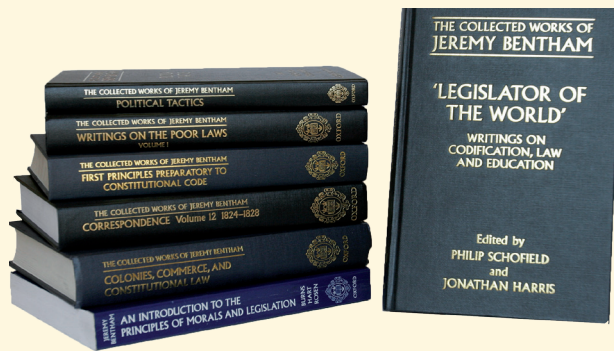


Recommended reading on education

- Jeremy Bentham, *Chrestomathia* (1817), Oxford, 1983.
- J.H. Burns, *Jeremy Bentham and University College*, London, 1962.
- C.W. Everett, *The Education of Jeremy Bentham*, New York, 1931.
- Negley Harte and John North, *The World of UCL, 1828–2004*, 3rd edn., London, 2004.
- J.L. Dobson, 'The Hill Family and Education Change in the early Nineteenth Century', in *Durham Research Review*, 1959–61, vols. 2–3.



The new edition of Bentham's works

A new, authoritative edition of *The Collected Works of Jeremy Bentham* is being produced by the Bentham Project, under the supervision of the Bentham Committee, UCL.

This new edition is based on two main sources: first, texts which Bentham printed or published himself; and second, the collection of 60,000 manuscript folios deposited in the UCL Library. Fifteen volumes of Bentham's works on the principles of legislation, constitutional law, politics, judicial procedure, economics and society, philosophy, and education, and twelve volumes of correspondence have been published so far.

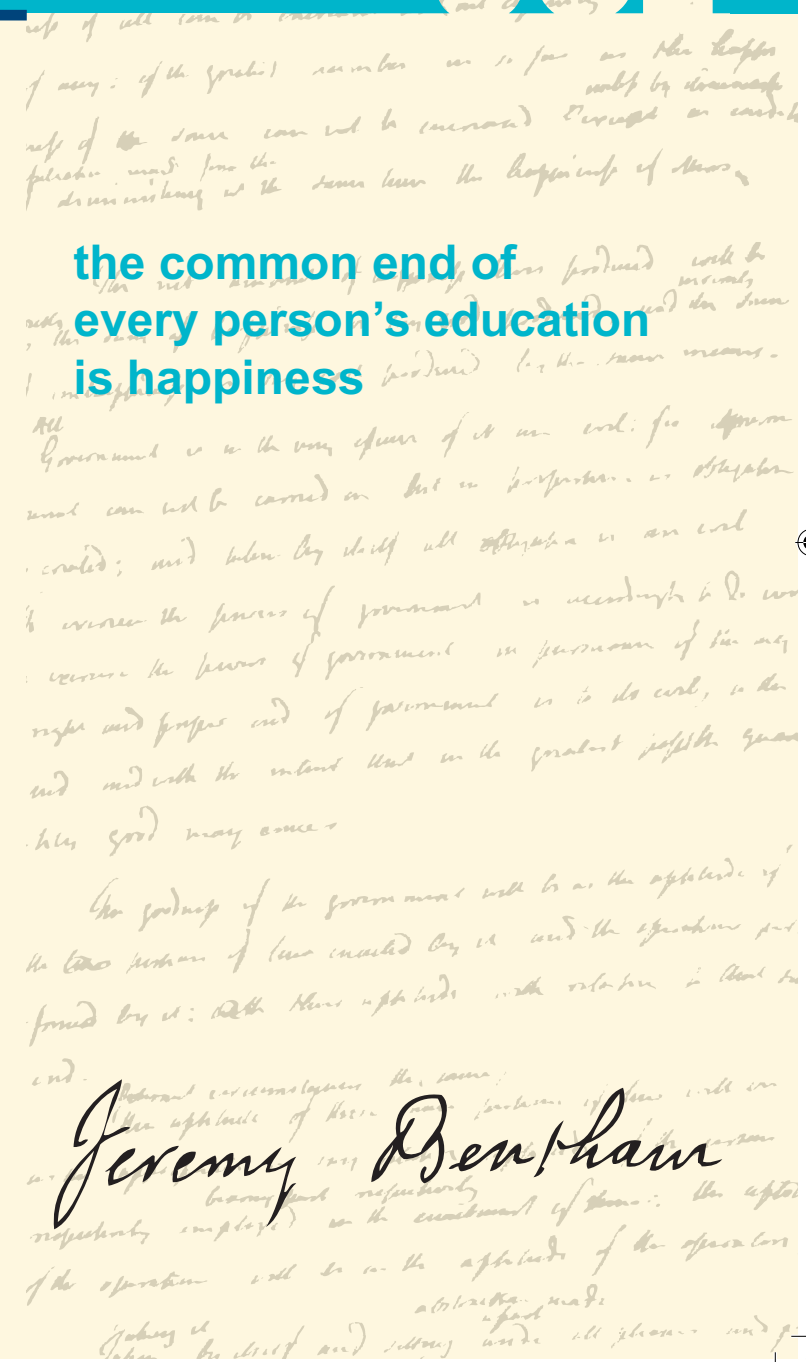
The Bentham Project, the global centre for Bentham studies, attracts a constant stream of academic visitors from countries around the world. It maintains an informative website, which includes a Bentham bibliography and the e-Journal of Bentham Studies. It has produced an online database catalogue of the Bentham Papers at UCL Library (www.benthampapers.ucl.ac.uk), to make the collection accessible to all. It administers the International Society for Utilitarian Studies, which organizes major conferences, colloquia, and seminars, and promotes the internationally-renowned journal *Utilitas*.

The Bentham Project, part of UCL's prestigious Faculty of Laws, is recognized as a British Academy Research Project, and receives financial support from University College London, the Arts and Humanities Research Council, the Economic and Social Research Council and the British Academy.

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EDUCATION

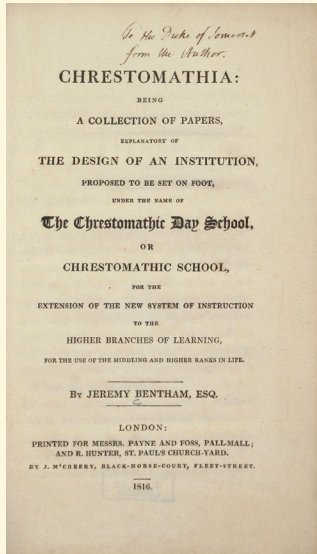
the common end of every person's education is happiness



Jeremy Bentham

'In the choice of subject-matters of instruction, utility – not usage – should be the guide.'
Outline of a Work entitled Pauper Management Improved, 1798

Bentham was educated at Westminster School, Queen's College, Oxford, and Lincoln's Inn, and he realized that the vast majority of the education he had received – theology, Latin, Greek, literature, the common law – was virtually useless. His experience of the English educational system stimulated him, at various points in his life, to propose radical changes to the content of education, to the ways in which it was delivered, and to the persons who should receive it.



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In 1814 Bentham drew up plans for a secondary school originally proposed by two of his radical friends, Francis Place and Edward Wakefield. The school was to be a non-sectarian secondary school for middle-ranking children up to the age of fourteen, with a curriculum dominated by science and technology, subjects of use to pupils who were to seek employment in the industry and commerce of London. The school was to be taught on monitorial lines (whereby the older students taught the younger children what they had previously been taught), with the result that one teacher could teach hundreds of pupils.

The utility of these innovations appealed to Bentham. Although the school was never built, in 1817 Bentham published *Chrestomathia* (a word meaning useful learning) which set out a new curriculum and advocated a polygonal panopticon layout for the school.



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ROBERT SEYMOUR, *KINGS COLLEGE VERSUS LONDON UNIVERSITY OR WHICH IS THE WEIGHTIEST*, 1828

This pen lithograph depicts the rivalry between the secular University of London (now UCL) and the proposed second university for London, King's College, where religion would be an essential part of the curriculum and university life. Among the founders of UCL, on the side of Sense and Science, is Bentham carrying a large number of books (3,544 of which were given to UCL after his death in 1832). Among the founders of King's College, weighed down by Money and Interest, are the Archbishop of Canterbury, and the Bishops of London and Chester.

In 1818 Hazelwood School in Birmingham was established by the Hill family on very similar principles to those advocated by Bentham, and received his full support. Hazelwood School taught subjects intended to be 'useful', used the monitorial system in a modified form, abolished corporal punishment, and required the pupils to participate in the government of the school.

Bentham was a severe critic of the narrow and exclusive education provided in what he called those 'two public nuisances', the universities of Oxford and Cambridge. In 1825 the founders of the University of London (named University College in 1836) proposed a university which would reject compulsory religious conformity and exclude religion from the syllabus, allow entry to social groups excluded from Oxford and Cambridge, and offer a curriculum which would include the liberal arts, sciences, and modern languages.

These aims to promote education for and encourage ambition in those outside the ruling classes led critics to call the university 'cockney' and 'godless', and others to propose the foundation of King's College London where Christianity would play an integral part in the education.

Although Bentham was not one of the founders of UCL, many of them were his friends and followers who were inspired by his ideas, a fact demonstrated by the inclusion of Bentham in contemporary and modern representations of UCL.

Bentham saw education as the key to reform. A chrestomathic education would not only increase social and economic welfare, but would also undermine the superstition and prejudice which constituted a major impediment to political, legal, and religious reform. Education was the key to the achievement of the greatest happiness of the greatest number.

'The proper end of education is no other than the proper end of life.'
Outline of a Work entitled Pauper Management Improved, 1798