conclusion

His assertion here seems to be that a complete break or abandonment of the old system is the only way for renewal. On top of this argument, he emphasizes physiological, neurological, and psychological aspects as well. Such a view on education is linked with the behavior of teachers who forsook teaching in his novels. The importance of educating teachers has been vindicated in England's history. Unfortunately, Lawrence did not make his characters pursue their teaching jobs to become great educators. However, his views on education are still valid. Reexamining his ideas on education gives us a panoramic view of the problems our schools are now confronted with.

References

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- (3) G. H. Bantock, *Freedom and Authority in Education* (London: Faber and Faber, 1952), 162.
- (4) George A. Panichas, 'E. M. Forster and D. H. Lawrence: Their Views on Education' in G. R. Hibbard ed., *Renaissance and Modern Essays: Presented to Vivian de Sola Pinto in Celebration of His Seventieth Birthday* (London: Routledge & K. Paul, 1966), 199.
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- (8) Hilary Gatti, 'D. H. Lawrence and the Idea of Education' in *English Miscellany* 21. (1970), 209-210.
- (9) James T. Boulton and Andrew Robertson ed., *The Letters of D. H. Lawrence Volume III: October 1916-June 1921* (Cambridge: Cambridge UP, 1984), 316.
- (10) Mark Kinkead-Weekes, *D. H. Lawrence: Triumph to Exile 1912-1922* (Cambridge: Cambridge UP, 1996), 489.
- (11) For information about the reforms of English education, I consulted Richard Aldrich, *Education for the Nation* (New York: Cassell, 1996), Donald Mackinnon and June Statham, *Education in the UK - Facts and Figures*. 3rd edition (Sevenoaks, Kent: Hodder and Stoughton, 1999), Paul Poplawski, *D. H.*

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- (12) Judith Ruderman, *D. H. Lawrence and the Devouring Mother* (Durham: Duke UP, 1984), 28.
 - (13) *Ibid.*, 28.
 - (14) D. H. Lawrence, 'Education of the People' in *Reflections on the Death of a Porcupine and Other Essays*, edited by Michael Herbert (Cambridge: Cambridge UP, 1988). Page numbers from this book and all other Lawrence's works are shown in parentheses with their abbreviations in the text of this paper. This book's abbreviation is *RDP*.
 - (15) D. H. Lawrence, *The Rainbow*, edited by Mark Kinkead-Weekes (Cambridge: Cambridge UP, 1989). This book's abbreviation is *R*.
 - (16) Richard Aldrich, *Education for the Nation* (New York: Cassell, 1996), 72.
 - (17) *Ibid.*, 72.
 - (18) *Ibid.*, 73.
 - (19) John Worthen, *D. H. Lawrence: The Early Years 1885-1912* (Cambridge: Cambridge UP, 1991), 113.
 - (20) D. H. Lawrence, *Fantasia of the Unconscious and Psychoanalysis and the Unconscious* (London: Heinemann, 1971). This book's abbreviation is *F*.
 - (21) Aldrich, 70.
 - (22) *Ibid.*, 91.
 - (23) Jonathan Rose explains about these in detail in *The Edwardian Temperament 1895-1919* (Athens, Ohio and London: Ohio UP, 1986).
 - (24) Lindeth Vasey, 'Introduction' in D. H. Lawrence, *Mr Noon*, edited by Lindeth Vasey (Cambridge: Cambridge UP, 1984), xix-xli.
 - (25) D. H. Lawrence, *Mr Noon*, edited by Lindeth Vasey (Cambridge UP, 1984). This book's abbreviation is *MN*.
 - (26) D. H. Lawrence, *Women in Love*, edited by David Farmer, Lindeth Vasey and John Worthen (Cambridge: Cambridge UP, 1987). This book's abbreviation is *WL*.
 - (27) Levenson writes that "Birkin . . . offers two stark antitheses, one between human existence and the inhuman creative mystery, and the other between collective and individual experience. In each case he endorses the latter term and hence assumes the awkward position . . . of asserting the priority of the individual and calling for the end of humanity altogether." Michael Levenson, *Modernism and the fate of individuality* (Cambridge: Cambridge UP, 1991), 148.
 - (28) Gatti, 214