PHILOSOPHY OF EDUCATION

Introduction

Education, as a separate field of study in institutions of higher learning, is of relatively recent origin. It claims to be a science, to have a philosophy and to offer practical methods of developing the young. In its American setting, it has developed its own jargon and has endeavored to claim stature among the other sciences of human activity. This attempt, for reasons that will become apparent when one studies the history of American education, often met with ridicule from the "uninitiated," as if the rearing of children was a modern invention reserved exclusively to educational experts. Added to this are the divergent views on education stemming from a deep and uncompromising difference among educators as to the nature of man, his destiny and consequently his education.

In the hands of a certain element, the so-called frontier thinkers of Columbia Teachers College, the field of education for the most part assumed a slant and a philosophy totally at variance with Christian, not to say Catholic doctrine. The failure of this neo-paganism in education is now more evident. With the breakdown of progressive education, many people are casting about for new solutions. It should be the duty of every Catholic teacher and leader to present the adequate solution--one which he knows from conviction to be true and successful. To do this requires a thorough study of the Catholic position in education to

render one articulate. This course aims to provide the opportunity for such an investigation.

At the outset, certain basic questions need answering if we accept the most common definition of education as an activity or endeavor in which the more mature of human society deal with the less mature, in order to achieve a greater maturity in them and contribute thereby to the improvement of human life (Butler, p.12). What is education, i.e., what happens in the process of human development; what ought education to be; what are its ends; how shall this development be accomplished and by whom? These questions lead to an examination of the theory of education which is the substance of this course.

I. <u>The Catholic Theory of Education</u>

A. The Science of Education--seeks to answer the questions posed above and is defined as the systematized body of truths concerned with the best and most efficient means of bringing the influence of mature persons to bear in order that the individual may attain his proper place and purposes in life and eternal happiness in heaven. (Redden-Ryan, p.39-40) It is therefore an eclectic science; one that draws its principles and facts from a number of fields and causes them to be applied to a particular task--the education of youth.

1. Sources of Knowledge for the Science of Education

a) Natural

1) Anthropology and psychology

2) Ethics

3) Sociology

4) History of Education

5) Philosophy

b) Supernatural

1) Theology

2. This course leaves aside the objective findings of psychology and allied sciences since these are treated in other education courses and concentrates on what amounts to the theory of education--those principles on which sound educational practice can be built and in the light of which the findings of objective science can be safely interpreted.

B. The Philosophy of Education

1. Definition and division of philosophy

a) Etymologically, the term means "love of wisdom." The philosopher is one who searches for wisdom. For the sake of convenience philosophy may be divided into the following:

1) Speculative philosophy (descriptive)--the science of all things through their ultimate causes by use of reason alone. Concerned with the problems: What is the ultimate reality? How can man know this reality? This is the metaphysical aspect of philosophy or philosophy strictly speaking.

2) Practical philosophy (normative)--uses the conclusions of speculative philosophy and applies them to man's acts. Can be divided into three fields corresponding to man's quest for the true (logic), the good (ethics) and the beautiful (aesthetics).

3) Applied philosophy--refers to a set of definite principles regulating human conduct and values. Examples: philosophy of history, philosophy of government, philosophy of education. The specialist in each of these fields interprets and explains his field in terms of the truths which philosophy teaches.

2. Philosophy of Education

a) In its simplest meaning, philosophy of education is the application of the principles of a philosophy of life to the work of education.

b) The philosophy of education applies the principles of both speculative and practical philosophy to education.

1) Keeping the distinction between the speculative and practical in mind, we see that the principles which arise within these disciplines fall into two classes: those concerned with man's end and those concerned with the means to that end.

2) These two key words characterize the philosophy of education which determines the ends and means of man's educational development.

c) Effect of Philosophical Outlooks on Education

1) All philosophies are concerned basically with the same problems. The way they solve these problems has a decided effect on fields like education that look to philosophy for basic principles. For example:

i) All philosophies are concerned with the nature of the self. Is the self a physical, social or spiritual unit? Whatever answer is given will go far in determining a person's attitude toward the pupil. If the self is a physical unit, then pupils are biological organisms. If it is a social unit, then pupils are little pieces of society. If it is a spiritual unit, then pupils are souls with destinies which outreach both biological and social processes. (Butler, p. 13)

ii) On such a philosophical outlook whole systems of education have been developed. If the pupil is a biological unit only and the context within which objectives are set is purely materialistic, then the process of educating will be a purely natural process in no sense transcending the natural order. If the pupil is treated as a spiritual unit, then a whole area opens up which profoundly influences the educative processes at all levels and at all times.

C. The Theology of Education

1. We are accustomed to speak about a Catholic philosophy of education and proceed blandly to talk about an ultimate end, fallen nature, etc., all known to us not from reason but from revelation. There can be no real Catholic view of education without theology just as there is no Catholic philosophy so-

called without its being influenced and assisted by theology. The Catholic theory of education, then, is both philosophical and theological.

2. Theological truths play a vital part in Catholic educational thought and in our view of the pupil and his development.

3. Revelation completes our view of man and enables us to construct an educational theory that covers all facets of man's existence. Specifically these theological truths are necessary for an understanding of Catholic education.

   a) The revealed knowledge of God as organized in theology answers for man the central and most important question of his life--his purpose on earth and his destiny.

   b) By God Himself becoming incarnate, the otherwise impassable gulf between the divine and the human is bridged, and the way of life--eternal life is shown in a form understood by all. The incarnation also shows us the supreme embodiment of the Perfect Teacher.

   c) The nature of man--the body-soul combination--as revealed in theology is exposed in the basic doctrine of original sin, that man's intellect is darkened and his will weakened.

   d) The establishment of Christ's Church with a divine commission to teach all nations and the concept of the Mystical Body are of fundamental importance for education. (Fitzpatrick, Theology of Educ. pp. 27-31 and Chap. 3)

References:

Butler, J.Donald, Four Philosophies, pp. 11-38

Cunningham, William, The Pivotal Problems of Education, Chapter 1.

DeHovre-Jordan, Catholicism in Education, Chapter 1.

Fitzpatrick, Edward, Exploring a Theology of Education, pp. 1-31; Chapter 3.

Redden and Ryan, A Catholic Philosophy of Education, Chapter 1 and 2.

Weaver, Richard, Ideas Have Consequences, Chapter 1.

Thrity-Seventh Yearbook, Part II (National Society for the Study of Education) The Scientific Movement in Education, Chapter 38.

Forty-First Yearbook, Part I, Philosophies of Education, Chapter 6, (pp.251-265)

Fifty-Fourth Yearbook. Part I, Modern Philosophies of Education

II Educational Aims

A. The aims of education, as well as its definition, depend on one's concept of man which is the subject of education.

1. The chief task of education is above all to shape man, or to guide the evolving dynamism through which man forms himself as a man (Maritian, Educ. at the Crossroads, p. 1)

B. If the aim of education is the guiding of man toward his own human achievement, education cannot escape the problems and entanglements of philosophy for it supposes by its very nature a philosophy of man, and from the outset it is obliged to answer the question: What is man ? (ibid, p. 4)

1. The answer to this question not only settles the definition of education, it also leads to a clarification of the aims of education.

C. Generally speaking, there are only two categories of thought concerning man which affect the aims of education.

1. The scientific idea of man, which gets rid of any ontological content so that man is explained and measured only in terms of verifiable sense experience.

a) The purely scientific idea of man tends only to assemble measurable and observable data and determines from the start not to consider anything like being or essence.

b) The purely scientific idea of man has no reference to ultimate reality.

c) In fact, however, the scientific idea of man, while it would like to limit its consideration to the purely emperical side of man, soon is forced to make pronouncements on the nature and destiny of man. The result is a pseudo-metaphysics, disguised as science and yet deprived of any really philosophic insight.

2. The philosophic-religious idea of man, on the contrary, is an ontological idea. It is in fact the Christian idea of man.

a) In answer to the question, What is man, the Christian idea states: Man is an animal endowed with reason, whose supreme dignity is in the intellect; he is a free individual

in personal relation with God. His supreme righteousness consists in voluntarily obeying the law of God. He is a sinful and wounded creature called to Divine life and to the freedom of grace. (Maritian, Educ. at the Crossroads, p.7; Cf. Pius XI, p.23)

D. In brief, then, the aim of education is practically self-evident--the development of man. But this immediately poses two questions:

What is the subject to be developed? and Development toward What? On the answers to these questions rests one's philosophy of education.

E. Definition of Education

1. Education has a triple meaning. It can refer to

a) Any process whatever by means of which man is shaped and led toward fulfillment (Education in the broadest sense)

b) The task of formation which adults intentionally undertake with regard to youth.

c) The special task of schools and universities in the formation of youth. (Maritain, -pp.1-2)

2. The definition of education depends upon which of the three one is talking about.

a) In the sense usually referred to (point "b" above), "education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created." (Pius XI, p.4)--"Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social.." (ibid. p. 36)

b) "Education may be defined as that form of social activity whereby, under the direction of mature minds, and by the use of adequate means, the physical, intellectual and moral powers of the immature human being are so developed as to prepare him for the accomplishment of his life work here and for the attainment of his eternal destiny." (Pace, E.A., "Education," Cath. Encyclopedia)

c) Formal education or the education of the school will be treated later.

F. Aims of Catholic Education

1. To spell out Catholic educational aims and make them intelligible to non-Catholics, the Policies Committee of the Secondary School department of the NCEA formulated seven broad objectives. Needless to say these all have reference to Catholic education's primary aim.

a) To develop intelligent Catholics

b) To develop spiritually vigorous Catholics

c) To develop cultured Catholics

d) To develop healthy Catholics

e) To develop vocationally prepared Catholics

f) To develop social-minded Catholics

g) To develop American Catholics.

(Cf. Redden and Ryan for a detailed explanation of these objectives. pp. 135-140)

References:

Dewey, John, Democracy and Education, Chapter 8

Fitzpatrick, Edward, Readings in the Philosophy of Education, pp.85-92

Maritian, Jacques, Education at the Crossroads, pp. 1-25.

Pius XI, Christian Education of Youth (NCWC Edition), pp.3-6; 23-26.

Redden and Ryan, A Catholic Philosophy of Education, pp. 21-31; Chapter 4.

III Educational Agencies (Natural agencies)

man is social.

Man is a social being. Corresponding to his nature as it was created, there are two natural societies of which he is a member; the family and the state, each of which has its own proper structure, duties rights and powers. It does not rest with the will of man to decide whether the family or the state shall exist or not. By the very fact that men are such beings as they are, there must be families and there must be states. The primary criterion for defining the limits of the liberty of the individual and of the authority of natural society, whether domestic or civil, is to be sought not in the adaptation to particular conditions, nor in the shifting wants of the age, but rather in the nature of man and in the nature of these necessary social institutions.

Besides these two necessary natural institutions, there is a third, the Church, which corresponds to the spiritually elevated nature of man and which, in its relation to the individual, occupies a position analogous to that held by the other two, but at the same time unique. Like them, it is a necessary society, not subject to the development of culture or progress in its essential rights and duties. Unlike them, it is not a derivitive of nature and primarily does not serve any merely natural purpose. It was instituted immediately by Christ for the supernatural end of saving man's soul. For that very reason it does not encroach upon the domain of either the family or the state, both of which exist for natural purposes. Education, then, is essentially a social activity and belongs in due proportion to three harmoniously coordinated societies:

1. To the family which exists for the generation and formation of offspring.

   a) A society of the natural order

   b) Has a priority of nature, therefore, of rights over civil society.

   c) Is an imperfect society because it does not have in itself all the means for its own complete development.

2. To civil society which exists to achieve the temporal well-being of the community.

   a) A society of the natural order.

   b) A perfect society because it has in itself all the means for its particular end.

c) It has preeminence over the family in view of the common good.

3. To the Church, which one enters through baptism and which exists to secure for individuals supernatural happiness, i.e., the eternal happiness of mankind.

a) A society of the supernatural order.

b) A perfect society because it has in itself all the means required to achieve its end.

c) Supreme in its order.

A. Education belongs preeminently to the Church

1. The Church has the express mission and supreme authority to teach, given by her Divine Founder.

a) In matters of faith and morals the Church teaches infallibly.

b) In the exercise of her mission she has the inalienable right to freedom and independence of any earthly power.

c) Because the Church has a similar right to the means necessary to fulfill her mission of teaching, she also has the right to found schools and institutions to promote letters, science art and physical culture.

d) The Church is not unwilling that her schools and institutions be in keeping with the legitimate regulations of civil society.

e) The Church has the right to critically evaluate all educational activities as helpful or harmful to her mission to teach.

f) In accord with her rights the Church through the ages has established at all levels many schools and institutions which have been of immense benefit to mankind.

g) The educational rights and activity of the Church do not contradict the legitimate educational activity and rights of the family and the state but rather supplement and perfect them.

B. The family--holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation a right anterior to any whatever of civil society and of the state and therefore inviolable on the part of any power on earth. Yet this right is limited by the family's obligation to see that the education of the child be in accord with the ultimate end for which each child exists.

1. This obligation and right endures until the child is able to care for himself.

2. The specific obligation of parents to see to the moral and religious education of their children is stated in the Code of Canon Law, No. 1113.

3. The common sense of mankind likewise contradicts those who would assert that children belong to the state before they belong to the family, and that the state has an absolute right over education.

4. The U. S. Supreme Court in the Oregon Case declared that it is not in the competence of the state to standardize its children by forcing them to "Accept instruction from public teachers only."

C. The state in virtue of the authority which it has indirectly from God to promote the common temporal welfare has true and just obligations and rights in the education of its citizens.

1. It is the duty and right of the state to protect by laws the rights of the family and the Church in regard to the Christian education of children, and even to assist and supplement these agencies in fulfilling their obligations.

2. It is also the right and duty of the state to protect the rights of the child to a moral and religious education if the parents are unable or refuse.

3. The state "can exact and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties and a certain degree of physical, intellectual and moral culture which... is really necessary for the common good."

   a) The state may therefore establish schools to prepare for civic duties or military service.

4. The state also has the right to provide adult civic education.

D. Relations between Church and State

1. To the state is "committed directly and indirectly what is helpful in worldly matters."

2. "Everything ... in human affairs that is in any way sacred or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church."

3. For an individual educator or state to deny that Christ founded His Church for the eternal salvation of mankind, or that civic society and the state are subject to God and His law, natural and divine, is harmful to the proper training of youth and disastrous as well for civil society as for the well-being of mankind.

4. Of necessity according to the teaching of the Holy Roman Catholic Church, a good citizen and an upright man are one and the same thing.

E. Controversial questions on Church-State relationships in education in the United States

1. Generally these questions are asked, but the answers have not always been uniform:

a) To whom does education belong?

b) Why a Catholic school system?

c) What place has religion in the public schools?

2. The great divergence of religious beliefs in the United States and especially the Protestant foundations of this country have caused these questions to be debated hotly throughout the history of this nation. The references listed below explain and expand on this American dilemma.

<u>References:</u>

American Council on Education, <u>The Function of the Public Schools in Dealing with Religion</u>.

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THE SCHOOL CONTROVERSY

I Background

A. History of the public school system in America

1. Early colonial denominational schools.

a) nature of early colonies - havens from religious persecution

b) since colonies were founded by religious bodies:

i. gov't.was theocratic

ii. therefore state controlled and financed the schools.

2. State system of educ., permeated by general Protestant influence.

a) Post-Revolutionary era saw:

i. the growth of the several states in power and organization.

ii. the decline of protestant religious vigor and unity-breaking up of powerful groups into petty sects.

iii. state replaced church as the patron and organizer of the public schools.

iv. tone of public schools still protestant, but this religion was so general as to offend no one group. Hence it was no longer a positive religion. Chief purpose was to oppose Romanism.

v. with state assumption of education, native American concept of who has right to educate shifted from parent to state - Cath. Church still held on to parents' right to educate.

3. Non-sectarian, secular system of public schools, state controlled.

a) Undercurrent of naturalism in higher educ. in America

i, founding fathers - Franklin, Jefferson, Paine -adherents of Rousseau.

ii. breakdown of religious spirit in schools set stage for complete secularization.

iii. Naturalism took root in colleges and gradually percolated into the elementary level where a void had been created by the absence of positive religious training.

iv. Horace Mann advocated and succeeded in gaining legislation forbidding the use of any religion whatsoever in the schools.

B. History of Catholic education

1. First Council of Baltimore decrees that every pastor should, if at all possible, establish a school in his parish.

2. Reasons for friction between Catholic & non-Catholic in education

a) Cath. mostly of immigrant stock --schools were foreign in character.

b) foreign Catholics were extremely afraid of Protestant influence in public schools and hence remained aloof from all contact.

c) Native Americans branded Cath. schools as foreign threats to Americanism and hence were prepared to block any move Catholics made toward participation in public schools system.

d) Catholics imprudently branded public school system as godless and vicious; hence excluded themselves from any share in its benefits.

e) Cath. schools, therefore, developed independently of public schools - much misunderstanding existed between the two systems because of mutual mistrust.

II. Period of transition from bigotry to more tolerance.

A. Growth of Cath. schools enabled Catholics to assert their rights.

1. Necessity of state financial and for small rural parish schools.

2. Bishop Hughes' attempt in N.Y.C. for proportionate share of the school funds defeated by religious bigotry.

3. Successful efforts in other localities.

a) Lowell, Mass. (1831-52)

i. Town agreed to appropriate $50 annually for maintainance of a separate school for Irish catholics under district system then in vogue.

ii. A tacit agreement existed that only Cath. teachers and text books would be used.

iii. Contract could be terminated by either party at end of each year.

iv. Inherent weakness: it was only an experiment; too much depended on the good will of those concerned.

b) Poughkeepsie, N.Y. (1873-90)
(2 schools maintained - 800 pupils)

i. Board to pay owner (Cath.) $1 per year for each building and furniture therein and must keep them in good repair.

ii. Board to establish a public school in each building and to have absolute control of buildings during school hours. At other times owners in control.

iii Teachers to be selected, paid, and subject to dismissal of board.

iv Either board or owner may terminate lease at end of scholastic year.

v Cath. teachers were retained under the new arrangement. School hours were from 9-12 and 1:30 -3. It was a tacit understanding that Cath. teachers only should be hired so long as they meet public school standards of teaching.

c) Faribault- Stillwater

1. Practically the same arrangements as Poughkeepsie

2. Success of scheme impaired by Ireland's active part in the school controversy as we shall see.

III. Catholic phase of the school controversy (1891 - 93)

A. Nature of the Cath. controversy

1. Ireland, Gibbons, and others favored a policy of cooperation with the public school system so as to eventually wear down prejudice and obtain for Cath. schools equal recognition and financial aid.

2. Corrigan of N. Y., Germans of Wisconsin, and certain Jesuits considered the public school as an evil per se and hence advocated a complete and permanent divorcement from them.

B. Gibbon's pastoral letter of 1883 set key note of proper approach to the educ. problem.

1. Admitted the absolute need of religious schools for the full training of man, but also declared that there was no reason for these schools to exist in open enmity to the then established public school system.

a) since all men have duties both to God and to the state, parish schools must also train children to be loyal citizens and in this respect the state has some authority over them.

b) Gibbon's purpose was to acquaint non-Catholics with the Cath side of the question, prove that parish schools train children to be morally good citizens and hence are rendering a service to the state for which they should be remunerated.

C. Nat'l Educ. Association Meeting in Nashville - 1889.

1. Cardinal Gibbons and Bishop John Keane, 1st rector of Cath. U., took part in discussion with Edwin Mead of Boston and John Jay of N.Y. on what was then the burning questions of the day-denominational schools.

2. Logical and calm defense of denominational schools as the only agencies capable of imparting a moral training, by Gibbons and Keane as contrasted with the bigoted addresses of the other two left a great impression on the non-Cath. delegates and enhanced the Cath. cause.

3. This discussion before a non-Cath. body set the spark for the beginning of the Cath. controversy.

4. Several members of the Am. Hierarchy objected to the Cardinal's "compromise attitude". Ireland, however, approved heartily and entered scene as active promoter of Cath. cause among non-Cath.

D. Nat'l Educ. Association Meeting in St. Paul - 1890.

1. Speaker John Ireland - State schools and parish schools.

a) Ireland was concerned with the possibility of union between the two systems.

b) granted state right to establish schools and plainly advocated compulsory attendance at some school.

c) proclaimed himself " an advocate of the state school" - insofar as it provided free educ. for all.

d) circumstances, he said, made him uphold the parish school, though he wished it did not have to exist.

e) he found the parish school necessary because " the state school tended to eliminate religion from the mind of youth.

f) purged of its godless principles and based on the system of denominal schools, the public school system is most advantageous for the nation. Ireland advocated the "Christian state school."

E. Effects of the speech.

1. While Ireland merely meant to deplore the fact that parish schools had to exist separately when they could very well exist in a state system of educ., his speech was of such a nature as to cause huge misunderstanding, esp. when read piecemeal or in sections.

2. Cath. adherents of the national parish schools (foreign) construed his address as being a condemnation of cath. educ. efforts of some 40 years.

3. Misconceived notions of Ireland's intentions were circulated in Rome where the Archbishop's orthodoxy began to be questioned. Thus was Rome dragged into the controversy.

F. The net result was that Ireland incurred the extreme opposition of the German element in Amer. both because of his progressive views and because he was openly fighting their exclusivistic tendencies.-- cf. Cahenslyism.

G. In August, 1891, Ireland completed an agreement with the public school boards of Faribault and Stillwater. The two schools were incorporated into the public school system. The model followed was the Poughkeepsie plan which Ireland had advocated as the answer to the difficulty of putting religious teaching back in the Amer. public school.

1. At the time of the arrangement, similar plans were in effect in almost all the other states.

2. Nat'l. reputation of Ireland as an aggressive leader for Cath. rights immediately jeopardized the success of the plan. Both Catholics and Protestants strongly objected each for exactly the opposite reasons.

3. Simultaneously with the Faribault plan there appeared Dr. Bouquillon's paper: Education, to whom does it belong? It precipitated a national controversy. Ireland's Faribault plan was used as a test case in Rome to gain a decision from the Holy See.

IV. Thomas Bouquillon's Education, To Whom Does It Belong?

A. contained 4 points - right to educate: mission to educate: authority over education; liberty of education.

B. Bouquillon never denied the primary right of the individual, and family to educate.

1. As far as the state is concerned, he concluded that " the schools that contribute to its welfare."

2. The mission to educate is incumbant on the state as well as on parents and Church.

a) True, the state's duty of teaching is accidental rather than essential in that it flows from its duty of upholding the common welfare. Yet it is a duty nevertheless and not merely an obligation assumed in default of parental action

3. Bouquillon held that simultaneously with parents' and Church the state had authority over educ. i.e. of watching over, controlling, and directing educ. (exclusive, however, of theological and religious training.) State's authority extends to secular learning and in the development of good citizens.

C. Summary of his argument:

"Education: to whom does it belong is the question with which we started out. We now make answer. It belongs to the individual, physical or moral, to the family, to the State, to the Church, to none of these solely and exclusively, but to all four combined in harmonious working for the reason that man is not an isolated but a social being. precisely in the harmonious combination of these four factors in education is the difficulty of practical application. Practical application is the work of the men whom God has planted at the head of Church and the State, not ours."

V. Tolerari Potest

A. After much bitter controversy esp. in Rome between Ireland and his opponents (In Rome they were the Jesuits), the Holy See, on the advice of Gibbons, finally decided in favor of Bourgeois and Ireland.

B. On May 3, 1892, Propaganda issued its decision in the Faribault case. It stated:
" The sound decrees of the Baltimore Council as to parochial schools remaining fully in force, the agreement made by the Most Rev. Dr. John Ireland with regard to the Faribault & Stillwater schools, all the circumstances being taken into consideration, can be allowed (tolerari potest)."

VI. Leo XIII's letter to Gibbons that finally ended the controversy

A. Advocated public education and demanded of Catholics to see to it that religion is maintained.

B. Recommended that Catholics enlighten their non-cath. fellow citizens as to the good nature of the work accomplished in Cath. schools, and thus gain a greater degree of cooperation for the betterment of the common good and the State.

(These points were exactly what Gibbons and Ireland had advocated all along.)

Church and State in American Education

1: Religious background of schools in the Colonies.

2: Public School system developed 1830 - 55 with Protestant Christianity as its basic orientation.

3: Catholic opposition to this type of influence in the public school and the desire to maintain the religious and cultural heritage of the old world led to the development of the Catholic parochial school system.

4: By 1870, all State Constitutions prohibited public funds for use of sectarian purposes.

5: Since that time, two main areas of dispute over Church-state relations developed.

a) What religious influences, if any, can be allowed in public schools.

b) What type of financial aid, if any can the state provide for sectarian schools.

6: The first question resulted in court cases over Bible reading in the public schools and over released time programs of religious instruction. McCollum Case. It was through this area, that the First Amendment entered the picture.

7: The second question resulted in controversy over bus transportation, tax exemption, school lunch programs, free text books and other so-called auxiliary services.

8: These auxiliary services opened the door for the interpretation that public money can be used to aid all children, irrespective of where they go to school. --The theory that the money is used for the child's benefit and not for the school.

9: With the McCollum case, the First Amendment became the focal point around which arguments centered against federal aid of any kind for non-public schools. The argument of the court was that the First Amendment meant " separation of church & state" and that the government was not permitted to aid specific religious or any religion.

10. The opposite view maintains that the historic argument shows the First Amendment to be concerned with an establishment of religion, meaning a state religion, and nothing more.

11. Attempts at passage of a federal aid to education bill in Congress have failed for over a decade. Two main reasons for this: Catholic opposition because Catholic schools are excluded and the opposition of those who favor local control of education and fear federal dominance.

12. The Catholic argument:

a) Parochial schools are an integral part of the American educational system and also train useful citizens.

b) The Catholic parent is taxed at least twice --for the public schools and again by his church for the parochial school.

c) The child welfare principle should be employed-- the tax money should follow the child, with the parent who pays the tax stipulating the school.

d) Other helps could be had-- tax credit (deduction on income tax for tuition to parochial schools); extension of auxiliary services, scholarships, etc.; equality with the public schools in such programs as the National Defense Act; federal loans for school construction on

the same basis as the college program.

e) There seems to be very little Catholic agitation at the moment for direct federal aid.

IV. Formal Education -- The Role of the School

In order to place proper value on the function of the school, we must ascertain its purpose and the means employed to attain that purpose. Because of the unity of the human personality, it is not possible to subject any of man's faculties to an educational influence without affecting the whole man. Hence the education received in a school will have definite moral consequences and will affect the character of the pupil. But this does not demand that the school be the ideal instrument for every kind of human perfection. There are many kinds of human development that cannot be had well in a school. After describing the educational functions of the family, the Church and the state, Pius XI states:

A. "Since however the younger generation must be trained in the arts and sciences for the advancement and prosperity of civil society, and since thefamily of itself is unequal to this task, it was necessary to create that social institution, the school."

1. "But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church long before it was undertaken by the state."

2. Hence considered in its historical origin, the school is by its very nature and institution subsidiary and complementary to the family and the Church.

B. "School and college education is only a part of education. It pertains only to the beginnings and the completed preparation of the upbringing of man, and no illusion is more harmful than to try to push back into the microcosm of school education the entire process of shaping the human being, as if the system of schools and universities were a big factory through the back door of which the young child enters like a raw material and from the front door of which the youth in his brilliant twenties will go out as a successfully manufactured man. Our education goes on until our death."

1. "Further, even in this preparatory field, school education itself has only a partial task, and this task is primarily concerned with knowledge and intelligence." (Maritain, Educ. at the Crossroads, pp. 25-26).

C. Each of the social agencies has a specific function to perform and the essential function of the school is formal education.

1. The school is an instrument created to help the other agencies achieve their ends.

2. In this sense, therefore, the school must perform a function that the others cannot readily do; otherwise it would have no reason for existing.

3. This function is the intellectual formation of youth.

   a)"No amount of pious training or pious culture will protect the faithful, or preserve them from the contamination of the age, if they are left inferior to non-Catholics in secular learning and intellectual development. The faithful must be guarded and protected by being trained and disciplined to grapple with the errors and false systems of the age. They must be not only more religiously, but also more intellectually educated. They must be better armed than their opponents, surpass them in the strength and vigor of their minds, and in the extent and variety of their knowledge. They must, on all occasions and against all adversaries, be ready to give a reason for the hope that is in them. (Orestes Brownson;"Catholic Polemics." Works 20, 1861)

4. It is to be noted here that we are speaking of the school in its essential characteristics, in its "idea" as Newman calls it.

5. In fact, of course, a school is also secondarily a community of persons joined together for a purpose and as such certain secondary obligations also result.

   a) Since teachers are in contact with immature members of society, they have an obligation to assist in the physical, moral and cultural development of their charges, but this obligation in no way supercedes the primary aim of the school: teaching.

D. The Function of the School According to Thomistic Thought (Cf. Vincent Smith, <u>The Catholic School: A Re-Examination</u>)

1. Among all the tools of education, the school has for its precise and proper end that of teaching.

2. St. Thomas' concept of the art of teaching

   a) When teaching is taking place, the learning mind proceeds from an understanding of one thing to an understanding, implicit in this previous knowledge, of something else.

1) The prepositions <u>from</u> and <u>to</u> are most important.

2) <u>From</u> a knowledge of one thing, the mind under a teacher moves <u>to</u> a knowledge of another thing.

b) Instruction involves a discourse between teacher and learner in which a teacher, from his previous and more perfect knowledge of the order in a given subject, enables the learner finally to conduct a discourse with himself by drawing his previously confused and potential knowledge into a clear and actual state.

c) Without this discourse, teaching in this strict sense does not exist. To know one thing <u>after</u> another in a spatial or temporal series does not require a teacher.

1) One thing may follow after another without following from it. Where a sequence of events or facts is not causal but only temporal or spatial, teaching is not necessary.

d) The conclusion is that only knowledge is transmitted by teaching. If the school is a teaching institution, by contrast to the specific aims of other educational agencies, the primary aim of the school is to communicate knowledge and truth.

E. What about character formation or the so-called moral virtues? What place do they have in the school? To answer this we need to know the distinction between intellectual and moral virtues and the place that infused virtues have in man's total perfection.

1. **Virtue** is another name for habit. In order that the faculties of man could operate with ease and effectiveness, a certain disposition or habit is developed by repeated rational acts.

a) In general, a virtue is a disposition or inclination to act in a certain determined manner

2. The virtues of man are classified into two catagories corresponding to the cognitive and appetitive nature of man

a) The intellectual virtues are habits of intellect. They are concerned with knowledge and perfect man only in part.

b) The moral virtues are habits of appetites. They are concerned with conduct and perfect man as a whole.

3. Intellectual virtues

   a) Of the speculative intellect (knowledge for its own sake)

      1) Understanding--knowledge of first principles

      2) Science--knowledge of proximate causes

      3) Wisdom--knowledge of ultimate causes

   b) Of the practical intellect (knowledge for the sake of practice)

      1) Art--things to be made

      2) Prudence--things to be done

4. Moral Virtues

   a) Prudence--basis of all moral habits

   b) Justice-- rectifies the will

   c) Temperance--moderates the concupiscible emotions

   d) Fortitude--regulates the irascible emotions

5. The basis of all intellectual virtues is understanding. Without a knowledge of first principles, no further development of intellect would be possible.

6. The basis of all moral virtues is prudence. Without a knowledge of how things should be done, no further development of the will or sensitive appetites would be possible.

   a) Prudence is a complete virtue. It makes the whole man good.

7. If the business of the school is to teach, it must follow that its emphasis should be on the intellectual virtues since these virtues belong to man's reasoning powers.

   a) The school's most potent influence in the development of moral virtues comes through the virtue of prudence which is rooted in reason.

   b) The only way the school can give to the will the rectitude that it needs for the moral life is by enlightening the reason, particularly practical reason. In this way, reason first moves prudence and then through prudence the whole moral activity of man.

c) Since knowledge itself does not make the good man and since the school's primary interest is in the intellect, it cannot carry the chief responsibility for the morality of students.

d) Yet if one does not become virtuous as a direct result of knowledge, it is none the less certain that a good deal of premoral formation is imparted by giving the intellect a grasp of the right principles of morality.

1) Since a man is apt to act as he thinks, correct thinking tends to translate itself into correct conduct.

2) Thus the teaching of a serious and correct moral science complemented by theology is the best way the school can contribute to moral training.

e) If the school respects its intellectual aim, moral training will be sufficiently achieved within the means proper to the school.

1) The studious pursuit of the intellectual virtues is an arduous task requiring industry, accuracy and honesty--moral dispositions.

2) The intimate association of teachers and students can be so regulated as to serve the formation of the virtues of charity, justice and obedience.

3) If the teacher is a good and learned man, he can assist his students in the best possible way--by stimulation and good example. As an intellectual man, then, he can directly teach the mind, which is the first object of his profession.

F. If the school cannot directly train the natural or acquired moral virtues, it is still less capable of doing so for the infused or supernatural virtues.

1. These virtues are developed through the life of grace which is the particular function of the Church through the Sacraments, etc.

2. Nonetheless, just as the school can aid in the development of acquired virtues by developing the intellectual virtues, the Catholic school can be a most potent instrument in the supernatural development of its students by imparting supernatural knowledge, the highest form of which is supernatural wisdom or theology.

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V. The Art of Teaching

A. Art is defined as the true knowledge about certain works to be made (recta ratio factibilium) I-II , q. 57, art 3, ans.

1. Properly speaking, art is an operative habit of the practical intellect.

2. Art is intellectual--its activity consists in impressing an idea upon matter.

3. It resides in the mind of the artist; it is a certain quality or habit of that mind.

4. Manual dexterity is no part of art as such, but merely an extrinsic and material condition. Constant practice on the piano removes a physical impediment to the practice of the art, but does not increase the art itself.

5. Art, as a virtue of the practical intellect, remains entirely in the mind.

B. Art per se is not concerned with human conduct--it operates for the good of the work done (ad bonum operis).

1. The moment the artist works well it makes little difference whether he be in a good temper or in a rage (I-II, q.57,art. 3, ans.)

2. Art then is concerned with man's intellectual life, not his appetitive (volitional) life.

C. Teaching as an Art

1. Teaching as an art must not be confused with the fine arts or other useful arts.

2. Teaching, like the medical art, is an art which cooperates with nature (ars cooperativa naturae)

a) "Whereas certain arts attack their matter in order to conquer it, to impose upon it a form which it has only to receive--the art of a Michelangelo for example torturing marble like a tyrant --others, because their matter is nature itself, devote themselves to their matter to serve it, to help it attain a form

or a perfection to be acquired only by the activity of an interior principle: such are the arts which cooperate with nature, with the corporal nature, like medicine, with the spiritual nature like teaching (as also the art of directing consciences). They operate only by providing the interior principle inside the subject with the means and assistance it requires to produce its effect. It is the interior principle, the intellectual light present in the pupil, which is, in the acquisition of science and art, the cause or principal agent." (Art and Scholasticism, 45)

3. The art of teaching is fundamentally an intellectual habit, a habit of the practical intellect.

   a) Its end is the impression of an idea on some external "matter" in this case the minds of the students.

   b) This is not to say, however, that teaching consists in the transfer of an idea from the mind of the teacher to the mind of the student. It means simply that since teaching is an art which cooperated with nature, the end of teaching is the knowledge. (I, q. 117, art. 1; De Magistro, article 1.)

   c) Practice and the necessary tools (methods) enhance the proficiency of teaching and are thus important and necessary, but they do not add to the innate artistic teaching qualities.

   d) Teaching success, therefore, depends basically on the intellectual qualities of the teacher in the full scholastic methods as good teachers." --Pius XI.

D. Teacher Pupil Relationship

1. The teacher is an extrinsic agent--the instrumental cause--of learning in the pupil. The teacher causes knowledge in the learner by reducing him from potency to act.

2. Knowledge can be acquired in a two-fold manner

   a) By our own initiative and research

   b) By instruction

   "Just as a person may be cured in a two fold manner, through the operation of nature alone or through nature with the aid of medicine, so there is a twofold manner of acquiring knowledge, the one when the natural reason of itself comes to a knowledge of the unknown, which is called 'discovery,' the other when someone extrinsically gives aid to the natural reason, which is called 'instruction.'
   (De Magistro, art 1, pp. 52-53)

3. "One man is said to teach another because the teacher proposes to another by means of symbols the discursive process which he himself goes through by natural reason, and thus the natural reason of the pupil comes to a cognition of the unknown through the aid of what is proposed to him as with the aid of instruments."
(loc.cit.)

4. Instruction is accomplished in two ways:

   a) By putting before the pupil certain helps or means of instruction which his intellect can use for the acquisition of knowledge.

      1)Proposing certain less universal propositions of which the pupil is able to judge from previous knowledge

      2) Presenting sensible examples from which the intellect of the learner is led to the knowledge of truth previously unknown.

   b) By strenghtening the intellect of the learner inasmuch as the teacher proposes to the pupil the order of principles to conclusions--shows him how to proceed in logical order of reasoning from principles ro conclusions. (I,q.117, art 1)

5. Maritain sums up this teaching of St. Thomas:

   "His (the teacher's) art consists in imitating the ways of the intellectual nature in its own operation. Thus the teacher has to offer to the mind either examples from experience or particular statements which the pupil is able to judge by virtue of what he already knows and from which he will go on to discover broader horizons. The teacher has further to comfort the mind of the pupil by putting before his eyes the logical connections between ideas which the analytical or deductive power of the pupil's mind is perhaps not strong enough to establish by itself." (Educ. at the Crossroads, p. 31)

E. The Role of Prudence in Teaching

1. Art is of itself amoral--it does not concern itself with human actions.

   a) In the fine arts, it matters little whether the artist is moral or immoral in his personal life.

   b) In the art of teaching, however, which cooperates with nature in the development of a human soul, the personal qualities of the teacher are most important.

   c) The art of teaching, therefore, requires a regulatory virtue to complete and perfect it. This virtue is prudence.

2. Prudence is the counterpart of art in the practical intellect--it is a habit of the practical intellect which concerns itself with human actions.

   a) Although prudence is classified as an intellectual virtue, it is also partly a moral virtue and hence bridges the gap between the intellectual and moral virtues.

   b) Prudence is defined as true knowledge of things to be done by man as man (recta ratio agibilium), i.e., true knowledge of human acts.

      1) The virtue of prudence is a mode of knowing and of rightly judging the free acts of man.

      2) Prudence perfects the practical intellect and enables it to govern the other moral virtues which are in the appetitive parts.

3. Whether there is question of the art of teaching or the art of learning, prudence is needed to complete them.

   a) The false assumption that all the teacher has to do is apply the means and everything will come out all right must either be corrected and completed by prudence or formal education is destined to be fruitless and haphazard.

4. The rules of teaching which are frequently looked upon as belonging to the art of formal education only, are really more prudence than they are art.

   a) They have their genesis in the vision of the end of teaching, derived from an understanding of the nature and end of the one to be instructed.

   b) In exercising the art of teaching, the teacher cannot apply the same rule in the same way to every student. This flexibility in teaching is a mark of prudent activity. (II-II,q.49,art 5 and 2)

5. Prudence directs the art of teaching.

   a) The end of prudence which pertains to all the activities and the ultimate end of life, imposes itself on man, always and in every circumstance.

   b) Since one prepares himself for life in formal education and for eternal life in the virtuous activity of temporal living, prudence is always operative. This is not true of art which is rectified by only a particular end.

   c) The art of teaching, therefore, must be moral or it ceases to be educationally cooperative.

6. Natural prudence is completed by Divine Grace and infused prudence.

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I-II, q. 57, a.3 (Whether the intellectual habit, art, is a virtue)
I-II, q.57, a.4. (Whether prudence is a distinct virtue from art)
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Pius XI, Christian Education of Youth, pp. 33 ff.

Parker, Mother Pauline, Teaching as a Vocation.

VI. The Order of Learning and the Curriculum

A. If the primary mission of the school is to teach, it follows that the primary subjects of the school should be teachable subjects.

1. St. Thomas lists six subjects that merit the title of discipline because they involve strict discourse, the essence of teaching.

2. The order of learning must correspond to the growing experience of the learner.

a) The logical arts--concerned with method: logic, the language arts, forensics, basic literature. Since knowledge of method is required for the knowledge of science, logical studies antedate all others in the life of reason.

b) Mathematics--requires little actual experience of the world since it is at the level of the imagination (second degree of abstraction) and hence can be taught early to the young.

c) Nature Study--begins with a general grasp of the world of change and leads to specialized knowledge. Enables the child to build up experiences.

d) Moral Studies--require more experience than nature study and yield knowledge of human nature and human acts.

e) Metaphysics--the study of being in its principles and causes. St. Thomas puts metaphysics at the very end of the natural order of learning because it requires a maximum fund of experience.

f) Theology--science of God and of all other things related to God. The integrative force in a Catholic curriculum to which all preceding sciences and arts lead. (Smith, pp. 43-45)

B. The Curriculum-- It follows then that the curriculum of the school at whatever level of instruction must follow the logical order of learning dictated by the nature of man and the manner in which he learns.

1. Science and wisdom in the natural order have two prerequisites:

a) Knowledge of method or a logical know-how.

b) Experience, the matrix from which all of reason's knowledge is derived.

2. Although the scientific penetration of nature and of man cannot be enjoyed until at least the college level, prior to this, as measured by the growing maturity of the student, the mind can encompass the two preliminaries for science and wisdom.

3. The order of learning, therefore, ought to preserve the following features:

   a) In lower education, the child has two tasks to perform. One is to build up the fundamental pattern of information; the other is to master the liberal arts (tools of learning) by which this information can be formulated. By application of the liberal arts to the acquired information, the child will reach the stage of formulating a series of basic truths which will serve as the principles of his whole higher education.

   b) Equipped with this basic fund of information and with the liberal arts, the student who goes on to higher education will first seek to explain the physical world through the science of nature, learning how on the one hand the general and unchanging facts of nature manifest the existence of God and the spirituality of man, and how on the other hand the details of nature are endlessly wonderful and subject to ever new research and changing theories.

   c) Finally the student, seeing that human happiness ultimately must rest not in the life of work but in the contemplation of God and of the universe as it manifests God, will desire to go on to the level of wisdom, seeking an introduction to divine things, both as they are manifest to reason itself and as they are more profoundly known to reason under the light of faith. (St.Xavier Study, pp. 37-39)

C. Liberal Education--The school is not responsible for the total education of the person but only that part of it by which the human person develops the intellectual virtues, making such use of the matural and supernatural lights given him by God, and with the cooperation of teachers who because of special competence in the liberal arts and in particular arts and sciences, have been delegated to this task by family, Church and state. To understand this process, the following distinctions are important:

   1. General Education--one part of total education; that part in which the student is not expected to achieve a detailed mastery of the disciplines, but only what may be roughly described as an educated person's competence in a subject as contrasted with a rigorous scientific understanding.

   2. Liberal Arts Education--indicated a part of education which equips the student with the liberal arts in the proper sense of the word, that is with the instruments of the intellectual process, tool of efficient thinking and effective communication.

3. Liberal Education--a totality in which is included all the elements that a school can assist the student to develop: the tools of learning, a general understanding of the basic fields, and a mastery of those special fields that pertain to the vocation of the individual in relation to society. (St. Xavier Study, pp.55-56)

D. A liberal education, therefore, should be available at all levels of the educational ladder in proportion to the needs and abilities of man at those levels. Far from being "Impractical" it is the only truly complete education, taking into its sweep the tools of learning, the cultural heritage and specialization in a profession or craft which allows a man to take his place in society and to earn his living.

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Van Doren, Mark, Liberal Education, especially chapters 2 to 5.

Part II -- Modern Theories of Education

I The Rise of Scientism

A. It was unfortunate for the history of human thought that just as modern scientific discoveries were being made, philosophy was in a state of decay. Instead of the new science and philosophy complementing each other to present a total explanation of the universe, a divorce, born of misunderstanding, set in. Science soon outdistanced philosophy and in time, feeling its own power, usurped philosophy's place in explaining the onthological content of the universe.

B. Scholastic philosophy, which had shown such vigor in the Middle Ages, became a victim of its own internal controversies.

1. In this regard, it is well to remember that scholastic philosophy is a general term covering a number of philosophical systems prevalent in the Middle Ages.

2. Thomism was only one of these systems and by no means fully accepted even in its own day.

3. In a very general way, inability to agree on the solution of two problems caused the decay of medieval philosophy: the problem of the universals and the relationship of reason to revelation.

4. By the time of the Renaissance, systematic philosophy was held in disrepute. Renaissance scholars were interested only in moral philosophy, which did not have to belong to any one school of thought. Metaphysics was ignored.

C. Philosophy, in a state of decay, made a fatal mistake regarding the new science. To understand how the eventual divorce of philosophy and science occurred, Maritain suggests a re-examination of how man thinks - the theory of abstraction.

D. Three degrees of abstraction

1. The mind knows an object which it disengages from the singular and contingent moment of sense perception, but whose very intelligibility implies a reference to the sensible. This first and lowest degree of abstraction is the degree of physics and the philosophy of nature. It defines the field of sensible reality.

2. The degree of mathematical abstraction in which the mind knows an object whose intelligibility no longer implies an intrinsic reference to the sensible but to the imaginable.

3. The degree of metaphysics. The intelligibility of the object is free from any intrinsic reference to the senses or the imagination.

E. Distinction between science and the philosophy of nature.

1. The Philosophy of nature belongs to the same degree of abstraction as the natural sciences.

2. The philosophy of nature and natural sciences agree in their general or material object which for both is the corporeal universe. They differ in their formal object.

a) The natural sciences concern themselves with "proximate" causes and principles to explain the phenomena of the universe. They deal with the observable phenomena. The knowledge resulting is empirical (observable being)

b) The philosophy of nature is concerned with ultimate reasons, causes and principles of corporeal beings in general and the universe at large. It deals with the ontological explanation of the universe (intelligible being)

c) Hence the mode of knowing in each is distinct

F. Necessity of the philosophy of nature for a metaphysics

1. Without a philosophy of nature there could be no metaphysics. Hence the entire system of philosophy depends on the first degree of abstraction - phil of nature

2. If the philosophy of nature is suppressed, metaphysics is impossible The very nature of the mind is involved in this. As we have immediate contact with the real only thru our senses, a knowledge of being in its highest metaphysical form can be reached only by first grasping the universe of material realities.

3. Without a philosophy of nature which maintains contact between philosophic thought and the world of science, metaphysics has no bond with things and cannot exist as a true metaphysics.

G. Evolution of the present day divorce of science and philosophy

1. Ancient philosophy saw philosophy and experimental sciences as one and the same knowledge. All the sciences of the natural world were subdivisions of one unique, specific science called " philosophia naturalis " or simply physics

a) The philosophy of nature absorbed all the natural sciences and the analysis of the ontological type absorbed all analysis of the empirical type.

2. The rise of modern science brings the exact opposite error Scientific knowledge came to be linked with the philosophy of nature and in time was mistaken for it.

a) The fact that the two fields are different escaped both the scholastics and the modernists

b) For both it was a matter of choosing between the ancient philosophy of nature and the new science. Scholastics held tenaciously to Aristotle's explanations of the physical universe and considered attacks on his reporting of observable phenomena as attacks on his philosophy as well. Since the new science disproved many ancient theories of the empirical constitution of the universe, science won out.

c) Science was erected into a philosophy of nature

3. Science became the center of organization of the whole of philosophy and a 'metaphysics' was constructed around this pseudo-philosophy of nature. The result is the modern scientism or "scientific philosophy".

II Basic Tenets of Scientism

A. Scientism is defined as the belief that science (in the modern sense) and the scientific method afford the only reliable natural means of acquiring such knowledge as may be available about reality. This involved several characteristics:

1. The fields of the various sciences are taken to be coextensive, at least in principle, with the entire field of available knowledge.

a) Each science investigates and describes a particular kind of reality or inquiries into some phase of reality. The sum total of their correlated findings represents all that we know at a given time.

b) The scientific method is the only reliable method of widening and deepening our knowledge and of making that knowledge more accurate.

3. A more or less definite view about the status of philosophy in relation to the other sciences, insofar as philosophy is itself considered a science (in the modern sense). This view has two forms:

   a) Philosophy should be made scientific by conforming to methods and ideals of some particular science
   Examples:

      1) Descartes attempted to unify the various sciences of his day by giving them all a mathematical interpretation and demonstrating their conclusion mathematically

      2) Kant attempted to adopt the methods of Newtonian physics to metaphysics: made physics the model of philosophy

   b) The function of philosophy is to correlate and if possible unify the findings of the other sciences by means of generalizing on a basis of these findings after having rid itself of outworn metaphysics

      1) Bertrand Russell: The " new philosophy " is actually a kind of super science. It aims only at clarifying the fundamental ideas of the sciences and synthesizing the different sciences in a single comprehensive view of that fragment of the world that science has succeeded in explaining.

B. The adoption of the scientific method as an instrument of investigation commits one to the position that no certain conclusions will be reached

   1. The reason is that science rests on hypotheses not certainty.

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Maritain, Jacques, Philosophy of Nature, pp. 36-44; 73-98

Reisner, Edward, " Philosophy and Science in the Western World; A Historical Overview," in the 41st Yearbook of the National Society for the Study of Education, pp. 9-37. (Reisner's article is written from the viewpoint of scientism. Read it with this in mind and try to see how modern man interprets the history of philosophy to his own advantage.)

Turner, William, History of Philosophy, pp. 448-461, especially pp. 457-459 and 460-461. (on Descartes)

Perhaps the best single book on the breakdown of medieval philosophy and the rise of modern theories is the following. It is not required that you read it all for this course, but at least look at it. Perhaps you will want to read it at some later date.

Gilson, The Unity of Philosophical Experience.

EXPERIMENTALISM

I. Metaphysical Suppositions

A. The universe is a process, and the things in the universe, 'events' as Dewey called them are subordinated to and derived from becoming. The universe is in constant change.

1. This philosophy subordinates being to becoming

2. Matter does not exist as an entity and is considered as a function in operation

3. The notion of substance is denied; things are changes and it is changes that constitutes being

4. Existence is a mere event, a brute fact, something that happens, without determination from withing or without, unless the mind of man intervenes to use that existing event for his own purpose

5. Essence is the projected consequence of that event when it has been thus put to work by man. Essence is the meaning of existence, a logical instrument suggesting possible use.

B. Causality in the traditional sense does not exist. It appears merely as a sequence of events--another name for sequential order

C. The change in the universe is without direction except when intelligence intervenes, but the intervention of intelligence is merely a new quality of the perpetual change from within and does not constitute consequences intentionally produced

1. The interrelationships of change are the realities of things

D. Reality is not ready-made, waiting to be discovered, but rather something to be worked with, refashioned, utilized.

1. Thus the metaphysics of experimentalism is actually subsequent to its theory of knowledge and is dependent upon and determined by it.

2. Instead of reality determining knowledge, knowledge determines reality.

II The Nature of Man

A. Man is a part of nature, distinguished from the rest of animate and inanimate nature only by the consequences which he effects

1. Man is a biological organism in continuous interaction with his environment. He lives <u>in</u> and <u>by means of</u> his environment.

2. Man and his environment are considered as one. Whatever distinction we make is a <u>logical</u> one.

3. Life, therefore, is an interaction between the individual and his environment and because of the constant state of change in each, human experience is the sole means to guide the individual in making the necessary adjustments occasioned by such change

a) Experience is here meant to be a method -- the scientific method

b) Experience is <u>of</u> as well as <u>in</u> nature. Things interacting in certain ways <u>are</u> experience; they are what is experienced

c) It is not experience itself which we experience, but nature

4. Man becomes a human being through interaction with society and by sharing experiences with the group

III Theory of Knowledge

A. Knowledge always has its origin in a problematic situation. The next step is to locate the exact problem to be dealt with. This is accomplished with the aid of sense data. Ideas then come to mind. Ideas, however, serve as hypotheses to guide our inquiry. These ideas are not acted upon immediately, but are held in suspense while we turn back to sense data for more evidence. New observations are made to test the worth of these ideas. Judgment enters in to decide which ideas may be helpful to carry on the inquiry. Reason plays its part by comparing suggestions in an endeavor to cast light on a possible solution. In the final phase, by overt action, the doubtful situation has been resolved into consequences. Knowledge then is the fruit of the understandings that transform a problematic situation into a resolved one.

1. The <u>object</u> of knowledge is the <u>term</u> of inquiry. It is <u>bad</u>, it is directly experienced.

2. The function of knowledte is not the disclosure of an antecedent reality, but a mode of reaction to a disturbed situation, which reaction must be successful in its attempt to restore harmony if it is to be termed knowledge

3. Knowledge is a secondary and derived position. The interaction of an organism and environment is primary; knowledge is intermediate and instrumental

4. All knowledge involves doing and if there is no action, there is no knowledge.

5. For Dewey, knowledge always looks to the future, to more and more control over nature and society

B. Principal Factors in the Knowing Process

1. The knowing subject

a) The human organism is to be viewed as a natural object in a natural world. The organism refers to an agency of doing, not to a knower, mind, consciousness or whatever.

b) That which distinguished the human organism from other organisms is not a substantial mind, but the great advantage being able to react to problems and resolve them

c) Mind is the sum total of experience built up over a period of knowledge experiences

d) The mental level is distinguished from the physiological simply by the directive quality of its acts.

2. Problematic situation

a) All individual cases of knowledge have their origin in a disturbed situation. The problem is in the situation not in the individual who is faced with it

b) Truth -- when the organism and environment are fundtionally united

3. Senses and Sense Data

a) Senses are not " gateways to knowledge." Their primary function is to act as stimuli for the organism to enable it to adjust itself to its environment

b) Conscious sensations are not cognitive in quality; they are stimuli and invitations to act in a needed way

4. Ideas

a) Dewey denies that ideas are psychical in nature and structure. The fact is ideas cannot be defined by their structure but only by their function and use

b) Ideas are tools, instruments, beliefs, hypotheses, devices serving to further the progress of inquiry

c) Ideas serve as suggested solutions for the difficulty -- act as instruments for further search, further action

d) Ideas are essentially doubtful possibilities. They afford a platform, a standpoint, a method of inquiry. They must be flexible and open to revision

e) An idea is a possible solution and nothing else

f) The distinction between idea, thought, meaning and fact is a logical and not an ontological distinction. It is made solely for its instrumental value in furthering the solution of the problem

5. Judgment

a) Judgments have a double function; to select the data relevant to the problem and to select the ideas that are to be used to interpret the data

b) Since good sense of judgment is necessary to determine just what selection to make, Dewey is more interested in 'good judgment' on the part of the subject than in the nature of the judgment itself

c) Judgment and intelligence are closely related. Intelligence is the capacity to estimate the possibilities of a situation and to act in accordance with that estimate. Judgments are the actual decisions made

d) Judgmenst are not about an antecedent reality. Complete judgment is a judgment only in the act

6. Truth and Verification

   a) Dewey likes to use ' validity ' instead of truth

   b) Truth consists in this that it is successful in bringing about an intended resolution of a difficulty. Ideas and judgments are truth if they are verified, if they work out in a given situation

   c) The criterion of truth lies in the method used to secure consequences. The criterion of ideas and judgment lies in their verification. The criterion of truth is a criterion of good or valuable or useful knowledge

Summary of Experimentalism's Theory of Knowledge

1. Experimentalism's theory of knowledge follows inevitable from the conception of the nature of man and the universe

2. Mind is an instrument of reaction to a changing universe

3 By searching out the relations involved in the change, man can gain some control and direction over nature

4. The purpose of knowledge is not to secure an intelligible understanding of reality, for reality is not intelligible. Nor has the mind the power to penetrate it since all is change

5. The only logical function of intelligence is a continual striving to rearrange and reconstruct experience in the manner which will prove to be most beneficial to man.

IV. Morality and the Good Life

Since experience is the sole criterion of truth, it is also the only criterion on which to base a system of morality. The problem of morals breaks down into three questions:

1. How shall we determine what is to be accepted as morally right?

2. On what foundation stands the moral obligation to do this right?

3. What, psychologically, can effect the discharge of this duty?

A. Experience alone will tell us what is accepted as morally right. To determine morally acceptable procedures at any given time, the scientific method should be employed:

   1. Examine the situation to see what "live option" alternatives are available

   2. Develop as best as possible the future consequences to be expected if the respective alternatives were acted upon

   3. Holding any decision in suspense, expose self to the respective pulls of these contrasting sets of probable consequences

   4. One set will (in general) win out over the others; that path becomes therein the choice

B. The foundation of moral obligations is the so-called good life

   1. The good life is used here to mean "the life good to live" as good music is music good to hear

   2. Men early rated some kinds of experiences as better than others, better in and for living purposes. It is uncomfortable to be too hot or too cold. Hunger annoys. Quarrelsomeness is bad; peace is better.

   3. To say it generally, men have wants, the satisfaction of which gives the first approximation of the good life.

   4. Life, of course, is not that simple. Wants sometimes and in some circumstances conflict, making a constant adjustment necessary.

C. Once the solution to a moral problem has become apparent, the moral obligation follows at once: to accept that solution for action, both inwardly and outwardly, and put it accordingly into operation. Moral obligations arise from the appropriate social setting.

1. A "sense of obligation" arises naturally out of normal human relationships

2. Some ways of behavior manifestly make for satisfactory living better than others. Cf. the example of children "taking turns" on the swing.

3. Behavior in society, therefore, which promises the best possible life for us becomes the foundation of moral obligations and imparts to the individual the "sense of ought."

4. In the degree that a custom or law has been well established, children, under the teaching and demand of their elders, will build a "sense of ought" in connection therewith. The steps for this are as follows:

   a) The child builds a sense of "agency" as he learns to effect movements at will

   b) He next develops a "sense of accountability" as parents and elders hold him to account for doing or not doing certain things

   c) Following upon "agency" and "accountability" as the child grows older he will accept "responsibility" not only for following the pattern to which he has been held to account but also for helping others, especially those younger than himself, to obey the same pattern

   d) This "sense of responsibility" carries with it - perhaps consists essentially of - the subjective feeling of "ought". This sense of ought is what is traditionally called "conscience"

   e) It follows, therefore, that conscience evolves in a merely natural way as does the rest of man. It is not an inner voice; it is the product of an individuals use of the scientific method is determining the moral experiences that will become part of him. He builds his conscience.

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