A comparison of the educational philosophy of John Dewey with that of Scholasticism

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A COMPARISON OF THE EDUCATIONAL PHILOSOPHY OF
JOHN DEWEY WITH THAT OF SCHOLASTICISM

by

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CHAPTER I

INTRODUCTION

The subject matter of this thesis is both opportune and important.

It is opportune because John Dewey himself in his foreword to the issue of *Educational Trends* dedicated to his honor in 1939, says:

Interpreters and critics of events are practically unanimous in the conviction that the world is arriving at one of those critical points of history in which a change of direction takes place. The signs are manifest in our own nation, in European and in Oriental affairs. No one can state with an assurance which is based upon reason what the nature of the change is going to be. The forces at work are too vast and too precariously poised to enable us to speak dogmatically about the future. We only know that it is as if the affairs of the world were turning on a hinge, but cannot tell which way they are going to swing.

We are summoned, he continues, to think, to inquire, examine, weigh, rather than to decide, or at least before we decide. ... There is need for a searching re-examination of our habits and our professed principles. ... They (educators) are summoned by the present state of the world to take stock of their practices and even more of their beliefs, of the ideas, which, perhaps unconsciously more than consciously, control what they do. ... But I do not think there has been a time in the history of the country when it was so fundamentally necessary to ask what it is all about, and what the instrument should be used for.1

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Thus, one of our greatest educators admits that the present state of the world is one of uncertainty, and that a revaluation of educational principles is quite necessary for the establishment of fundamentals in education to assure security for men in seeking truth and obtaining good. The thesis endeavors to do just what Mr. Dewey herein prescribes, demonstrating its opportuneness.

The importance of this subject is further impressed by Mark VanDoren in his latest book in which he endeavors to uncover the educational problem of the present in seeking the kind of education which will be brought into being tomorrow. With cogent clarity, he describes the ideal of an education calculated to promote the largest fulfilment of education acquired by each person, scaled to the measure of man. He stresses the essentials in total education. He indicates the need of return of some form of fundamentals based on the "centrality of human experience." He insists that democracy demands completely developed man and has nothing to fear from thinking, except that the thinking may be bad.2

Our culture has truckled to the times. It is not manworthy. We teach boys to be men such as we are. We do not give them a training as though we believed in their whole nature.3... The gravest danger to education now is its own readiness to risk its dignity in a rush to keep up with events.4

3 Ibid., p. 3. 4 Ibid., p. 5.
Man is the only being that can misconceive his nature. Animals do not conceive at all.\textsuperscript{5}... Education has to master sameness and difference no less than permanence and change. There is no short-cut way of denying our common nature.\textsuperscript{6}

The first postulate of a democracy is equality of education. A democracy that is interested in its future will give each of its members as much liberal education as he can take.\textsuperscript{7}... Liberal education has to do with the virtues of an educated person.\textsuperscript{8}

Progressive education misses being perfect when it ignores two things: the deep resemblances between human beings and the importance of the human past.\textsuperscript{9}

The author could not illustrate more clearly the purpose of this thesis than as expressed by these two authorities and attacks the problem with firm intention of eliminating prejudice, of correcting misinterpretations, and of presenting a firmer ground upon which to establish the future education of the whole man for his place in a better world.

In the process of this thesis the subject of educational philosophy in general will first be treated, with consideration given to its fundamental purpose and end.

\textsuperscript{5} Ibid., p. 21. \hfill \textsuperscript{8} Ibid., p. 57.
\textsuperscript{6} Ibid., p. 29. \hfill \textsuperscript{9} Ibid., p. 92.
\textsuperscript{7} Ibid., p. 33.
Then the essential principles of the educational philosophy of John Dewey will be explained. The next chapter or topic will deal with the fundamental educational principles of scholastic philosophy. The teleological principles dominating the methods of the two schools will then be compared, showing similarities and differences. The final chapter will contain reasoned conclusions from the comparison for improved human learning and way of life.
CHAPTER II

THE MEANING, PURPOSE AND END OF EDUCATIONAL PHILOSOPHY

The goal of this Chapter is to consider the aims or ends of education, endeavoring to ascertain substantial conclusions for the better prosecution of an educational program.

All men, says G.K. Chesterton, savages or civilized, shape their lives in accordance with a philosophy, however crude or rudimentary it may be. More important, they seek to shape by it, the lives of others over whom they have control. All education, therefore, centers about a philosophy, and takes from it the color of its ends, ideals, methods and material.¹

The subject of the thesis centers around educational philosophy. In the elucidation of the topic, therefore, will be considered, first, the meaning of philosophy, then, the meaning of education, and lastly, the meaning of educational philosophy, for the purpose of comparing the two great educational philosophies of John Dewey and scholastic philosophy. The object of the comparison, which must be kept in mind, is not to reveal or discover any new facts or principles; for principles are fundamental in a nature already constituted, and facts are the expression or experiences of that nature.

A. The Meaning of Philosophy. Etymologically the word philosophy comes from two Greek words meaning "love of wisdom" and dates back to Pythagoras in the sixth century B.C.

Plato calls it "the acquisition of knowledge." 2

Aristotle writes "all men consider philosophy as concerned with first causes and principles." 3

Descartes explains, "By the term philosophy we denote the pursuit of wisdom ... knowledge of truth in its first cause." 4

Locke says, "Philosophy is the true knowledge of things." 5

Thomas of Aquin defines it as "the science of beings in their ultimate reasons, causes, and principles, acquired by the aid of human reason alone." 6


3 Loc. Cit.

4 Loc. Cit.

5 Loc. Cit.

Kant holds that philosophy is a "science of the general principles of knowledge and of the ultimate objects attainable by knowledge."  

Fichte, Hegel, Schelling and Schleiermacher, who contributed ideas to Professor Dewey, say, "it is the general teaching of science, Wissenschaftslehre."  

Mercier defines it as "the profound knowledge of the universal order, of the duties which that order imposes upon man, and of the knowledge which man acquired from reality."  

John Dewey explains it as "the clarification of men's ideals to the social and moral strife of their day."  

In the most of these definitions is described the search for the ultimate, through which the reasoner by his very nature seeks the answer to, "What and why is it?" In the answer to the question "Why" is found men's reasoning to the cause. 

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8 Loc. Cit.  
Philosophy attempts by inductive and deductive reasoning to enlighten man in living his life. Following correct and true methods, assumed hypotheses may be tested by deductive criteria for the establishing of principles for man's guidance. The conclusions, however, must necessarily be confined to man's natural powers, and his knowledge thus derived must be circumscribed by the limit of his inherent capabilities.

Scholastic philosophy, as shall be demonstrated in its proper place, adds the note of the possibility of the supernatural to this mode of thought. It is distinct therein from all modern philosophies.

B. The Meaning of Education. The following quotations illustrate the meaning of education.

William H. Kilpatrick describes education as follows: such a process of living as remakes life; remakes it not once nor occasionally at long intervals, but, if possible, remakes it continually, so that each learning experience leaves the learner at once with a broader outlook, at once more disposed and better equipped to go on to further like fruitful experiences. This is what we mean by saying education is such a process of associated living as constantly remakes life, carrying it always to higher and richer levels.11

John Dewey in *My Pedagogic Creed*, originally published in 1897 and reprinted in 1940, has an extensive description of what education is in Article I, the salient points of which are as follows:

All education proceeds by the participation of the individual in the social consciousness of the race ... the only true education comes from the stimulation of the child's powers by the demands of the social situation in which he finds himself ... this educational process has two sides - one psychological and one sociological ... the psychological and social sides are originally related ... the individual who is educated is a social individual and society is an organic union of individuals.12

According to Ross L. Finney:

Education is the reproductive process of society. It reproduces the social heritage into the individual so that it imparts to him the substance out of which his personality is made.13

Boyd H. Bode says:

'Education is, as a matter of fact, liberation of capacity, or in Bagley's phraseology, it means training for achievement.'14


Herman H. Horne defines it as:

the superior adjustment of a physically and mentally developed conscious human being to his intellectual, emotional, and volitional environment. Broadly speaking, the whole of life is an education, life in all its phases is the great school. Every agency in life is an education.

Education in the definition of scholastic philosophy is the science and art of the directed development of man, precisely as he is man.

C. The Meaning of Educational Philosophy. Education is a science or art directly concerned with the development of man in himself and his social relations. Philosophy seeking causes and principles, directs its rational inquiry into the subject of educating, i.e., the body of truths concerned and the procedures to be followed in the light of the nature of man. Educational philosophy is the resultant study. This is its meaning. Its purpose is to further education. Its end is to harmonize all existing elements for the correct development of man.


16 Ibid., p. 7.

D. The End of Education. The end of education is one of the most important features pertinent to the discussion of educational philosophy. This subject, however, presents many difficulties in that the term "End" is used by different authorities in different meanings.

For John Dewey, the end is contained in action.

Ends are foreseen consequences which arise in the course of an activity and are employed to give added meaning and to direct its course.18

In the opinion of Finney:

The ultimate end of education is the self-realization of all persons. But we have seen that self-realization is to be achieved through a balanced participation in all the institutions of society. The ultimate end of education is, therefore, to prepare young people for effective participation in all the institutions of society. The institutions of society are the objectives of education.19

Charles Judd says:

The goal of education is this set (training for the larger purposes of life) in terms of a complete and broad Education.20


Cubberly says:

The real purpose of education, aside from the learning of a few facts and the mastery of certain abilities that are found to be of use in later life is to train young people how to analyze a problem ... to form good working habits, ... to teach them to gather facts and marshall them to form a conclusion, and to awaken in them motives for work beyond that which the school requires of them. 21

Bode says:

The schools of democracy are organized to provide an opportunity for individual growth and development to the end that each may lead a happy and productive life ... with the development of ideals and purposes which will enable the individual to find his greatest good in the service of the group. 22

These may be summarized as describing the end of education as utility, finite good, self-realization, and citizenship.

Scholastic philosophy differs from this description in that it asks if these are ultimate ends. An ultimate end as viewed by scholastic philosophy is one that is permanent, not changing as utility with variations of social progress or scientific discoveries, not modified as citizenship by new political theories. Their objective is beyond


the subjective state, such as self-realization which seems to them not the ultimate of education. This ultimate end, however, is not exclusive and does not preclude any number of proximate ends, among which are those contained in the above-mentioned quotations. The scholastic philosophers claim that there is an ultimate end which becomes the norm, the criterion of the values of any proximate ends. This is a final cause, a terminal of specific action, demanding knowledge of the end preceding action and means distinct from the end.

The foregoing is a description of the field of educational philosophy and is indicative of the scope of the discussion to follow regarding the comparisons of the fundamentals of two distinctive philosophies of education.
CHAPTER III

THE ESSENTIAL PRINCIPLES OF THE EDUCATIONAL PHILOSOPHY OF JOHN DEWEY

In this chapter will be considered, in turn, the importance of John Dewey in the educational life of our nation, a short sketch of his life to ascertain the influence which led to his philosophy and method, a consideration of his philosophy, and a scrutiny of his educative principles in order to elucidate as completely as possible his educational philosophy.

A. The Place of John Dewey in Education.

George E. Axtelle in a special John Dewey issue of *Educational Trends* writes:

John Dewey is America's own philosopher in a unique sense. He is not only the product of American life, but in a peculiar way he has given expression to America's most basic characteristics, ideas and aspirations. ... he has done so in such a way as to create an integral pattern out of what in their original existence was conflict and confusion. ... he would say that he was sensitive to certain values that have already found expression in our American culture, that he tried to analyze conditions that gave support to these values and those conditions that threatened their existence ... he would say that he did all this in order that men might strive to reconstruct their world in such a way that these values would be more secure and widespread -- the common possession of all.¹

John J. DeBoer emphasizing the influence of John Dewey on education says of him:

If our generation should escape the doom so often predicted for it, the succeeding centuries will look back at our age and think first of John Dewey. For thousands of his contemporaries he has been ... a friend and aider of those who cherish intelligence, freedom and security. Along with Darwin and Marx, Freud and Einstein he is a major spokesman for our modern age.2

Delton T. Howard in estimating the power of John Dewey and the hold he maintained on so many followers, analyzes his ability as follows:

Professor Dewey, I have been informed, is as dry a teacher as ever confronted pupils in a classroom. As a public speaker, also, he is notoriously dull and uninspiring. His powers of communication are still further handicapped by an awkward, fumbling style of writing which makes a reader protest that he ought to learn to say what he means and to mean what he says. ... how was it possible for Dewey, who is anything but glib, to have attained the position of eminence which he has held since the beginning of the present century? The answer ... is that he had something interesting to say to people who were interested. ... The charge so often made against Dewey, that he uses words with strange new meanings and that he invents strange expressions that fall oddly on the ear, overlooks the fact that it was precisely his intent to develop the meanings of ideas so as to make them more effective instruments of interpreta-

tion. There are three things ... that chiefly account for Dewey's eminence in the field of philosophy. He was industrious, he was timely, he was challenging. 3

Paul A. Schilpp calls John Dewey, American citizen No. 1:

I do not believe that I am in the least exaggerating the facts if I state my belief that today John Dewey is probably the world's foremost democrat; and that he has achieved that enviable position not merely by precept, but also by personal and continuous example. ... I consider him typical American ... anywhere in the Orient the question: "Who is the greatest living American?" would immediately be answered by all cultural Orientals with the name: 'John Dewey, of course!' Educated and cultured Turks and Mexicans would give exactly the same rejoinder. Through practically every schoolroom in America ... Dewey's influence has worked itself into the very fibre and being of Americans, be they young or old. ... John Dewey is the great activist in philosophy ... with the courage and the capacity to look way beyond the mere momentary now to a more human, sane, glorious tomorrow. 4

The great contribution of Dewey to educational philosophy is well established in the complete bibliography of all his works contained in the first volume of The Library of Living Philosophers. These books and articles are spaced over a period of fifty-seven years and evidence an increased output with the years.


The volume, containing a biography written by his daughter, appraisals and criticisms by a host of followers and a few dissenters, and an evaluation and correction of misinterpretations by Dewey himself, affords an authoritative source to the correct teachings of Dewey, a valuable aid to an understanding appreciation of the educative aims and purposes of the educator and an important reference volume for use in this thesis.

The book also indicates without question the significant place the most prominent educators of our nation and day accord to the educational philosopher whose ideas and principles are to be considered in comparison with those of scholastic philosophy.

B. A Short Sketch of John Dewey's Life.

John Dewey was born on October 20, 1859, of solid New England stock. His childhood and youth were spent in the most democratic of surroundings. A product of the public schools, he was accorded probably the one special privilege of his life, the opportunity of attending and graduating from the State University of Vermont.

In his boyhood days, while not too much enamored of the formal school system, he spent much time in out-
side reading and did his share of the chores of a New England homestead.

President Buckham of Vermont University, a teacher of repute, impressed young Dewey exceedingly with his Socratic method of teaching. From a Reverend James Marsh, he was treated to his first contact with German spiritualistic idealism, deriving ideas that "institutions of society carried in themselves a spiritual significance and that the Bible was inspired because it was inspiring."\(^5\)

Dewey's readings were then directed to Comte's *Positive Philosophy* and "what was said about the disorganization of existing social life and the necessity of finding a social function for science remained a permanent influence in his thought."\(^6\)

Encouraged by a Professor Torrey, teacher of Philosophy at Vermont and by reading *Speculative Philosophy*, a journal edited by W. T. Harris of St. Louis who had contact with German exiles of 1848 who were ardent students of the German school of thought, he pursued further studies at Johns Hopkins' University where he received his doctorate in philosophy.


\(^6\)Loc. cit.
At Johns Hopkins' he had further contact with Germanic thought under the teaching of Professor George Morris, a liberal, and Doctor G. Stanley Hall recently returned from prolonged studies in Germany. The strong influence Hegelian thought had over him is shown in one of his first sketches, "From Absolutism to Experimentalism."  

Nominally he had belonged to the Congregational Church in Burlington, "but his belief was not wholehearted enough to satisfy his emotional need."  

He found this in Hegel who "left a permanent deposit in his thinking."  

John Dewey writes of his own beliefs at this time:

Hegel's ideas of cultural institutions as an objective mind ... fell in with the influence of Comte and of Condorcet and Bacon ... the idea, upon an empirical basis, of the power exercised by cultural environment in shaping the ideas, beliefs and intellectual attitudes of individuals remained ... . It was a factor in producing my belief that the only possible psychology, as distinct from a biological account of behavior, is social philosophy. ... Gradually I came to realize that what the principles actually stood for could be better understood and stated when completely emancipated from Hegelian garb.  

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7 Ibid., p. 17.  
8 Loc. cit.  
9 Loc. cit.  
10 Ibid., p. 18.
In 1886, while teaching at Michigan he married a school teacher whose family background had the same pioneer sources as his own. Whatever skill he acquired in so-called "intuitive" judgment of situations and persons, he attributes to her. She was of deeper religious nature but never accepted any church dogma. He acquired from her the belief that a religious attitude was indigenous in natural experience, and that theology and ecclesiastic institutions had benumbed rather than promoted it.

While at Michigan his philosophical position was closest to German objective idealism. Stanley Hall's lectures had impressed upon him the close relationship between psychology and philosophy and that a new experimental psychology was needed as experiment was overthrowing the older "rational" psychology.

William James' Principles of Psychology was much the greatest single influence in changing the direction of Dewey's philosophical thinking. In this work Dewey

\[\text{Cf. Ibid., p. 21.}\]
two unreconciled strains in James' *Principles*, one of them derived from the traditional view of psychology as the theory of 'consciousness', the other from the much more objective psychological theory which is founded on biology.\(^1\)

The latter, Dewey writes, "worked its way more and more into all my ideas and acted as a ferment to transform old beliefs."\(^2\)

All the while we note an abandoning of former ideas as new theories were expounded. In the meanwhile, Morris, his close associate, died, and another influence in the person of George H. Mead, fresh from Berlin associations, came into his life. Mead's interest was the bearing of biological theories upon scientific psychology. Mead started from the idea of the organism acting and reacting in an environment and his works became famous.

Dewey was now projecting his theories in practice through an objective study of the learning process; attention, memory, imagination, thinking were made subjects of

\(^{12}\)Ibid., p. 25.

\(^{13}\)Loc. cit.
papers and addresses at Teachers' Institutes. His belief became more determined that there was need of practical experience to check and develop purely theoretical ideas.14

In 1894 he accepted an offer from the University of Chicago to teach there. He was influenced by the fact that the subject of pedagogy was introduced in the department of philosophy and psychology. "The Laboratory School" popularly known as "Dewey School" was founded under his direction for the purpose of affording a different kind of education from any available in Chicago.

One of his famous books, School and Society, consists of talks given to raise money for this school. Through this school he formed many important contacts. The friendly conflict of different schools of objective thought in those days may be considered as the beginning of progressive education. Contact with a Mrs. Ella Flagg Young of the Chicago school system at that time furnished supplement for Dewey's educational ideas where his own experi-

14 Cf. Ibid., p. 27.
ence was lacking in matters of practical administration. Thus were crystallized his ideas of democracy in the school and in life.\footnote{Cf. Ibid., p. 29.}

Associations with the Hull House, a social settlement enterprise, broadened his social views. In this work he met another woman, Jane Adams. He names her together with his wife and Mrs. Young as inspiring him to his greatest efforts for the freedom of activity of woman.

The change to Chicago made a great difference henceforth in the type of teaching to which he devoted his efforts. A Professor Angell, a former student of Dewey at Michigan and later of James at Harvard, became an associate. Angell was interested in promoting functional psychology and the movement played a prominent part in developing Dewey's logical theories.\footnote{Cf. Ibid., p. 32.} The material of studies at this time concerned the development of moral theory in terms of interplay of impulses, habits, de-
sires, emotions and ideas, the background of *Human Nature* and *Conduct* published later.

On the occasion of the decennial of the founding of the University of Chicago, one volume published by graduate students under Dewey's direction was called *Studies in Logical Theory*. It received acclaim from James who paid tribute to the Chicago school. This contribution marked "a final and complete break with his early Hegelian Idealism and the launching of his instrumental theory of reflected thought."¹⁷

*How We Think* and *Democracy and Education*, written later by Dewey at Columbia, were direct fruits of his Chicago experience.

Friction arising from administrative changes in the Laboratory School with growing indifference and hostilities prompted Dewey to resign as professor in Chicago. He was succeeded by Mrs. Ella Young.

Through the influence of J. McKeen Cattell, he was offered a position at Columbia and in 1905 Dewey found

¹⁷Ibid., p. 33.
himself in a philosophical atmosphere where the realistic movement was in the forefront.\textsuperscript{18} Here he met Professor Woodbridge who taught naturalistic metaphysics of the Aristotelian type. Dewey was made aware of the possibility and value of a type of metaphysical theory which did not profess to rest upon principles not empirically verifiable. The many controversies of this period however, (up to about 1915) and his teachings to graduate students who found his views quite foreign led to a rethinking of his philosophic ideas. \textit{Reconstruction in Philosophy, Experience and Nature}, and \textit{The Quest for Certainty} contained his newer views.

Dewey was all the while forming numerous new contacts, but probably the one man who gave definite philosophic form to Dewey's previously scattered ideas of the arts was Doctor Albert Barnes. His \textit{Art and Experience} is dedicated to this man who established the Barnes Foundation, an unrivalled collection of modern paintings.

Dewey's ventures in the political field gave him practical application for his social philosophy. His

\textsuperscript{18}Cf. \textit{Ibid.}, p. 35.
long and active support of woman suffrage was based on the belief that enfranchisement of women was a necessary part of political democracy. The motto of teachers' unions, "Education for Democracy and Democracy in Education" is obviously taken from his works.\(^{19}\)

All his political activities are explainable by a belief in what is called 'Americanism' ... now more commonly known as 'Liberalism' ... in its old-fashioned American sense.\(^{20}\)

Trips abroad to Japan, China and Russia left deep influences upon him, especially China, which remains, next to own, the country nearest his heart.

Dewey explains the influence of his public activities on his technical philosophy thus:

The idea that lay back of my educational undertaking was a rather abstract one of the relation of knowledge and action. My school work translated this into a much more vital form. ... I doubt if the force of the idea in the theory of social action would have come home to me without my experience in social and political movements. ... My belief in the office of intelligence as a continuously reconstructive agency is at least a faithful report of my own life and experience.\(^{21}\)

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This succinct account of Dewey's life is given here, not with any idea of presenting a complete historical treatment, but, by using a source not prejudiced against him in any way, to trace the experiences of the educator and the associations and contacts he made during his school life, his teacher life, his political life, social and travel life. The purpose is to appreciate the sum of the experiences of him who believed experience is education. This has prominent place in evaluating his doctrines in addition to the application of deductive criteria. The schools of thought he studied are quoted here by his daughter. His writings indicate his knowledge of these schools through use of their principles or criticism of their theories.

C. The Philosophy of John Dewey.

The philosophy of John Dewey covers a vast area and has been the subject of the gamut of consideration from enthusiastic eulogy to decimating criticism. It is impossible to treat even in general the many fields in which the philosophical principles of Dewey find their ramifications. The scope of illustration must be delimited to his conception of philosophy in general, as it effects man who is the subject of education.
Philosophy, according to him has three areas of inquiry:

For the sake of convenience these may be provisionally represented in the form of three concentric circles. The first area, bounded by the innermost circle, is occupied by reflective thought, by logic or what Dewey now calls inquiry. In the second area are the typical modes of human experience such as the practical or utilitarian, the esthetic, religious, socio-ethical, scientific. Philosophical inquiry here concerns itself with analyzing what these modes of experience are ... these interrelations ... how the practical or utilitarian develops ... The third area is that of the socio-cultural world, society in its organized and institutional form, the world which generates what we commonly and quite accurately call 'social questions.'

The fundamental idea then is that the primary subject matter of philosophic inquiry is a continuously interconnected field of experience ... Philosophy is an enterprise of reflective thought and not only should but can only deal with problems in a reflective or intellectual way.

More specifically Dewey himself in Philosophy and Civilization applies his philosophical method of inquiry to man:

Man differs from the lower animals because he preserves his past experiences. ... Hence he lives, not like beasts of the field, in a world of merely physi-

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cal things but in a world of signs and symbols ... the ordinary man left to himself is a creature of desires rather than of intellectual study, inquiry or speculation. Man ceases to be primarily actuated by hopes and fears, loves and hates, only when he is subjected to a discipline which is foreign to human nature, which is, from the standpoint of natural man, artificial. ... A certain texture of tradition is built up; ... Tradition thus formed becomes a kind of norm to which individual fancy and suggestion conform. ... As the area of a government is extended, there is a definite motive for systematizing and unifying beliefs once free and floating. ... under social influences there took place a fixing and organizing of doctrines and cults which gave general traits to the imagination and general rules of conduct ... ... environment does enforce a certain minimum of correctness under penalty of extinction.

... Gradually there grows up a body of homely generalizations preserving and transmitting the wisdom of the race about observed facts and sequences of nature. ... For a long time the imaginative body of beliefs closely connected with the moral habits of a community group with its emotional indulgences and consolations persists side by side with the growing body of matter of fact knowledge. ... the time came when matter of fact knowledge increased to such bulk and scope that it came into conflict with not merely the detail but with the spirit and temper of traditional and imaginative beliefs ... . What was to be done? Develop a method of rational investigation and proof which should place the essential elements of traditional belief upon an unshakable basis; ... ... that which had rested upon custom was to be restored, resting no longer upon the habits of the past; but upon the very metaphysics of Being and the Universe. Metaphysics is a substitute for custom as the source and guarantor of higher moral and social values.

... Philosophy did not develop in an unbiased way from an open and unprejudiced origin. ... Since it aimed
at a rational justification of things that had been previously accepted because of their emotional congeniality and social prestige, it had to make much of the apparatus of reason and proof. Because of the lack of intrinsic rationality ... it leaned over backward ... in parade of logical form. In dealing with matters of facts, simple and rougher ways of demonstration may be resorted to. It is enough ... to produce the fact in question and point to it -- the fundamental form of all demonstration.

The demand for science and philosophy was the demand for truth and a sure standard of truth which the new born individual might employ in his efforts to build up a new world to afford free scope to the powers stirring within him.

Admitting that the practical problem of modern life is the maintenance of the moral values of civilization through the medium of the insight and decision of the individual, the problem is foredoomed to futile failure save as the individual in performing his task can work with a definite and controllable tool. The tool is science.

But a mind that has opened itself to experience and that has ripened through its discipline knows its own littleness and impotencies; it knows that its wishes and acknowledgements are not the final measures of the universe whether in knowledge or in conduct, and hence are, in the end, transient.

Fidelity to the nature to which we belong ... demands that we cherish our desires and ideals till we have converted them into intelligence, revised them in terms of the ways and means which nature makes possible. ... We know that such thought
and effort is one condition of the coming into existence of the better. As far as we are concerned it is the only condition, for it alone is in our power.23

For more definite application of Dewey's philosophy to the individual, who is the subject of education, George E. Axtelle writes:

Dewey was early impressed with the profound significance of culture in giving form and pattern to personality. ... The idea of the immortality of the soul was undoubtedly an effort to give personality the permanence due its supreme worth. Kant with his dictum 'Treat all humanity whether in thine own person or in that of another, always as an end, never as a means only'; was likewise giving voice to this growing regard for personality. In Dewey personality was supreme. Institutions, customs and practices were, like the Sabbath day, made for man, rather than man for them. ... If the word 'Sacred' has meaning it can only be as it may be associated with personality, for persons are the source of all values and worth. Whatever is sacred can derive its worth only as it serves the needs of personality.

Almost if not quite equal to his regard for personality is his regard for human culture .... Moreover man in his inner nature can be himself only as he shares and participates with others through the medium of culture. ... Modern science is the culmination of this process, for it is men thinking together in a disciplined manner on shared problems ...

Communication is the vehicle or medium of sharing, of participation, of joint enterprise ... the crucial factor in man's growth as man, in his moral and social progress.

The great 'bad' in human life is whatever makes for isolation and compartmentalization, ... In every instance the failure of human intelligence can be traced to a lack of mutuality and communication.

Consequently Dewey has faith in the capacity of human experience to develop its own regulative standards and authorities as well as its instrumentalities.

A culture whose highest values are placed upon the fullest realization of the possibilities of its members ... must, therefore, make communication, participation, and intelligence the basic features of its method of progress and of social control itself. These three processes in conjunction mean education ... normal expectations generalized over generations of experience we call moral principles. This is not to imply that moral principles are to be observed as fixed dogmas legislating action in a static pattern ... Moral principles like other inductive generalization must be treated as hypothetical ... (this is) the role of education as a general democratic social technology.24

D. Dewey’s Educational Philosophy.

Professor Dewey has applied his philosophy to education in a most efficient way since the days of his Laboratory School in Chicago. His School and Society, Democracy and Education and Education Today manifest not

only a practical touch with the problem but also his deep interest in education for the individual's sake and for society of which man is a part.

In his *Philosophy of Education* he defines his educational philosophy; even more, he presents philosophy as a generalized theory of education:

Philosophy was stated to be a form of thinking, which like all thinking, finds its origin in what is uncertain in the subject matter of experience, which aims to locate the nature of the perplexity and to frame hypotheses for its clearing up to be tested in action. Philosophic thinking has for its differentia the fact that the uncertainties with which it deals are found in widespread social conditions and aims, consisting in a conflict of organized interests and institutional claims .... Since education is the process through which the needed transformation may be accomplished and not remain a mere hypothesis as to what is desirable, we reach a justification of the statement that philosophy is the theory of education as deliberately conducted practice.25

The first element in the educational system of John Dewey to be considered is the end of education. The word "end" is little used today in educational literature, and in its place are found such synonyms as "objective" and

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"aim". Scholastics deem the use of the word "end" more fitting because it denotes a final cause, a mainspring of action, a motive, a terminal, a possibility of achievement, something definite.

Dewey disagrees with scholastic philosophy in this regard and while scholastics hold that the knowledge of the end precedes action and that means are distinct from the end, he professes the opinion that the end is contained in the action. He writes:

Ends are foreseen consequences which arise in the course of an activity, and are employed to give added meanings and to direct its course.  

It leads to the notion that means and ends are separate from one another each having its own fixed province. In reality ends that are incapable of realization are ends in name only. Ends must be formed in the light of available means. It may even be asserted that ends are only means brought into full interaction and integration. The other side of the truth is that means are fractional parts of the ends.

Every means is a temporary end until we have attained it.

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The end, therefore, to Dewey adheres to the means and is not an objective reality distinct from activity or its source. It is the generation of consequences which give activity meaning and motive. The end or aims to those of the modern school are always relative.29

Professor Dewey states clearly the aims of education as he sees them in My Pedagogic Creed originally published in 1897 and reproduced in 1940.30 This creed is simply and logically stated and may be used as a guide to ascertaining his true ideas which may be more or less obscurely written in other essays or books by him.

In the first article of his creed "What Education Is", the purpose or aim is considered. The treatment is a practical illustration of the application of the three concentric circle principle already expressed in the summary of Dewey's philosophy. In this principle as seen by Dewey, the areas of the individual's action tend from


inquiry to the typical modes of human experience and thence to the individual's contact with the socio-cultural world about him. The individual all the while is engaged in a "double process", or "double movement" with constant progression, integrating experiences, repeating inquiry, establishing interrelationships. This process has two sides, the psychological and the sociological, neither subordinated to the other, neither neglected. They are organically related, not as a compromise or superimposition of one upon the other, not as a development of the mental powers without idea of their use, not as a forced or external process to the individual subordinating his freedom, but as a complete possession of all powers expressed in activity in social relationships.

The end of the education of the individual is the participation of the individual in the social consciousness of the race, beginning at birth and gradually sharing with maturation the intellectual and moral resources which humanity has gathered together, inheriting the funded capital of civilization.

This true education is quickened by the stimulation which a child's powers received in his proper social situ-
ations, estimating values reflectively through responses which others make to his own activities and expressing them in social terms and reciprocation. The ends of powers in the individual are determined through their activity in social relationships. But since it cannot be established what future conditions are to be met, education must afford command to the individual of his capacities for ready use and application. The elimination of the social factor from the child's education leaves but an abstraction, the elimination of the individual factor from society leaves society an inert, lifeless mass. The aim of education, therefore, is the development of the child in social service.

The end of education, thus considered, is applied in the other articles of the creed to the conduct of the school, the subject matter and method of education for social progress.

Dewey believes that the school is a social institution in which there is a process of living, called education by him, rather than a preparation for future living. The school must represent life, with lessons learned through forms of life, with the life broken down
to suit the pupil's progress in maturation. The process is simplified at first growing out of home life, with meanings understood. Integrating associations are added with progress determined by the fundamental principles of community life.

Proper relations with others in a unity of work and thought develop moral training, with the dominating discipline emanating from the life of the school and not from the teacher. The teacher is not supposed to impose certain ideas or form certain habits in the children, but, predicated on the basis of larger experiences and more mature wisdom, is only to determine the manner in which the discipline of life shall come to the child.

Since proper social life is the end of education for Dewey, logically, the subject matter is to be determined with a view to that end. Social life gives unconscious unity and background to the efforts and attainments of the child. The differentiation of study should be gradual and appropriate. The subjects should be correlated to the child's social activities; literature having its place as the reflex expression and interpreta-
tion of social experience; history, presenting phases of social life and growth; vocational aspects, being both socially expressive and constructive; science, bringing out the materials and processes which make up social life; and language, a tool of communication by which one individual shares the ideas and feeling of others.

This program is not to be considered as a succession of studies but a development of new attitudes and new interests regarding experience. It is a continuing reconstruction of experience. The process and the goal are one and the same, without any standard or end outside education itself.\textsuperscript{31}

The nature of Dewey's method is simply the question of the order of development of the child's powers and interests. The active precedes the passive in development, with ideas resulting from action and devolving for the sake of better control. Reason directs the selection and arrangement of means of action. Attention stresses the development of imagery and interests, which

\textsuperscript{31}Cf. \textit{Ibid.}, p. 12.
manifest the state of development and prophesy the next stage to be entered upon, and which are to be neither humored nor repressed lest intellectual curiosity be weakened and interest deadened. The emotions stimulate activities to secure right habits excluding the morbid, thereby developing true self expression, not mere formalism and routine.

In fine, education is to Dewey, the fundamental method of social progress and reform, a regulation of the process of coming to share in the social consciousness in which due regard is shown both the individualistic and socialistic ideals. The community has a paramount moral duty to foster this education, formulating its purposes and organizing its means and resources in the direction it wishes to move.

Education thus conceived by him, is the most perfect and intimate union of science and art conceivable in human experience. Nay more, it is a religion, for he says that in this educational system the teacher always is the prophet of the true God and the usherer in of the true kingdom of God.\(^\text{32}\)

\(^{32}\text{Cf. Ibid., p. 17.}\)
E. Summary of Dewey's Educational Philosophy.

John Dewey in his educative principles has broken with tradition and has formulated a new conception of life which, he maintains, is demanded by modern developments.

He regards philosophy as primarily practical, not contemplative. Its concern is an individual situation of human life in which experience is the only reality and change characteristic. Principles and truths on this account are not fixed and universal, but mutable and particular. They are constantly in a condition of becoming and by the assumed character of evolution eventually become more and better adapted to the condition of man. The insistence on the present situation arises out of the evolutionistic idea that heed for felt needs leads to advancement.

The philosophy of Dewey is a pragmatic, positivistic experimentalism. It exalts the province of sense, while depreciating the province of the intellect. Underlying the pragmatic theory is the evolutionistic postulate that multiplied change will eventually result in progress. Mind is an acquirement built up by activity in interaction with environment. Mind is the resultant expression of a long series of biological forces of variation and selection.
It is an attitude of participative response in social affairs.

The theory of evolution explains man's origin. Man's home is nature; his purposes are dependent for execution upon natural conditions. Man's life is continuous with nature. Man's destiny is earthly according to this naturalistic and experimental conception of life. There is no supernatural. The highest good is self realization gained by cooperating with others for one's own upbuilding and reacting to the life one meets in the contribution. Good is always found as a present growth of significance in activity.

There are no permanent ends, no absolute values, no stable moral laws based on the nature of right and wrong. As in the intellectual life there are no fixed principles, so in the moral life there are no fixed laws or ends. Satisfaction, feeling, or utility becomes the criterion of action and morality.

The instrumentalist theory finds its educative expression in "learning by doing". Motivation consists in identifying self with the activity under way. Education is one with growing; it has no end beyond itself.
CHAPTER IV

THE EDUCATIONAL PHILOSOPHY OF SCHOLASTICISM

A. Explanation of the Term Scholasticism.

Scholasticism is a term used to designate both a method and a system. It is applied to theology as well as philosophy; referring to theology it is distinguished from patristic theology and positive dogmatic theology and is known as speculative; in philosophy the name is used to designate a period of philosophical thought from the fifth century to approximately 1450.¹

The word scholastic is derived from a Greek word of practically the same letters meaning a professional philosopher, master or teacher.

The scholastic system, which grew out of the academic curriculum, sought to answer the questions that vexed the minds of Christian thinkers: How are we to reconcile reason with revelation, science with faith, philosophy with theology? It arose from the study of dialectic in the schools battling on the one hand against the mystics, who condemned the use of dialectic, and on the other hand, the authority of revelation until tested by the standard of reason.

B. The Philosophy of Scholasticism.

Scholasticism is a rationalistic movement. It is not indeed so extreme as Abelard and Roscelin would have it, maintaining that reason could prove supernatural mysteries. It applies dialectic to the study of nature, of human nature, and of supernatural truth. Scholastic philosophers acknowledge the authority of revelation, but make use of human reason, as far as possible, in verifying dogmas of faith. Revelation does not coerce their reason. In philosophy and natural science, it teaches emphatically that the argument from authority is the weakest of all arguments. Reason is not subordinated to authority in any unworthy sense.²

Philosophically, scholastics adopted the details of the Aristotelian system, known to the Latin world from Boethius. Technically it is a system of moderate realism, claiming that all knowledge is derived from sense knowledge and that intellectual knowledge differs from sense knowledge, not only in degree but in kind. Innatism, the theory that all or some ideas are born with the soul and have no origin in the world outside man, and sensism, the doctrine that intellectual knowledge is only sense knowledge of a higher or finer sort, are both reproved. Scholastics opposed subjectivism and held that there is an external world.

which is real in itself and independent of our thoughts. Forms exist in the world which make things to be what they are. These forms received in the mind, through sense perception, cause man not to be the object, but to know the object external to him. Man is aware first of the objective reality, not of a representation thereof in himself.

Matter and form are the fundamental bases applied to both organic and inorganic nature. The form is described as striving always for its own realization or actualization. Its purpose is not an unsatisfactory vagueness ascribed to nature itself but is attributed to the intelligent, provident Maker of nature. The principle of finality, thereby, is given a more precise meaning which excludes any pantheistic interpretation.³

Scholastics maintain that the nature of man is an individual materiality existing with a conjoined spiritual principle which is the source of thought activity. The exercise of the senses is a process from the soul through the body. The soul is the principle of life. Man is a compound of body and soul, each an incomplete substantial

principle, but vital and substantial when united. The body contributes to the life of the individual by supplying the materials out of which the intellect produces ideas. The active intellect is part of the individual soul, immaterial in itself. This soul, immaterial and spiritual, is held to be immortal.

Scholastics also predicate the freedom of the will or rational appetency to the human being composed of body and soul defining it as: the faculty of inclining towards or striving after some object intellectually apprehended as good ... the capability of self-determination. By self is meant not the series of my mental states, nor the conception of that series, but the abiding real being which is subject of these states. ... that property in virtue of which a rational agent, when all the conditions required to elicit a volition are present, can either put forth or abstain from that volition.

Scholastic metaphysics enhancing the Aristotelian system discusses completely the nature of personality, the existence of a first cause and the development of the doctrine of the providential government of the universe. The profoundest distinctions of matter and form, potency

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4 Cf. Turner, Ibid., p. 551. Quoting St. Thomas, "De unitate Intellectus."


6 Ibid., p. 395.
and actuality, substance and accident are applied to every department of thought. They recognized that in practice scientific methods begin with observation of facts. They excelled in the power to grasp abstract general principles and apply them consistently and systematically.

Ethically the system is Aristotelian, seeking to justify and expound Divine law and the Christian standard of morals. It rests on the fundamental notion that happiness is the supreme good of man, the realization or complete actualization of one's nature, regarding virtue as an essential means to that end.

Man, according to them, is naturally a social and political animal, with a nature requiring the cooperation of other human beings for its welfare. Man is ordained for society and government should exist for the common welfare. The end for which the state exists is not merely "vivere" but "bene vivere."

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C. The Meaning of Education to the Scholastic Philosopher.

Education in the teaching of the scholastic is:

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. 8

Scholastic philosophers teach that education has an end, a final cause, which precedes the action and uses means to that end, distinct from the end. This end has a definite entity and objective existence in the world of reality. Aims are not always relative. Admittedly many aims frequently lose the form of finality, but scholastics deny that there cannot be an end of its nature ultimate, called the First and Final Cause. Nor does this doctrine preclude any number of proximate ends, more or less important, taking their makeup from the ultimate end, which becomes the norm of education and the criterion of values. This ultimate end must exist externally to man's mind and apart from man's thought, because the ultimate end of a universal activity cannot exist as a subjective state. 9

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Scholastic philosophy declares this objective end, permanent of its nature, cannot be found in the individual who is transient, nor in society which is temporal, nor in material which is finite and limited. It must be a limitless or ultimate end. This end can be but one, as infinity is one. This is their norm of determination or measurement for institutions, culture and methods, the fundamental principle of scholastic education.

Scholastics, however, in stressing the absolutely ultimate end do not preclude the possibility of attaining a relatively ultimate end in temporal life, essentially transitory. They hold that there is such an end and that it must be provided for in education in the social life. This relatively ultimate end is character. "Character is life dominated by principles."\(^{10}\)

Character is a stability of action of an intelligent principle acting from motives it approves and with rational norms based on human nature. Conduct having this foundation is governed by reason. It is expressed in act characterized by unity of thought and constancy of behavior. This consequent mode of action, arising not from the intellect alone, for knowledge may be developed without will to act,

nor from the will alone which may be predicated on impulse or dictating external circumstances, has an objective value in itself.

Scholasticism, therefore, requires the forming of character as well as the development of intellect in its process of education. Guiding principles of character and management of life predicated on the purpose of life as established in human nature are patterned as postulates of ethical conduct.

Scholastics maintain, moreover, that there are other important ends of education called proximate. These proximate ends are both legitimate and necessary. They are outgrowths of man's normal relationships. These are admitted in Pope Pius XI's Encyclical "Christian Education of Youth":

...education consists essentially in preparing man for what he must be and what he must do here below in order to attain the supreme end for which he was created.\textsuperscript{11}

Man achieves his end through the use of his natural powers and ordinary relationships. Major proximate ends of education are the development of the body, intellect, will and social life. Others, more or less subordinate to these, are physical culture, health, vocation, citizenship,

domestic training, recreation and social communication. Understanding the major objective of scholastic education as a stable norm of measurement of values, each of these may fittingly find its proper place without confusion of thought or activity.

The material of education is undeveloped child nature with its innate capabilities and potencies for perfection. The content is the inheritances of the human race, all knowledges, beliefs, customs, cultures, experiences and skills accumulating from age to age and pressing to the peak of man's spiritual and social accomplishment. Not all the accumulated material is of equal value, nor of equal value to every one. Not all of it can be compassed by any one individual or group. Scholastics hold, therefore, that there must be selection in education. They seek the essential knowledge which man must have and which is expedient for him to learn for his proper place in life and the prosecution of his destiny. This leads the scholastics to ask who shall select or how shall the content be selected and upon what basis is the selection to be made.12

Scholastic philosophy finds the answer in the funda-

mental nature of the individual and in the First Cause which directs man to his purposeful development for attainment of his last end. The norms of selection will be both positive and negative, the first requiring a program containing knowledge necessary to attain that end, hence must include religion and morality; the second, must exclude rigidly what conflicts with or militates against that attainment. Character, built upon the will closely coordinated and cooperating with the intellect, will require exercise, activities, and disciplines to strengthen the will and quicken the intellect for correct functioning in the light of the ultimate end. Proximate ends, whatsoever current civilization may so design, may be included in the content provided the ultimate or relatively ultimate end is not sacrificed. Scholastic education, therefore, may be as comprehensive and as liberal as any type of education save only when there is a negation of some fundamental principle.

Pope Pius XI gives us the aim of education as stressed by scholastic philosophy:

It is, therefore, as important to make no mistake in education as it is to make no mistake in the pursuit of the last end, with which the work of education is intimately and necessarily connected. In fact, since education consists 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, it is clear that there can be no true education which is not wholly directed towards man's last end... 13

D. The Educational Philosophy of Scholasticism.

Every school of education has a philosophy of life which more or less determines its makeup. The philosophy of scholasticism from the view point of reason alone has already been outlined. The rational conclusions of this philosophy have been applied in a reasoned manner to education as scholastic philosophers define it. In a broader way the educational philosophy of scholasticism will now be considered with its reasoned foundation of end and purpose and the added elements of revelation and Christian principles which make this system unique. 14

This system is predicated first upon the fundamental elements of man's nature, man's destiny and his relationship with God. This constant is irrespective of time, place and circumstance. It admits variable factors modified by many and various conditions.

All experiences and researches of science, all testimony and traditions of men demonstrate the sameness of basic human nature from earliest historical times to this day.

13 Pope Pius XI, Ibid., p. 38.
14 Cf. Redden and Ryan, Ibid., pp. 6-9, 546-549.
Men through the ages have possessed and manifested the same mental powers of judgment, reasoning, memory, imagination, and abstractions, the self-same expression and reaction to fundamental passions and common human experiences of birth, life, death, love, joy, and sorrow. This universal experience denotes man, as he is man, constant in himself with a physical body and an activating principle which may be discerned from the expressions of his peculiar nature having a rational appetency which differentiates him from all other creation. Education, therefore, must be suited to and worthy of this preeminence. 15

The second fundamental principle is man's end or destiny. The universal consent of man places the human being above created objects about him in acknowledging man as their master. The correct reasoning of thinking men has discerned the peculiar character, inherited by man, as the adherence of a different end and destiny above and beyond that of other visible creation. Man's definite peculiarities and potentials demand more than limited factors for satiation and require creations not circumscribed by time but without end. No system of education, therefore, is

15 Cf. Ibid., pp. 341-347.
complete which ignores or neglects this purposeful end of the rational animal.¹⁶

The third fundamental principle is the relation of the creature to the Creator, of the conserved to the Conservor. Man has not the power to modify or destroy it. Whatever human progress or scientific advance may fabricate to enhance man's conditions of living, the essence of man, as he is men, will not thereby be altered. Man did not make himself, but was made as he is. Man cannot continue his natural life indefinitely, no matter how great the scientific discoveries for the prolongation of life, or the determined will of man to live on earth. No program of education, therefore, will be worthy of man which refuses to acknowledge the dependence of man upon God or attempts to make man something greater than his fundamental nature will permit.¹⁷

The elements of scholastic educational philosophy, recognizing the inflexibility of these fundamentals, maintain that there is a proportionate stability and permanence of purpose in education, while admitting and encouraging any variables within the limits of man's nature for his improvement.


Scholastic educational philosophy also contains a certain constancy of method based again upon man's nature. Every man is born, equipped with an undeveloped physical and mental organism. There is no other known way of attaining adult life than progressive growth from babyhood, childhood and adolescence to manhood. There is no known way in which this progress can be radically modified. Science has improved technique, but has not seriously altered natural progression. The physical laws of the senses, the nervous system and equipment, the principles of mental life, the quickening of attention, observation, comparison, abstraction, judgment, volition, are all subservient to the growth of the intellect. Natural learnings cannot be discarded no matter how disguised by devices.18

The content of education according to scholastic philosophy has a definite permanence because of fundamental truths and relationships of life which are persistent. Common factors are found in every man's life, food, clothing, shelter, etc., which have been more or less stable through the years of historic life. Common knowledges have a similar strain through the years. Newer techniques of learning have made the process pleasanter, but the basic

18 Cf. Ibid., pp. 330-363 and 143-186.
methods remain. Human intelligence is stable and the resultant of introducing ways of learning to the subject will be as practically constant as accidental individual differences permit.19

The variables, conditioned by man's physical equipment, environment and social relationships, may be diverse, striking, and conspicuous but offer scholasticism an opportunity of their use for the progressive perfection of man. Whatever contributes to the body's health or improvement proportionately contributes to the soul's perfection of knowledge. Programs may be flexible in that they must be adjusted to the individual's capacity to learn. Environment must be conducive to development or improved as suitable means for man's dignified end. Political, social and economic environments, different in the various areas of time and region, will require special methods adaptable to specific situations. All betterments are readily encouraged when predicated upon the fundamental basic elements of man's good and his end.20

Scholastic educational philosophers prescribe in addition the training of the will. To them the essential quality necessary for the harmonious development of the well balanced human being to a common end is the freedom which

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19 Cf. Ibid., pp. 30-31.
20 Cf. Ibid., p. 91.
dictates it. All natural powers should function in education, without over-emphasis on any one in particular. Education is not to be imposed from without, but is a process developed within. The child is not only the center of activity of the learning process, but is the activity and the child becomes his own educator. The freedom of the will in this exercise is neither irrationality nor caprice, but the following of the antecedent action of the intellect which presents a choice of goods. The good presented produces in the will a corresponding attraction or repulsion, a clash of desires which demands the necessity of choice. The morality of deliberate human acts rests in the quality of this choice. It is as equally necessary, therefore, to develop the power of volition as to supply knowledge. The development of this power begins with the child in sense aptency, when instinctively attraction is aroused. It later is influenced by impulse. Later still, when the powers of the rational will come into ascendance with the learned use of reflective and deliberate powers, motives then control choice. The child must learn to use his will as he did his intellect, through experience. This training is not to be found in bodily unrestraint, nor impulse, nor external pressure, nor compulsion, but in teaching the recognition of the higher good and thus establishing principles of good conduct,
by allowing the child to use freedom in situations where all the elements tend to make habitual the practice of acting from sound principles.21

The educational scholastics find the basis of morality implanted in the nature of man. The natural virtues are the outcome of this law found in human nature. It exists apart from religion but not in contradiction. It has an objective existence, but scholastic philosophers maintain that it is neither practical nor possible to teach morality apart from religion, as morality would then lack proper motivation. Education is the development of power and power is the outcome of exercise. The child cannot assent to social principles as reasonable before he has learned to accept the idea of society. Nor can he accept the idea of the innate dignity of man before he has compassed the concept of man. Morality sanctioned by religion affords the proper motivation at all stages of life for the harmonious growth and development of all the powers of soul and body.

It has already been indicated that scholastic philosophy admits revelation as an influence and the principles of Christ as fundamental in education. This will now be further developed.

The Jews occupied a unique position among pre-Christian people as the recipients and custodians of Divine revelation.

They accepted God as their teacher and their standard of righteousness. Their ritual services were types and a preparation for the Messiah. The advent of Christ as God, and the establishment of Christianity fulfilled the prophecies of the Old Law and is the most important epoch in the history of mankind for scholastic philosophers who are followers of Christ.

Scholastic philosophers supplement the principles of education as found in nature through reason with the teachings of Christ as God. That Christ lived is an established historical fact. That He is more than man is proved by His miracles, the greatest of which was His Resurrection. Scholastics point as proof to the results of the methods of historical criticism applied to the facts. This Christ claimed He was God and gave proof of His Divinity. He came for a purpose and fulfilled it in His life and by His death. He was to teach truth and the way of life. He, Himself, declared:

I am come a light into the world; that whosoever believeth in me, may not remain in darkness.\(^{22}\)

For this was I born, and for this came I into the world; that I should give testimony to the truth.\(^{23}\)


\(^{23}\) John XVIII, 37.
I am come that you may have life, and may have it more abundantly. 24

I am the way, the truth and the life. 25

The works themselves which I do give testimony of me, that the Father hath sent me. 26

Not every one that saith to me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the will of my Father. 27

Scholastics believe the testimony of Christ as to His God-head and the teachings which He gave to man as above or supra nature but not in contradiction to it. Christ's doctrines made no appeal to pride, selfishness or passion. Scholastics hold education is the antithesis of these. Christ's teachings were referred to as "hard sayings". Scholastics realize that His doctrines may be "hard" if we make self the center of life, but point to them as correct teachings for obtaining the end of man and in no way a contradiction of nature. Christ taught the duty and necessity of serving civic good for man's life on earth and gave as the sanction, which imparted force to such obligations, the fact that man's maker is

24 John IX, 10.
25 John XIV, 6.
26 John V, 36.
God and his last end a higher citizenship in the Kingdom of God. To strive for this end is the ideal of men's life to which every other good is subordinate.

Seek ye first the Kingdom of God, and His justice, and all these things shall be added unto you.28

The tenets of educational philosophy, namely, that we learn by doing, and that knowledge gets its full value only when it issues in action, finds its best exemplification in Christ's dealings with His Apostles.29 He used the simplest things in nature to illustrate lessons of deepest significance. His aim was to instruct by associations, making use of daily experience. His whole teaching is clearest proof of the principle that education must adapt itself in method and practice to the needs of those being taught.

Scholastics hold Christ's mission did not end when He quitted the earth, and that He made ample provision for the perpetuation of His work in the selection of a body of men called apostles to carry on this teaching. He commanded these men:

Going, therefore, teach ye all nations ... and behold I am with you all days, even to the consummation of the world.30

28 Matt., VI, 33.
29 E. A. Pace, Ibid., p. 299.
30 Matt., XXVIII, 19.
Scholastics teach that if Christ was God, and they apply every known principle of methodology and reason to ascertain the proof, these words are not vain and His teaching is still carried on in the institution He established which may be known by four marks: one, holy, catholic and apostolic.

Scholastics point out that it would be wrong to infer that Christianity in its "otherworldliness" neglects or depreciates the values of the present life. Consistently they maintain that natural life receives its highest value from service as a preparation for a life to come, that man should profit by opportunities in this life to procure security in the other. Complete living cannot be attained if no consideration is given to the ultimate purpose of life.

Finally, the scholastic position may be made clear by the following outline, the summary of Doctor E. A. Pace of Catholic University, in concluding his article on education in the Catholic Encyclopedia. The author desires to give full recognition to Doctor Pace and Doctor William Turner of the same University, in addition to sources quoted in footnotes, for the material used in this description of the educational philosophy of scholasticism.
1. Intellectual education must not be separated from moral and religious education. To impart knowledge or to develop mental efficiency without building up moral character is not only contrary to psychological law, which requires that all the faculties be trained, but is also fatal both to the individual and society . . . .

2. Religion should be an essential part of education; it should form not merely an adjunct to instruction in other subjects, but the centre about which these are grouped and the spirit by which they are permeated. The study of nature without any reference to God, or human ideals with no mention of Jesus Christ, or of human legislation without Divine law is at best a one-sided education. . . .

3. Sound moral instruction is impossible apart from religious education . . . . if . . . . duties towards self and neighbor are sacred, the duty towards God is immeasurably more sacred. . . . Training in religion, moreover, furnishes the best motives for conduct and the noblest ideals for imitation, while it sets before the mind an adequate sanction in the holiness and justice of God. Religious education . . . . is more than instruction in the dogmas of faith or the precepts of the Divine law; it is essentially a practical training in the exercises of religion. . . .

4. An education which unites the intellectual, moral, and religious elements is the best safeguard for the home, since it places on a secure basis the various relations which the family implies. It also ensures the performance of social duties by inculcating a spirit of self-sacrifice of obedience to law, and of Christian love for the fellow man. . . . The welfare of the state, . . . . demands that the child be trained in the practice of virtue and religion no less than in the pursuit of knowledge.

5. Far from lessening the need of moral and religious training, the advance in educational methods rather
emphasizes that need ... . Provided the essentials of Christian education are secured, the Church welcomes whatever the sciences may contribute toward rendering the work of the school more efficient.

6. ... parents are bound in conscience to provide for the education of their children, either at home or in schools of the right sort. As the bodily life of the child must be cared for, so, for graver reasons, must the mental and moral faculties be developed.31

E. Summary.

Scholasticism is a philosophical system founded upon reason. It is Aristotelian in character recognizing matter and form as the fundamental bases of all objective knowledge. It maintains the following main principles. Man is a rational creature composed of a body and a soul which is the source of thought activity. Man also has the capability of self-determination or freedom of the will, a faculty which differentiates man from all other animals. Man has a cause and a distinct end or destiny which may be discerned from reflective application of rational thought to teleological effects. Scholasticism recognizes revelation and the teachings of Jesus Christ as God as a supplement to reason in directing man to his purposive end. These supplementary principles are in no way a contradiction to reason or to the nature of man.

31 E. A. Pace, Ibid., p. 304.
Scholasticism applies this philosophy of life to education in a reasonable manner. It recognizes the existence of ends objective in themselves. It determines the end of education from the very nature of the one to be educated. It recognizes the existence of absolute values which must necessarily give a certain permanence to education. It admits variable elements as proximate ends with which education may deal as comprehensively and liberally as possible, provided there is no negation of any fundamental principle. In addition to all that reason may supply, the principles of Christ, the great Teacher, are applied in their educative process.

Religion is required by reason of the dependent state of man upon His Creator and as demanded by the supernatural as well as the natural makeup of man. Religion is exacted as an adequate sanction for morality and to supply essential motivation to the individual to seek his proper end. It is necessary for society in order that mutual reciprocation of the recognition of individual rights and obligations may be engendered for the correct direction of society to its end.

Scholasticism seeks the education of the whole man to a full life in this world and to a complete life hereafter. It is universal and objective in its application regardless of time, place, or social conditions.
CHAPTER V

SOME COMPARISONS OF THE BASIC EDUCATIONAL PRINCIPLES OF THE TWO SCHOOLS.

In preceding chapters, educational philosophy in general, and the essential principles of the philosophy of John Dewey and scholasticism regarding education have been considered.

Further light will be cast on the two systems in the present chapter which examines in comparison some of their basic educative principles. It is necessary to delimit this comparison to fundamental principles. The discussion of each, however, will be of sufficient length to disclose with greater exactness the important elements of each school. It may be pointed out that contrast would be a better word to use in this connection as the two schools are at opposite poles regarding these fundamentals.

Moreover, it should be kept in mind that, while the contrasts found in this chapter concern only the fundamental educational philosophy of the two schools, scholastics recognize proximate ends of education together with variables and make use of every improvement in proper educational method for the progressive perfection of man. All scientific betterments, as explained in the last chapter, are readily encouraged and made use of by them, provided these do not deter man from his last end nor impugn the fundamental elements of man's nature and destiny.
In order, will be discussed: (A) the aims or ends of education held by the systems; (B) the precise meaning attached to values by each system; (C) the fundamental philosophy of naturalism and supernaturalism as it affects each school; and (D) the basis of morality in the practical order upon which each predicates its methods.

A more comprehensive explanation and evaluation of the educative principles of John Dewey and scholastic philosophers will now be related in the comparison of the two schools on the vital issues above described.

A. Concerning the Aims or Ends of Education.

This subject has already been generally discussed in a preceding chapter. An enlargement of the issue is now given in order to stress the contradictory positions of Dewey and that of the scholastic philosophers regarding "ends" in education.

Dewey assumes that:

the aim of education is to enable individuals to continue their education—or that the object and reward of learning is continued capacity for growth. Now this idea cannot be applied to all the members of a society except where intercourse of man with man is mutual, and except where there is adequate provision for the reconstruction of social habits and institutions by means of wide stimulation arising from equitably distributed interests. And this means a democratic society. In our search for aims in education, we are not concerned, therefore, with finding an end outside the educative process to which
education is subordinate. Our whole conception forbids. We are rather concerned with the contrast which exists when aims belong within the process in which they operate and when they are set up from without, and, the latter state of affairs must obtain when social relationships are not equitably balanced. For in that case, some positions of the whole social group will find their aims determined by an external dictation; their aims will not arise from free growth of their own experience, and their nominal aims will be means to more ulterior ends of others rather than truly their own.

Dr. Dewey then goes on to define what he means by the nature of an aim which he describes by the contrasting of mere results with ends.

Since aims relate always to results, the first thing to look to when it is a question of aims, is whether the work assigned possesses intrinsic continuity ... it is nonsense to talk about the aim of education ... where conditions do not permit of foresight of results ... the aim as a foreseen end gives direction to the activity ... as persons concerned in the outcome, we are partakers in the process which produces the result. The net conclusion is that acting with an aim is all one with acting intelligently.

Mind is capacity to refer present conditions to future results, and future consequences to present conditions.

To be intelligent we must 'stop, look, listen' in making the plan of an activity.

To identify acting with an aim and intelligent activity is enough to show its value--its function in experience.

1 John Dewey, Democracy and Education, p. 117.
To be conscious is to be aware of what we are about; conscious signifies the deliberate, observant planning traits of activity. ... to have an aim is to act with meaning, ... it is to mean to do something and to perceive the meaning of things in the light of that intent.2

He establishes the criteria of good aims as follows:

(1) The aim set up must be an outgrowth of existing conditions. It must be based upon a consideration of what is already going on; upon the resources and difficulties of the situation. Theories about the proper end of our activities—educational and moral theories—often violate this principle. They assume ends lying outside our activities; ends foreign to the concrete makeup of the situation; ends which issue from an outside source. ... such aims limit intelligence; they are not the expression of mind in foresight, observation, and choice of the better among alternative possibilities. They limit intelligence because, given ready-made, they must be imposed by some authority external to intelligence, leaving to the latter nothing but a mechanical choice of means.

(2) The aim as it first emerges is a mere tentative sketch. The act of striving to realize it tests its worth. ... An aim must ... be flexible. The value of a legitimate aim ... lies in the fact that we can use it to change conditions. ... The aim, in short, is experimental, and hence constantly growing as it is tested in action.

(3) The aim must always represent a freeing of activities. The term end in view is suggestive. ... The only way in which we can define an activity is by putting before ourselves the objects in which it terminates ... But we must remember that the object is only a mark or sign by which the mind specifies the activity one desires to carry out. ... The different

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2 Ibid., pp. 117-121.
objects which are thought of as means of directing the activity. ... The doing with the thing, not the thing in isolation, is his end. The object is but a phase of the active end, -- continuing the activity successfully. ... In contrast, ... stands the static character of an end which is imposed from without the activity. It is always conceived of as fixed; it is something to be attained and possessed. ... activity is a mere unavoidable means to something else; ... it is a necessary evil; ... the external idea of the aim leads to a separation of means from end, while an end which grows up in an activity ... is always both ends and means .... Every means is a temporary end until we have attained it. Every end becomes a means of carrying activity further as soon as it is achieved. We call it end when it marks off the future directions of the activity ... means when it marks present direction. Every divorce of end from means diminishes by that much the significance of the activity.... The aim is as definitely a means of action as is any other portion of an activity.5

In order to have no misgivings about what Professor Dewey means by an end the following are quoted from two other sources.

Ends are foreseen consequences which arise in the course of an activity, and are employed to give added meaning and to direct its course.4

Ends must be formed in the light of available means. It may even be asserted that ends are only means brought into full interaction and integration. The other side of the truth is that means are fractional parts of the ends.5

3 Ibid., pp. 121-124.
Dr. Dewey applies aims as he has conceived them to education, stressing the fact that there is nothing peculiar about educational aims. He compares the educator to a farmer attempting to show the similarity of the idea of aim. Conditions are to be dealt with, foresight of possible consequences to be kept in mind and observed. A certain order is to be followed by both for the accomplishment of purpose. In this process any aim is of value which assists observation, choice and planning. What interferes with the individual's common sense is harmful. He insists education, as such, has no aims. What appear to be aims are but suggestions as to how to observe, look ahead and choose.

With these qualifications in mind, he says:

(1) An educational aim must be founded upon the ... intrinsic activities and needs ... of the given individual to be educated. The larger range of perception of the adult is of great value in observing the abilities and weaknesses of the young, in deciding what they amount to. ... But it is one thing to use adult accomplishments as a context in which to place and survey the doings of childhood and youth; ... quite another to set them up as a fixed aim ... .

(2) An aim must be capable of translation into a method of cooperating with the activities of those undergoing instruction. It must suggest the kind of environment needed to liberate and to organize their capacities. ... It operates to exclude recognition of everything except what squares up with the fixed end in view. Every rigid aim just because it is rigidly given seems to render it unnecessary to give careful attention to concrete conditions. ... The vice of externally imposed ends has deep roots. ...
the intelligence of the teacher is not free ... (the pupils) are constantly confused by the conflicts between the aims which are natural to their own experience ... and those in which they are taught to acquiesce.

(3) Educators have to be on their guard against ends that are alleged to be general and ultimate. ... That education is literally and all the time its own reward means that no alleged study or discipline is educative unless it is worth while in its own immediate learning. ... In education, the currency of these externally imposed aims is responsible for the emphasis put upon the notion of preparation for a remote future and for rendering the work of both teacher and pupil mechanical and slavish.\(^6\)

In the foregoing Dewey points out the "futility of trying to establish the aim of education -- some one final aim which subordinates all others to itself."\(^7\) In his work, "Education and Democracy," he treats the aims of education as a necessity of life, a social function and process, a growth which "gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing disorder."\(^8\) In this he predicates general or comprehensive aims for surveying the specific problems of education. The purpose is to increase social efficiency through a cultivation of the power to join freely and


\(^7\) Ibid., p. 130.

\(^8\) Ibid., p. 115.
fully in shared or common activities and through a development of culture obtain a broader point of view constantly expanding in the range and accuracy of one's perception of meaning. 9

Contradictory and opposed to this idea of the end or aim of education is that of the scholastics.

The subject of education is man. The first question logically to follow, therefore, is, "What is man?" All will agree that man is an animal. "But what kind of animal?" Deweyites will answer descriptively, "All that makes man distinct from the lower animals is to be found in culture." 10 The scholastics answer that man is not merely an animal by nature but is distinguished from all other animals by rationality. They admit man is an animal of culture, capable of social development and growth, an historical animal benefiting with each generation from the progress of former generations, with a multiplicity of ethico-historical patterns of life. Quite reasonably, however, they ask, "Why is it man has this faculty of culture?" "Why is it man has it and lower animals lack it?" The natures must be different in capacity. They ask again, "And if different--

9 Cf. Ibid., pp. 144-145.

Why? "Who or what established this difference?" These questions are just as logical as those which the scientist applies to the daily phenomena of experience. They are just as practical as the questions scientists seek to answer in surveys of methodology or inductive relationships in experimental observations of external acts. They are far more important to man, as man, because they are fundamental. "Who am I?" "Why am I living?" "Whence did I come?" "Where am I going?" Every business of life takes an account of its stock. Every field of knowledge worthy of the name will not take anything for granted, but must apply adequate criteria to all action, if it seeks to learn the Truth.

Man cannot disregard ends any more than he can disregard the very existence of his own life. Having that something called being or life, man has it from some other source than himself, since he is fully aware he did not make himself and has life for some purpose. Reasonably, no one can point to any other existence which does not have a cause and a purpose. Why should man be exempt from this universal principle? Granting logically that man has a purpose, the next logical question is "What is it?" This is called by scholastics the end of man. Man has an answer for the end of everything else that comes into his
experience and presents itself to his observation. He cannot exempt himself from reflection upon his own end. Ends, therefore, cannot be disregarded.

The answer to the question of man's end is found by scholastics in inquiring, as he asks of everything else exterior to him, "What is its nature?"

Man, according to scholastics, is a rational animal. He has an animal nature, material in all animalistic capacities. He has, in addition, rationality. He is rational because of superior faculties which the animal lacks. He has intelligence and free will. He has a spiritualistic principle different from that of animals which differentiates man into a definite species of the genus animal. This is demonstrated by the acts of men discernible to other men and which can be definitely categorized by scientific criteria applied to them.

Man has intelligence because he can think, solve problems, and adjust himself to man and varied circumstances of life. He can reason from the previous experiences of others, as well as his own past experiences, and at least, avoid mistakes. He is not confined by instinct to one narrow mode of life, unchanging and unchanged. He finds himself dependent upon others and recognizes the sociality of his nature. He reflects upon his individuality, distinct from
all others, and compares his individuality with that of
others observing the individual differences. He sees him-
self a creature in a vast web of forces and influences,
cosmic, ethnic, historic, whose laws are to be followed.
He is forced even by observation to predicate of himself
a nobler existence than the lower world around him which
he uses for his own benefit and thereby demonstrates that
he holds himself higher than the material which he uses as
a servant. The nobler element is further demonstrated in
reflecting that he possesses the power to compass in
thought the universe about him, its relationships and
proportions and has the power to evaluate the species and
genus. This is knowledge rooted in intelligence. 11 He
is conscious of the memory of the past, bitter as well as
sweet, joyful as well as griefful. He is conscious of the
power to create, as it were, through the faculty of
imagination with reason. He acknowledges the myriads of
inventions given to the world through the use of these
very faculties. He recognizes that this is more than an
individuation of matter and higher than the accomplishments
of the material. It is the comprehension of the past and
the vision of the future contained in a faculty of the

11 Cf. Jacques Maritain, Education at the Crossroads
present, in which the past and future can exist simultaneously, thereby demonstrating that it is beyond and above the extension of the material. This is the spiritual essence of man which differentiates the matter in which it is extended, i.e., personality and the rational soul.

Scholastics hold that this specific nature is not purposeless, but having been caused as it is and so demonstrated in effect, is destined for an end. This end is objective, beyond man himself, for if the end of man were himself, each would seek himself before and above every other being. If we consider that other men are also beings of the same species, who would likewise be thus egocentric, the living of the individual life would be impossible because of chaos and strife.

The scholastics hold that, the end of man, therefore, is objective to man himself. It is not to be identified with means which man uses in the projection of his life. Man's faculties are subjective, but man's end is objective, beyond himself.

The social life of man is considered by scholastics as a proximate end of man definitely aiding and abetting the attainment of the ultimate end of the nature of man. For as man by his very nature appreciates the necessity of dependence upon others, the more agreeable the relationship
of that dependence through reciprocal duties and rights, the easier will it be to seek, strive for and attain the ultimate end of this rational being. This social life is not the last or ultimate end of life because it is finite. It is finite for man himself, because no matter how agreeable may be his life and his associations, one day he will be forced to quit them in the finis of death. No matter how much he has contributed to the fullness of the community life and the growing perfection of a civic community, he must leave more work or contribution uncompleted which will not satisfy his nature in this world for the attainment of perfection. Society objectively and man's place in that society subjectively cannot be the ultimate end of the intellect of man, seeking always higher truths nor of the will by nature striving for greater good. Such a termination will be dissatisfactory because it is incomplete, and man's nature is not so constructed as to be content with dissatisfaction as that nature seeks fulfilment.

Scholastics hold that "immanent" activities of the individual, perfecting the subject which exerts them, exhibit not merely an unfolding of potentialities without an object to be grasped, not mere movement for the sake of movement, which would be a circle running and without a goal, but an intellectual activity, which tends by its very nature toward an object. Truth is the object which
the intellect seeks. Naturally, the full intellect is not content till it comprehends all truth. This realm of truth to the scholastic is not compassed by finiteness but by a wholeness which is ever progressing in attainment and in progressive significant realization. Goodness is the object of the will and its progressive possession enhances the full life of the rational being. This object cannot be attained in finite life, because all truth which is limitless cannot be obtained in a limited area and all good cannot be possessed in a limited life which delimits possession in proportion to length of mortal life.

To the scholastic, then, the ultimate end of the rational animal with the capacities he possesses and demonstrates in the living of mortal life is beyond and above the limited scope of earthly existence. It is the Infinite God, the Everlasting End in which rational existence finds its cause and its purpose.

The aims of scholastic education are founded upon this end for which man was made. They are determined by the rational faculties of man and by revelation through which man obtains that knowledge which is above the comprehension of his natural faculties. The aims of scholastic education, therefore, will be purposeful. They are known through the end and will be focused upon that end, using
every existent means for attainment.

B. The Precise Meaning attached to Values by each System.

A second basis of comparison is now offered, flowing naturally from the first and as vital to the philosophic structure of the two schools and their theories of education as the foundation is to the house. It is a consideration of absolute and relative values. In reference to education, it is a determination as to whether or not there are absolute and universal principles on which education should be founded.

In order to obtain the correct doctrine of John Dewey on the subject his own words are given in explanation.

It concerns ... ultimate values. I have carried on a polemic against ultimates and finalities because I have found them presented as things that are inherently absolute, like 'ends-in-themselves' instead of ends in relationships. The reason they have been proffered as absolutes, is that they have been taken out of any and all temporal context. A thing may be ultimate in the sense of coming last in a given temporal series, so that it is ultimate for that series. There are things that come last in reflective valuations and, as terminal, they are ultimate. ... for me the method of intelligent action is precisely such an ultimate value. It is the last, the final or closing, things which we come upon in inquiry into inquiry. But the place it occupies in the temporal manifestation of inquiry is what makes it such a value, not some property it possesses in and of itself, in the isolation of non-relatedness. It is
ultimate in use and function; it does not claim to be ultimate because of an absolute 'inherent nature,' making it sacrosanct, a transcendant object of worship. 12

Gordon Allport, in evaluating the philosophy of John Dewey in his article in the first volume of the Library of Living Philosophers, comments further on this theory of Dewey:

If democracy is, as he (Dewey) believes, the most advanced way of community living, it must be continually born anew in every generation, for man's original nature by no means leads to the spontaneous exercise of the powers of inquiry and self-reorganization that is demanded by democratic life. A set of cheap and easy absolutes may satisfy adherents of a Totalitarian state but not of democracy. The authentic democrat takes fright at the appearance of rigid formulations set for an educational policy that keeps the mind limber, and enables it to participate in its own destiny. Especially objectionable are those psychological theories that set limits to the capacity of human beings for self-improvement. ...

A properly formulated psychology will inevitably work hand in hand with the instrumental ideal of education. True psychology is itself 'a conception of democracy', for it believes in the efficacy of training, of communication, participation and action, as ways of changing human conduct. It does not deal with absolutes. Rather, it proceeds step by step, asking what the organism is going to do next. And it marches hand in hand with the ethics of instrumentalism asking what it is better to do next. 13


John H. Randall, Jr., explaining Dewey's theories in the same volume, writes:

We have thoroughly learned that ideas are relative to a context, and that neither history nor science reveals any fixed absolutes.14

The cardinal philosophic sin has been to shrink from practical action to take refuge in an unshakable higher realm of fixed and antecedent Reality. Afraid to seek a shifting and relative security by the efforts of intelligence, men have found consolation in the exaltation of pure intellect and the eternal intelligible perfection it has beheld. This cowardly choice, to accept a world understood instead of trying to change it, Dewey connects, by a somewhat dubious logic, with the quest for an absolute and immutable certainty in the things of the mind. Whatever has appeared in past thought of such a craven yearning for the eternal and unchanging must be dissolved forever in the relativities of time. For complete fixity or absolute certainty there can be no place.15

Dewey writing of the philosophy of education gives further light on what he feels is the origin of the principle of the absolute:

A remote goal of complete unfoldedness is, in technical philosophic language, transcendental. That is, it is something apart from direct experience and perception. So far as the experience is concerned, it is empty; it represents a vague sentimental aspiration rather than anything which can be intelligently grasped or stated. This vagueness must be compensated for by some a priori formula.

14 John R. Randall, Jr., Ibid., p. 100.
15 Ibid., p. 98.
To regard known things as symbols according to some arbitrary a priori formula— and every a priori conception must be arbitrary—is an invitation to romantic fancy to seize upon any analogies, which appeal to it and treat them as laws.  

Finally, Dr. Schilpp, an ardent follower of Mr. Dewey, sums up the denial of the Absolute as follows:

Of course, the principles of education are 'relative' not absolute. They are relative to space and time, to human interests and needs, to culture-patterns and temporary motivations; they are relative to human nature and its capacities, to the desire for happiness and to whatever is to be taken to be 'good' and 'better'. They are relative to changing modes of human thought, knowledge, and conduct. And so on ad infinitum.

... whatever education viewed from a relativistic standpoint may seem to lose, it is able more than to make up on the side of its being in harmony with the democratic view of life. Absolutistic principles of education are the best training ground for fascism and totalitarianism of any and every kind. ... Whereas democracy always leaves room for experimentation, which is, in the long run, the best guarantee that the possibilities for improvement shall not be cut off.

Moreover, though relativistic education may be precarious, it is no more so than is life itself. It is, after all, the very precariousness of human life which accounts for its adventurous, its heroic, and its creative character. It is precisely because we do not know—in detail—where we are going, that the turn around each new corner presents us with new and undreamed-of vistas, with unexpected beauty, and with the challenge to new daring and adventure. The

16 John Dewey, Democracy and Education, pp. 68.
relative character of educational principles opens up this same sort of opportunity for adventure and for novelty.17

In order to understand the relativistic principles of experimentalism and the educational philosophy which flows therefrom, as expressed by Dewey and his followers, the following main tenets of this school are set forth before progressing to a consideration of the principles of scholasticism.

(1) Man is continuous with nature and lives in a world of constant change. Since no final view of reality is needed or possible, there are no absolute values or standards of judgment.

(2) There is no reality beyond that knowable through human experience.

(3) Man, by the intelligent reconstruction of experiences, can remake the world to meet his needs and desires. Man ... through experience, creates his own values, his own truth.

(4) Life is an interaction between the individual and his environment. ... Experience is the sole means of guiding adjustments to felt needs.

(5) Man differs in degree but not in kind from other animals.

(6) Intelligence is but behavior that is stimulated and guided by anticipated desirable consequences.

(7) Education is a continuous reconstruction of experiences wherein the individual is the end and society the means.

(8) Democracy is an 'inclusive way of life' requiring a continual 'reconstruction of beliefs and standards'.

The child becomes an end in himself to the followers of this particular program. He develops from within and gives outward expression to his inherent interests and capacities by spontaneous activity for achievement. He makes his own truth by choosing it for himself or by determining, through his own experience, what he will accept as truth. The child is free from dependence on others in this form of education which is a continuous reconstruction of experience. The child is taught to evaluate human experience solely by its pragmatic or instrumental value and that only immediate values are of worth.

This is the philosophy of John Dewey which has been put into practise in his system of education.

Scholastic philosophers hold on the contrary that there are basic absolute and universal principles governing man's life and the educative process. The a posteriori method may first be used to establish the proof. The first basic proposition is that human nature is everywhere and in

18 Redden and Ryan, Ibid., p. 477.
all times the same. The nature of human offspring is to produce its kind. The resultant human nature has potentialities or capacities for growth and development which are similar. Specific human nature is everywhere the same.

The education applied to that human nature is a process whereby man helps himself or others to become what he can be. Change alone, however, is not enough, for it can be for the worse as well as better. The change must be for the better as everyone everywhere understands education as a process of improvement, else it would not be good for men. This improvement for the good of man is conducive to a good life, enriched by the possession of the good of every kind. This possession of good satisfies the innate desire for happiness founded in the will whose object is good. Thus men, everywhere the same, possessing the same nature seeking similar ends, posit a universal principle as an absolute end—the attainment of happiness.¹⁹

Arguing in the a posteriori method, as has heretofore been described, scholastics acknowledge the effects known to them and to all normal men through the evidence of visible

¹⁹ Cf. Mortimer J. Adler, "Are there absolute and universal principles on which education should be founded?" Educational Trends (Northwestern University, July-August, 1941), pp. 14-16.
observables creation. He recognizes these did not make themselves but were made by another since "nemo dat quod non habet." He queries then to the cause of the effects produced. In this Maker, man finds the cause which created him with a purpose. In himself men finds his nature created as it is with an end. In this relation he is cognizant of an obligation by his creation to a creator and finds therein the reason of his being. He cannot escape his beginning nor remove from his end without destroying the natural relation of his creation. This is an absolute in man's life. This universal obligation of creature to Creator is the principle which determines largely the contents and methods of scholastic education.

A priori the scholastics give the metaphysical proof of an uncaused cause as a proof of the existence of the Maker of the universe. The teleological argument proves that a supremely intelligent Being rules the universe. The universe and its contents are subjects to laws of their own nature in the fulfilment of the design and order of the provident Ruler and Conserver of creation. Man is one of the contents of this directed creation. Man is no exception to the universal law, save in the freedom of his individual choice. The abuse of this freedom is repugnant to the universal law, called in regard to man, the moral law, and in respect to
its Founder, God's law. Repugnance to the law precludes the fulfilment of man's created nature. The man is subject to the law which produced him and his end and prescribes to that end. Education is the means of direction of this prescription. Therefore, man's education should be as absolute and universal as the law governing the nature of man with purpose, destiny and ultimate end.

Scholastic philosophy makes use of every method of science in its quest for certainty and for the answer to the fundamental questions of life. With science it seeks explanation of separate facts and their relation to one another. It is founded upon sense knowledge. It seeks verification of realities by comparison and contrast of objective externals in relation one to another. It uses a natural possession, higher than the senses which are able only to transmit through perception the forms of external matter. This natural possession conceives in a spiritual mode the stimulus of the senses and reproduces them in an abstraction. This endowment is the active intellect which is part of the nature of men.

Scholastics hold that this faculty may still act though one sense or all senses, having once acted, may be inactive. For example, a man stricken blind after forty years of life, still may conjure an imagination or image of a house, church or man's face. In other words sense
knowledge, while the foundation of knowledge, is not the only knowledge. Scholastics teach that the mind of man may use this sense knowledge and the concomitant ideas produced to form judgments of agreement or disagreement and reason from facts of sensible phenomena to a principle. The intellect, the memory, the imagination are powers inherited by natural men as well as the senses. Their productions, provided the mind is normal, are as worthy of trust as are the normal senses. The predication of knowledge upon sense reproduction alone to the exclusion of other normal possessions of human nature is to deprecate complete human nature.

These natural faculties, scholastics teach, may be used as in science to seek explanation of facts, their relationships, and the common elements inherent in any definite similarity of action. By incomplete induction one may abstract to a principle of law seen to be common. This is the experimental feature of the possessions of human nature. But man has a power of reflection inherent in him alone. This faculty added to the power of abstraction enables him in reason to pass beyond the realm of experimentation to first principles or the ultimate meaning of the realities known through sense knowledge. This may be defined as "the methodical investigation of the whole of
reality through its ultimate causes."

Scholastics teach that there is a dynamic force immanent in man urging him to truth. This urge is dissatisfied unless the truth be recognized in its basic form. This power is a possession not of one, or of a few, but of all normal men.

Man in his human nature is aware of another dynamic power, freedom of action in the conflict of choices. The nature of man, as he is man, seeks fulfilment of his powers. The use of this freedom is one of these powers. Since it exists, it must have a purpose and an object; else the power would be inane. Its peculiar and proper use is to choose what it deems better for itself in a conflict of choices. This is called its proper object and is named good. The will does not act alone for then it is not will, but impulse. It is part of the whole man and the faculties to be correct in use are determined by the end of the whole man. The will must be controlled as part of the whole man else it is arbitrary, and an arbitrary judge cannot be trusted to secure the good of the other possessions of the same nature. If it must be controlled, as the whole nature so dictates, it must go beyond its moral sense in choice to a governing

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guide which is the reason. Reason is the test of certitude and the determiner of good for the whole man. Thus scholastic philosophy recognizes the urge of men for ultimate truth and complete happiness.

Scholastic philosophy finds in all men the same urges. It adds up the actuation of these urges to ascertain the common elements in all men. It accepts these common factors of human experience, peculiar to each and common to all, and upon these predicates a philosophy of life. These common factors are universal, and if universal, determine a common end of the nature in which they are existent. Being common and universal they are reasoned as principles of life to be followed in reaching the destiny of the created human nature. It is the application of this principle to the education of a common nature for a common end that is called an absolute of scholastic educational philosophy.

The deductions of the natural theology of the scholastics demonstrate the existence of a Supreme Being. The argument from motion to a First Moving Power, the argument from effects to a First Cause Uncaused, the argument from contingency to a Necessary Being, the argument from
gradation of perfection to a criterion, the supremely Perfect Being, are demonstrations of reason to this Existence.

The moral arguments of man's desire for happiness, man's sense of moral obligation and the universal consent of man add force to the conclusion of reason. This answer of reason to the questions, "Who am I, What am I and Whence do I go?" is of prime importance to human beings. This answer is the foundation of the principles of life. The existence of this First Cause, Prime Mover, Necessary and Perfect Being is a fundamental factor in the life of the caused, moved, contingent human nature superior to animal life. This Being is unchangeable as there can be nothing beyond a First Cause or Prime Mover, nothing greater than the necessary, nothing more perfect than perfection. It is an absolute and is man's beginning and end--hence cannot be ignored as an absolute principle in education. This principle is recognized in the practice of religion.

Added to this in the scholastic educational philosophy is the concept of revelation which is in no way repugnant to reason, as it is simply the direct communication to man of truths he could not otherwise know, because they
are beyond his finite faculties. They are not repugnant to reason for they contradict it in no way. They are contributory to reason for they explain what reason itself cannot conjure.

The completion of revelation was in Christ, Who is considered by scholasticism to be what He said He was, God. His teachings, not contradictory to reason, become the supernatural foundation of the system already expounded in the natural light of reason. They are taught in the Christian Religion.

Deeds are done or omitted by Christians following Christ, as God, with motives which He inspired, for rewards that He promises. The culmination of the natural life, which will be well nigh perfect if His teachings are practised, will be found in the supernatural life to follow the completion of natural existence. This is an absolute principle based on the word of God, Creator and Redeemer of man. If the creature and redeemed mean anything, therefore, the principles of Christ, as God, unchangeable and unchanged should be absolute in the process of education.
C. Naturalism and Supernaturalism.

The next basis of comparison which flows logically from the last consideration is the plane upon which the educational standards are to be placed. Two elements are to be found in human life, a natural and a supernatural. Each, if they exist, will have standards or norms proportionate to their efficacy. As in the two previous considerations, the two schools are found almost diametrically opposed on this subject.

First, the school of experimentalism or instrumentalism represented by Dewey insists that only a natural standard is to be applied as only nature or the natural can be accepted as known through sense knowledge. Mr. Dewey writes:

Educational reformers disgusted with the conventionality and artificiality of the scholastic methods they find about them are prone to resort to nature as a standard to furnish the law and the end of development; ours it is to follow and conform to her ways. The positive value of this conception lies in the forceful way in which it calls attention to the wrongness of aims which do not have regard to the natural endowment of those educated. Its weakness is the ease with which natural in the sense of normal is confused with the physical. The constructive use of intelligence in foresight, and contriving, is then discounted; we are just to get out of the way and allow nature to do the work. Since no one has stated in the doctrine both its truth and falsity better than Rousseau, we shall turn to him.
'Education', he says, 'we receive from three sources—nature, men, and things. The spontaneous development of our organs and capacities constitutes the education of nature. The use to which we are taught to put this development constitutes that education given us by men. The acquirement of personal experience from surrounding objects constitutes that of things. Only when these three kinds of education are consonant and make for the same end, does a man tend toward his true goal. ... If we are asked what is this end, the answer is that of nature. For since the concurrence of the three kinds of education is necessary to their completeness, the kind which is entirely independent of our control must necessarily regulate us in determining the other two.' Then he defines nature to mean the capacities and dispositions which are inborn, 'as they exist prior to the mortification due to constraining habits and the influence of the opinion of others.'

After differentiating the elements of falsity from those of truth contained in Rousseau, Dewey continues his treatment of natural development as he sees it. The following is a summation of his views of the aims of education which are to be found dictated in nature.

Natural development as an aim fixes attention upon the bodily organs and the need of health and vigor. ... The aim of natural development translates into the aim of respect for physical mobility. ... The general aim translates into the aim of regard for individual differences among children.

Lastly, the aim of following nature means to note the origin, the waxing, and waning, of preferences and interests. ... natural tendencies ... show themselves most readily in a child's spontaneous sayings and doings ... . It does not follow that these tendencies

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are all desirable because they are natural; but it does follow that since they are there, men are operative and must be taken account of. We must see to it that the desirable ones have an environment which keeps them active, and that their activity shall control the direction the others take and thereby induce the disuse of the latter because they lead to nothing.22

... the doctrine of the educative accord with nature has been reenforced by the development of modern biology, physiology, and psychology. ... great as is the significance of nurture, of modification, and transformation through direct educational effort, nature, or unlearned capacities, affords the foundation and ultimate resources for such nurture.

The business of education is to supply precisely what nature fails to secure; namely, habituation of an individual to social control; subordination of natural powers to social rules. ... Translated into specific aims, social efficiency indicates the importance of industrial competency. Persons cannot live without means of subsistence; .... There is, however, grave danger that in insisting upon this end, existing economic conditions and standards will be accepted as final. A democratic criterion requires us to develop capacity to the point of competency to choose and make its own career. This principle is violated when the attempt is made to fit individuals in advance for definite industrial callings, selected not on the basis of trained original capacities, but on that of the wealth or social status of parents.

It is, of course, arbitrary to separate industrial competency from capacity in good citizenship. But the latter term may be used to indicate a number of qualifications which are vaguer than vocational ability.

These traits run from whatever make an individual a more agreeable companion to citizenship in the political sense: it denotes ability to judge men and measures wisely and to make a determining part in making as well as obeying laws. The aims of civic efficiency have at least the merit of protecting us from the notion of a training of mental power at large.

In the broadest sense, social efficiency is nothing less than that socialization of mind which is actively concerned in making experiences more communicable; in breaking down the barriers of social stratification which make individuals impervious to the interests of others: ... Social efficiency, even social service, are hard and metallic things when severed from an active acknowledgment of the diversity of goods which life may afford to different persons, and from faith in social utility of encouraging every individual to make his own choice intelligent.

Whether or not social efficiency is an aim which is consistent with culture turns upon these considerations. Culture means at least something cultivated, something ripened; ... When efficiency is identified with a narrow range of acts instead of with the spirit and meaning of activity culture is opposed to efficiency.

But if democracy has a moral and ideal meaning, it is that a social return be demanded from all and that opportunity for development of distinctive capacities be afforded all.

The aim of efficiency (like any educational aim) must be included within the process of experience. ... Any individual has missed his calling ... who does not find that the accomplishment of results of value to others is an accompaniment of a process of experience inherently worth while.
There is no greater tragedy than that so much of the professed spiritual and religious thought of the world has emphasized the two ideals of self-sacrifice and spiritual self-perfecting instead of throwing its weight against this dualism of life, ... it is the particular task of education at the present time to struggle in behalf of an aim in which social efficiency and personal culture are synonyms instead of antagonists.23

Referring to the apparent irreligion in the world today, Dewey gives an insight into his religious tenets on a merely natural basis.

And we are still, even those who have nominally surrendered supernatural dogma, largely under the dominion of the ideas of those who have succeeded in identifying religion with the rites, symbols, and emotions associated with these dogmatic beliefs. As we see the latter disappearing, we think we are growing irreligious. For all we know, the integrity of mind which is loosening the hold of these things is potentially more religious than all that it is displacing. It is increased knowledge of nature which has made supra-nature incredible, or at least difficult of belief. We measure the change from the standpoint of the supernatural and we call it irreligious. Possibly if we measured it from the standpoint of the natural piety it is fostering, the sense of the permanent and inevitable implication of nature and man in a common career and destiny, it would appear as a growth in religion. We take note of the decay of cohesion and influence among the religiously organized bodies of the familiar historic type, and again we conventionally judge religion to be on the decrease. But it may be that their decadence is the fruit of a broader and more catholic principle of human intercourse and association which is too religious to tolerate these pretensions to monopolize truth and to make private possessions of spiritual insight and aspiration.

23 Ibid., pp. 137-145.
So far as education is concerned, those who believe in religion as a natural expression of human experience must devote themselves to the development of ideas of life which lie implicit in our still new science and our still newer democracy. They must interest themselves in the transformation of those institutions which still bear the dogmatic and the feudal stamp (and which do not?) till they are in accord with these ideas. In performing this service, it is their business to do what they can to prevent all public educational agencies from being employed in ways which inevitably impede the recognition of the spiritual import of science and democracy, and hence of that type of religion which will be the flower of the modern spirit's achievement.24

Those who approach religion and education from the side of unconstrained reflection, not from the side of tradition, are of necessity aware of the tremendous transformation of intellectual attitude effected by the systematic denial of the supernatural; they are aware of the changes it imports not merely in special dogmas and rites, but in the interpretation of the world, and in the projection of social, and hence, moral life.25

Dewey in his indictment of the doctrine of supernaturalism "charges that it is incompatible with the method and the spirit of scientific inquiry and with the relationships and institutions of democracy."26 saying:

(It) consists in administration of the temporal, finite and human in its relation to the eternal and

25 Ibid., p. 76.
infinite, by means of dogma and cult, rather than in regulation of the events of life by understanding of actual conditions.\(^{27}\)

... supernaturalism is incompatible with the method and spirit of scientific inquiry and with the relationships and institutions of democracy; he declares it philosophically untenable because of its belief in realities antecedent thought and practice, and its insistence on treating the ideal as more than the possibilities discoverable in experience and in some measure capable of realization through the intelligent and devoted efforts of human individuals; he insists that its attempts to inculcate thoroughgoing assurance and a sense of absolute certainty and security are alike hostile to the intellectual enterprise and subversive of socially and morally constructed action. In short, he makes the charge that supernaturalism is intellectually false and morally vicious.\(^{28}\)

Norman Woelfel in his discussion of John Dewey's viewpoint says:

(\textit{The}) Scientific Method has proved itself the only reliable means of discovering the realities of existence: it is the new authentic revelation, inexhaustible in its possibilities but extremely upsetting in its immediacy. Faith in God and in authority, ideas of soul and immortality, belief in Divine Grace, stable institutions; and automatic progress have been made impossible for the educated mind of today.\(^{29}\)


\(^{28}\) \textit{Ibid.}, pp. 407-408.

These quotations state explicitly the thesis of naturalism which marks the philosophical and educational tenets of Dewey, and brings into the clear their implications for educational method.

The scholastic school teaches not only the possibility of the supernatural and revelation but its actuality, which presents a formidable direction of educational aims and methods in regard to the proper teaching and learning of the human being, composed of body and soul, created for a destiny higher than the natural.

The fundamentals of this system have already been explained as based upon the consideration of the whole man, a rational being having a spiritual principle, the human soul. The scholastic philosophy of life applied to man admits all the experiences and elements of a mortal life but holds that natural life is not the complete content of the existence of the rational animal, man. It teaches that a limited mortal life will not suffice for the satisfaction of the faculties inherent in man, that natural life is incomplete and that a supernatural life is necessary to fulfil the requirements of the qualifications found in man.
Scholasticism maintains, moreover, that the verified experiments of human nature are not the only knowledge man may possess. It teaches that this is only part of the natural knowledge of man and that supernatural knowledge is also obtainable by man through the medium of God's revelation.

Scholasticism is divided into two distinct branches, natural philosophy and supernatural philosophy, or theology. Each has its distinct sphere, one studying the natural order, the other, things above nature: yet the natural reason of man is used in both. In the supernatural sphere, however, it is abetted by truths of revelation. God is author of both reason and revelation. God is the author of man. It is inherently contradictory to maintain that God who speaks to man in revelation and God who manifests Himself in His creations can disagree. This would argue against God as immutable, because it would manifest change. This would dispute the all-perfection of God for it would admit error in Him. The supernatural, then, as well as the natural find themselves as one in the search of truth and the pursuit of good.
Man, the object of the educative process, finds himself in a natural and a supernatural world. He has a natural and supernatural end and means in each order to assist him in the accomplishment of his purpose and the attainment of his end. This does not insinuate, however, that there is conflict. A concomitant agreeable association is thus enjoyed provided the proper end is sought.

Acknowledging the original defection of man in refusing to co-operate with his Maker and the corresponding depreciation of his original powers, scholastics give added significance to the necessity of supernatural aid for man. Revelation is our source of the knowledge of man's breach or desertion, known directly by sense perception by our first progenitors.

In addition to revelation, as before explained, Christ, the Son of God, has added to our knowledge of the supernatural end and the means thereto. The facts of this supernatural manifestation are attested to by the testimony of history.

Dynamic human nature may be no less dynamic by the interposition of the supernatural. It may obtain greater fulfilment of the natural because of superior guidance.
It may become more active because of the added supernatural feature of life through co-operating with the supernatural benefits.

Concluding the comparison of the two schools of philosophy it seems fitting to quote Pope Leo XIII and Pope Pius XI who express clearly and directly the scholastic philosophical principles applied to both the natural and supernatural in man.

Pope Leo XIII in his Encyclical letter "Eterni Patris" recommends the study of scholastic philosophy whose domain is both the natural and the supernatural.

Whoso turns his attention to the bitter strifes of these days and seeks a reason for the troubles that vex public and private life, must come to the conclusion that a fruitful cause of the evils which now afflict, as well as those which threaten us, lies in this: that false conclusions concerning divine and human things, which originated in the schools of philosophy, have crept into all the orders of the State, and have been accepted by the common consent of the masses. For since it is in the very nature of man to follow the guide of reason in his actions, if his intellect sins at all his will soon follows; and thus it happens that looseness of intellectual opinion influences human actions and perverts them. Whereas, on the other hand, if men be of sound mind and take their stand on true and solid principles, there will result a vast amount of benefits for the public and private good. We do not, indeed, attribute such force and authority to philosophy as to esteem it equal to the task of combating and rooting out all errors; for, when the Christian religion was first constituted, it came upon earth to restore it to its primeval dignity by the admirable light of faith, diffused not by per-
suasive words of human wisdom, but in the manifestation of spirit and of power; so also at the present time we look above all things to the powerful help of Almighty God to bring back to a right understanding the minds of men and dispel the darkness of error. But the natural helps with which the grace of the divine wisdom, strongly and sweetly disposing all things, has supplied the human race are neither to be despised nor neglected, chief among which is evidently the right use of philosophy. For not in vain did God set the light of reason in the human mind; and so far is the superadded light of faith from extinguishing or lessening the power of the intelligence that it completes it rather, and by adding to its strength renders it capable of greater things.

Therefore divine Providence itself requires that in calling back the peoples to the paths of faith and salvation advantage should be taken of human science also— an approved and wise practise which history testifies was observed by the most illustrious Fathers of the Church. They, indeed, were wont neither to belittle nor undervalue the part that reason had to play, as is summed up by the great Augustine when he attributes to this science 'that by which the most wholesome faith is begotten, ... is nourished, defended, and made strong.'

Pope Pius XI in his Encyclical letter "Christian Education of Youth" elaborates lucidly on the place of the supernatural in the educational process of Christian Education, the educational philosophy of Scholasticism.

Indeed never has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods

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and means devised, proposed and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generations for that earthly happiness which they so ardently desire.

The reason is that men, created by God, to His image and likeness and destined for Him who is infinite perfection, realize today more than ever amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse towards a perfection that is higher, which impulse is implanted in their national nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth; and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of St. Augustine: 'Thou didst create us, 0 Lord, for Thyself, and our heart is restless till it rest in Thee.'

In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of

31 Five Great Encyclicals, p. 38.
God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

'Folly is bound up in the heart of a child and the rod of correction shall drive it away.' Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so rightly with divine doctrine and with the Sacraments, the efficacious means of grace.32

D. The Moral Sanction.

The last comparison to be made between the educational principles of the two schools is on the basis of morality. Morality is the keystone in the arch of society which holds intact the very existence of man in communion one with another. It is antecedent to ethics and denotes those concrete activities of which ethics is the science. It may be defined "as human conduct in so far as it is freely subordinated to the ideal of what is right and fitting. This ideal governing our free actions is common to the race."33

32Ibid., p. 54.

Of late, keen debate has arisen regarding the relation of morality to religion. The evolutionary schools and positivism maintain that right moral action is altogether independent of religion and argue for an independent morality.

Serious defects in the fabric of society have arisen in the home and in the state where the sanction afforded morality through religion has been denied by the rejection of religion. Much of a nation's legislation affects morality for the safeguard of justice, for the assurance of equitable relations of man, and for the positive pursuance of virtues through prohibitions of vice under penalties. A correct evaluation of morality with proper sanction is a most vital issue to educators. They are responsible to their individual subjects not only for assisting them to their last end but for safeguarding their rights to life, liberty and the pursuit of happiness in the society in which they find themselves.

The comparison of the teachings of the two schools concerns an issue therefore which is most vital and none the less practical.

Experimentalism or instrumentalism as conceived by Dewey bases its theory of morality on individual experience and makes the sanction pragmatic.
They concede no personal, unchanging, eternal God, nor a God-given code of morality. "God" to Dewey signifies "the unity of all ideal ends arousing us to desire and actions."34 Freedom of the will to them is not an endowment found in nature as placed there by the Creator. It is an acquirement of man existing in his capacity for growth and achieved by learning through experience. It is not a resident faculty inherent in man. Nature presents to man the possibilities of choice and in these man finds freedom.

Dewey holds that circumstances arising from experience and resulting therefrom determine what is good or bad for the individual and as they adhere in the continuous growth of experience are subject to continual change. Social approval or disapproval lends them sanction. Accepted usages of society is the nearest approach for them to an ultimate criterion. Beneficial experience to the individual and society in the interrelations of man's social and natural environment in the light of practical experience is their morality.

Dewey maintains that the testing of experience in various possible courses of action determines the source

of duty. The greatest good of the greatest number is the social ideal. In the case of conflict of the individual with society, it is the duty of the mind as a social instrument to remove by intelligent action through adjustment to environment or mortification of behavior whatever presents itself to frustrate constant growth. There will be no antagonism for the individual is nurtured by environment. Complete adjustment is the ideal. Democracy is the result in which there is continuous reconstruction of experience and constant change of beliefs and standards. Intellectual, social and religious institutions, parts of this social order, must adjust agreeably themselves.

Excerpts taken from Dewey's Philosophy explain the existence and growth of morals as established in his system.

Moral theory, for example, is often regarded as an attempt to find a philosophic 'basis' or foundation for moral activity in something beyond that activity itself. Now when the question comes up as to the relation of moral theory and moral conduct, the man who denies any intrinsic connection is without doubt in possession.

... moral theory ... is all one with moral insight and moral insight is the recognition of the relationships in hand ... . Moral insight ... consists simply in the everyday workings of the same ordinary intelligence that measures dry-goods, drives nails .... There is no more halo about the insight that determines what I should do in this catastrophe of life when the foundations are upheaving and my bent for
eternity lies waiting to be fixed, than in that which determines whether commercial conditions favor heavy or light purchases.

There is nothing more divine or transcendental in resolving how to save my degraded neighbor than in the resolving of a problem in algebra ... ... to baptize moral insight with any particular sacredness is to find a changeling in our hands, - sentimentalism.

The ordinary idea of moral theory shears off the very factors which make it moral theory at all and reduces it to the plane of physical theory. ... Moral theory cannot exist in a book. Moral science is not a collection of abstract laws. It is only in the mind of an agent as an agent. ... The breadth of action ... is measured by the insight of the agent. ... Moral rules are ... tools of analysis.

Morals has to do with all activity into which alternative possibilities enter. Reflection upon action means uncertainty and consequent need of decision as to which course is better. The better is good.

The recognition that conduct covers every act that is judged with reference to better and worse and that the need of this judgment is potentially co-extensive with all portions of conduct, saves us from the mistake which makes morality a separate department of life. ... Hence, we must decline to admit theories which identify morals with the purification of motives, edifying character ... obeying supernatural command, acknowledging the authority of duty. Such notions have a dual bad effect. First, they get in the way of observation ... . Secondly, while they confer a morbid exaggerated quality upon things which are viewed under the aspect of authority, they release the larger part of the acts of life from serious, that is moral, survey. ... A moral moratorium prevails for every day affairs.
The mutual modification of habits by one another enables us to define the nature of the moral situation. It is not necessary nor advisable to be always considering the interaction of habits with one another, that is today the effect of a particular habit upon character ... total interaction. Such consideration distracts attention from the problem of building up an effective habit. ... To lug in morals, or ulterior effect upon character at every point, is to cultivate moral valetudinarianism or priggish posing.

Nevertheless, any act, even that one which passes ordinarily as trivial, may entail such consequences for habit and character as upon occasion to require judgment from the standpoint of the whole body of conduct. It then comes under moral scrutiny. To know when to leave acts without distinctive moral judgment and when to subject them to it, is itself a large factor in morality.

The serious matter is that this relative pragmatic, or intellectual distinction between the moral and non-moral, has been solidified into a fixed and absolute distinction, so that some acts are popularly regarded as forever within and others forever without the moral domain. From this fatal error, recognition of the relations of one habit to others preserves us. For it makes us see that character is the name given to the interaction of habits, ...

Since morals is concerned with conduct, it grows out of specific empirical facts. Almost all influential moral theories, with the exception of the utilitarian, have refused to admit this idea. For Christendom as a whole, morality has been connected with supernatural commands, rewards and penalties. Those who have es-

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caped this superstition have contented themselves with converting the difference between this world and the next into a distinction between the actual and the ideal, what is and what should be. The actual world has not been surrendered to the devil in name, but it is treated as a display of physical forces incapable of governing moral values. Consequently, moral considerations must be introduced from above. Human nature may not be officially declared to be infected because of some aboriginal sin, but it is said to be sensuous, impulsive, subjected to necessity, while natural intelligence is such that it cannot rise above a reckoning of private expediency.

...

But in fact morals is the most humane of all subjects. It is that which is closest to human nature; it is ineradicably empirical, not theological, nor metaphysical nor mathematical. Since it directly concerns human nature, everything that can be known of the human mind and body in physiology, medicine, anthropology, and psychology is pertinent to moral inquiry. Human nature exists and operates in an environment. ... It is of them, continuous with their energies, dependent upon their support, capable of increase only as it utilizes them, and as it gradually rebuilds from the crude indifference an environment genially civilized. Hence physics, chemistry, history, statistics, engineering science, are a part of disciplined moral knowledge so far as they enable us to understand the conditions and agencies through which man lives, and on account of which he forms and executes his plans. Moral science is not something with a separate province. It is physical, biological, and historic knowledge placed in a human context where it will illuminate and guide the activities of men.36

36 Ibid., pp. 320-321
Dewey further carries on the development of morality in considering the criteria of valid moral concepts. He states:

The ethical judgment is one which effects an absolutely reciprocal determination of the situation judged, and of the character or disposition which is expressed in the act of judging. Any particular moral judgment must necessarily reflect within itself all the characteristics which are essential to moral judgment überhaupt. No matter how striking or how unique the material of any particular ethical experience, it is at least an ethical experience; and as such its consideration or interpretation must conform to the conditions involved in the act of judging. A judgment which institutes the reciprocal determination just described has its own characteristic structure or organization. The work that it has to do gives it certain limiting or defining elements and properties. These constitute the ultimate Terms or Categories of all ethical science.37

If it be true that a moral judgment is one in which the content finally affirmed is affected at every point by the disposition of the judger ... it follows at once that one portion of the genetic theory necessary for adequate control of individual moral judgments will consist in an objective analysis of disposition as affecting action through the medium of judgment.

Psychological analysis is the instrument by which character is transformed from its absorption in the values of immediate experience into an objective, scientific fact. It is indeed, a statement of experience in terms of its modes of control of its own evolving.38

37 Ibid., p. 332.

38 Ibid., pp. 336-339
Hence purely psychological propositions are indispensable to any concrete moral theory.

The entertaining of ends, the adjudging of values—such acts are Character—Phenomena. Considered in abstraction from their immediate matter in experience, viz., just as acts, states, or dispositions, they are character—phenomena as these present themselves to psychological analysis.

Adequate control of an act as determining a content involves the possibility of making character an object of scientific analysis—of stating it as a system of related conditions or an object complete in itself—a universal. ... All scientific judgments, physical as well as ethical, are ultimately concerned with getting experiences stated in objective (that is, universal) terms for the sake of direction of further experience. 39

... reciprocal determination ... requires in its logical development the conclusion that, since the judge is personal, the content judged must ultimately be personal too—so that the moral judgment really constitutes a relationship between persons, relationship between persons being what we mean by 'social'. 40

Since conscious life is continuous, the possibility of using any mode of experience to assist in the formation of any other is the ultimate postulate of all science—non ethical as well as ethical. And this possibility of use, of application, of instrumental service, makes it possible and necessary to employ materialistic science in the construction of ethical theory ... . 41

39 Ibid., p. 341.
40 Ibid., p. 343
41 Ibid., p. 345
In "Democracy and Education" Dewey further explains the relationship of individual judgment in relation to others in morality.

Morals are as broad as acts which concern our relationships with others. And potentially this includes all our acts, even though their social bearing may not be thought of at the time of performance. For every act, by the principle of habit, modifies disposition—it sets up a certain kind of inclination and desire. And it is impossible to tell when the habit thus strengthened may have a direct and perceptible influence on our association with others. Certain traits of character have such an obvious connection with our social relationships that we call them 'moral' . . . . To call these virtues in their isolation is like taking the skeleton for the living body.

The moral and the social qualities of conduct are, in the last analysis, identical with each other.42

In application of this morality on the social basis, Dewey gives certain rules to follow for the teaching of moral principles in the school.

(i) In the first place, the school must itself be a community life in all which that implies.

(ii) The learning in school should be continuous with that out of school.

Education is not a mere means to such a life (cultural, social). Education is such a life. To main-

tain capacity for such education is the essence of morals. For conscious life is a continual beginning afresh.

All education which develops power to share effectively in social life is moral. It forms a character which not only does the particular deed socially necessary, but one which is interested in that continual readjustment which is essential to growth. Interest in learning from all the contacts of life is the essential moral interest.43

George Axtelle in his article in Educational Trends applies the foregoing principles to the process of Education and in doing so expresses the doctrine of his teacher, Dewey, in an accurate description of the value accorded moral principles, by the proteges of the school of Instrumentalism.

...since it is impossible to note all the consequences of an act, we must therefore trust to normal expectations. It is these normal expectations generalized over generations of experience that we call moral principles. This is not to imply that moral principles are to be observed as fixed dogmas legislating action in a static pattern. Moral principles like other inductive generalizations must be treated as hypothetical. Since situations are unique, since conditions are always changing, moral principles must themselves undergo continuous reconstruction. The very complexity and novelty of situations demand creative discovery of means appropriate to them.44

43 Ibid., pp. 416-418.

Scholasticism has an entirely different concept of morality, its sanction and its values.

It finds a creation visible to the senses which has different orders of existence. The proper nature of objective realities is manifested in their properties and in the external expression of their natures. All are dependent on a cause; all are conserved in their natures in relation to that cause. The mode of action of each creature is determined by a natural law in itself. The sanction of that law is its maker. The bond between man and the Law Maker is Religion.

Man is a creature in creation with definite powers, distinct from those obtained by other forms of creation. One peculiar endowment is a freedom of choice when all requisites for a free act are present. Man may or may not act (freedom of contradiction). He can posit a particular action or its contrary (freedom of contraries). He can choose a definite action or one specifically different (freedom of specification).

Freedom of contradiction, of which freedom of contraries and of specification are species means man is physically free in his choice. This physical freedom is
distinguished from moral freedom which is the absence of any prohibition forbidding a choice.

Scholastics declare that an act is a **moral act** when it is physically free and conformable to the eternal law and right reason. The moral act is good when it conforms with man's rational nature in all its variety of intrinsic and extrinsic relations and when it perfects nature and aids in the attainment of man's final end. The moral act is bad when it is not in conformity with right reason, perfective of his nature, or directive to his supreme end.

Determinants establish the goodness or badness of a moral act. These determinants are the object of the act itself and the circumstances surrounding it together with the intention of the actor. All must be good for a good act. If one is bad, the act is bad. "Bonum ex integra causa, malum es quocumque defectu."\(^{45}\)

An act is morally good when directed by sound reason toward the attainment of man's ultimate end. Man approaches his ultimate end when he strives to attain his immediate end as a human being. The immediate end is determined by the proper objects of the natural rational appetites in-

\(^{45}\) St. Thomas Aquinas, *Summa Theologica*, I, IIae, q. 19, a.6.
herent in his natural being. The use of a faculty or property in such a manner as to frustrate or defeat its natural purpose or end is intrinsically bad because it precludes the attainment of the ultimate end.

Scholastics hold that duties and obligations are moral necessities binding the will and through it the whole man. These are determined by moral laws which bind purposeful man to seek the end for which he was made, ultimately the author of the nature in possession. From the necessity of nature seeking its end arises the necessity of acts to reach it, namely, positive acts of conformity and avoidance of precluding deeds. The sanction of the moral law according to reason, therefore, is the attainment of the final end. Acts contrarywise are forbidden by this sanction because they are detrimental.

Man who is an individual and a distinct personality with an end is also social by his nature. For self-development and self-realization, without yielding rights, liberties or duties, he unites himself with others in reciprocal cooperation and fellowship. Scholastics teach that this sociality implanted in man's nature comes not from himself but from the Maker of his natural being. The efficient cause of this mutual inclination in all men is the same efficient cause of the very society established by men fol-
lowing this natural inclination. It is the immediate source of authority for society. Obligations arise from this association in various proportions determining the adjustment of the individual to the varied circumstances of his surroundings.

The scholastic in addition to the reflections and reasonings of his own natural powers to obtain this natural conclusion also accepts revelation as a contributing aid to his reason and recognizes Jesus Christ as a Divine Law giver. His sanctions are the sanctions of God, Who is the author of the nature. The laws of Christ are in no way contradictory to the laws of nature. They are complementary in explaining what man finds difficult to attain by reason alone and in counseling the proper use of the means found in nature for the attainment of his destiny. They afford in addition, above and beyond nature, the strongest of sanctions with eternal penalties.

The sanction of the laws governing man in his life is predicated on the Maker of that life. That Maker is absolute. He made man for a purpose and an end. This purpose or end is not man's to make or remake at his will for he lacks that power. It must be prosecuted accordingly to the nature made by the Absolute Creator.
These principles are applied to education by scholasticism with a definite end in view. Man is considered in his whole being, having a body and soul in substantial union. Adequate means are used to direct man toward the attainment of complete fruition not only in temporal life, in the enlightenment of the intellect, the strengthening of the will, the formation of character, the integration of personality, reciprocal service in earthly society and in religion, but also in the ultimate or eternal life. 46

E. Summary.

The fundamental principles of the educational philosophy of Dewey and scholasticism have been compared in this chapter.

While Dewey asserts that ends are only means brought into full interaction and integration and that it is futile to establish a final aim of education which subordinates all others to itself, scholasticism upholds the tenet that ends are distinct from means, that ends can be objective realities, that man has an end in the Infinite God and that the aims of education are to be purposefully formed with the fundamental idea of this end of man constantly directing educative means.

46 Cf. Redden and Ryan, pp. 525-530.
Dewey and his followers deny the possibility of absolute values, claim that everything is of relative value, and apply the relativistic principles of experimentalism to education with no final view of reality predicated as needed or possible. Scholastics hold on the contrary that there are basic and universal principles governing man's life and the educative process.

Dewey and members of his school deny the supernatural and insist that only a natural standard is to be applied to life and education as only nature or the natural can be accepted as known through sense knowledge. Scholasticism teaches not only the possibility of the supernatural but its actuality, which presents a formidable direction of educational aims and methods for the prosecution of man's proper destiny.

The school of John Dewey denies any sanction of morality above society itself, rejecting a personal eternal God and a God-given code of morality. Scholasticism teaches the existence of a God, Who is the Creator of man and the Conserver of man's life, Who made man with a purposeful destiny and prescribes the laws to be followed for the attainment of that destiny.
The succeeding chapter will consider and evaluate the contradictory principles herein described with the purpose of calculating, which of the two systems is the better to follow as the foundation of educative methods.
CHAPTER VI

THE SOUNDER PRINCIPLES OF EDUCATION

In the opening chapter two educational philosophers stressed the precariousness of the critical times in which we find ourselves and the necessity of searching reexamination of our habits and principles. The intervening chapters have presented a searching examination of the underlying principles of two great schools of education. A reexamination of them is presented in this chapter with the purpose of seeking errors in the systems, which may be corrected or eliminated, of evaluating their principles for the purpose of determining which is better calculated to answer the problems of education, remove doubts and uncertainty from the minds of the educated, and establish a sounder basis on which to predicate firm, efficacious doctrines which may be prescribed to meet an incredulous world and give it faith in itself, a skeptical world and increase its hope, a selfish world and spread charity.

Wealth has been squandered in the insanity of war. Despair has spread among helpless people. Agnosticism has been embraced by men and nations who have learned in sorrow
that the house of cards they builted with their own hands has been toppled by their very selves.

In order to determine or establish which system seems to provide the better principles upon which to predicate a philosophy of education it will be necessary to deal with the subject at hand in a negative and positive manner. In the negative discussion the treatise will endeavor to demonstrate the weaknesses of the systems. In the positive conclusions the arguments will be based upon the substantial principles offered for a better education.

A. Fundamental Consideration Based upon the End of Education.

Education must consider, first, the end it seeks - the goal toward which it tends. This will be the determining feature of its philosophy and method. As education has to do with human beings who are the subjects of education, the end of the study itself should be adapted to and by the end of the individual, whom education seeks to educate.

The end of education to the Deweyites is synonymous with means. It is relative, natural - and man's life finds its morality in man's making. The end to the scholastic is an objective in itself, absolute as is the Creator, the Maker of man. It finds its sanction of laws in the same supreme Law Maker who is man's beginning and end, God.
Dagobert D. Runes in the latest "symposium-compend",¹ Twentieth Century Philosophy, expresses the present personal thought of John Dewey illustrating the pragmatism which is basic in his system.

Pragmatism ... presents itself as an extension of historical empiricism with this fundamental difference, that it does not insist upon antecedent phenomena; not upon precedents but upon the possibilities of ac-
tion, and this change in point of view is almost rev-
olutionary in its consequences. An empiricism which
is content with repeated facts already past has no place for possibility and for liberty. It cannot find room for general conceptions or ideas, at least no more than to consider them as summaries or records. But when we take the point of view of pragmatism we see that the general ideas have a very different role to play than that of reporting and registering past ex-
teriences. They are the bases for organizing future observations and experiences.²

This fundamental conception of pragmatism is an expression of the point of view which is frequently referred
to by followers of Dewey as instrumentalism.

It implies that experience alone is the sole means, tool or instrument to produce the most satisfactory, practical, utilitarian, workable adjustment between the organism and environment, that is, between a changing society and the con-
ditions, potentialities and limitations of a dynamic material nature.

¹ Word used in description of book in recommendation of Dr. E. S. Brightman of Boston University.

From this philosophy seem to flow two errors, (1) an incorrect view of the nature of the world, of the child, of morality and of democracy, and (2) an incorrect view of the purpose or end of education and life.

As an introduction to the consideration of the sequence of seeming errors, the philosophy of pragmatism will be considered in itself and in its ramifications.

The following considerations describe the de-evolutionizing of the metaphysical to the plane of sensible experience and pragmatic sanctions.

If metaphysical ideas, writes Leslie Walker, are to be valued according to their practical bearings and if our conception of such bearings or effects is the whole of our conception of an object, their truth will be determined in part at least by purposes and needs, and our evaluations will depend largely upon the emotions and the will. The thesis which Professor James defends in his 'Will to Believe' is precisely this, that our emotions not only do, but ought, in some cases at any rate, to act as determinants of choice in regard to rival theories. This is of the very essence of pragmatism; ... . Already in his pre-pragmatic 'Riddles,' Dr. Schiller had suggested that it might be possible to provide food for the starving philosopher, simply by basing our metaphysics on our science; and eventually the principle was found in the method of science ... in framing hypotheses with a view to controlling nature and in verifying those hypotheses in experience by means of their practical results.

Pragmatism claims that this is the universal form which all cognition takes. 'All mental life is purposive.' Cognition is due to the exigencies of human nature which awaken in us the desire to organize the crude material of experience and 'transmute it into palatable, manageable, and liveable forms.' ... We then experiment, that
is, we carry into execution the proposed action and await results. If nature, as modified by our action, responds on all occasions in a way we desire, our postulate is validated and in so far true. If nature does not respond as we desire, we frame a new hypothesis and experiment again.3

In other words pragmatists begin with an hypothesis in acquiring knowledge which they seek to verify. Action follows and if the consequent harmonizes with preconceptions, the hypotheses are so framed as to satisfy our needs and then are verified in experience. Environment is adapted to our natural needs. True is evaluated by the satisfaction accorded our needs and the pragmatic criterion of truth is the power of consequences to satisfy the needs of our whole nature.

This so-called satisfaction or sum of satisfactions, however, is vague and ambiguous.

Satisfaction, as Walker says, not only varies in quality, tone, and intensity with the individual, but also with the particular truth claims in question. Satisfaction, like pleasures, can neither be defined nor measured; except by a multitude of standards which do not admit of comparison and cannot be tabulated or scaled. One man prefers one kind of satisfaction, another, another, ... .

So long, then, as the pragmatist is unable to tell us what satisfactoriness is, we can hardly discuss further its value as a criterion of truth.4

4 Ibid., pp. 616-617
The question may be raised, however, whether the satisfaction of emotional needs has any claim at all to be regarded as a criterion of truth. Have we any right to appeal to the emotions in order to settle whether a theory is true or untrue?

Again, by whose emotions and by whose needs is a claim to truth to be judged? Is each one a judge to himself? If so, we shall have contradictory verdicts, for each one will declare that to be true which seems to him to satisfy his needs. The selfish and the carnal ... regardless of consequences to anyone else, will declare that naturalism is valid ...  

The whole question turns upon one point. Is the true subordinate to the useful and the good? Does the seeker after truth merely aim at satisfying a purpose and gratifying a need? Does science exist merely that it may be used to harmonise our experience? Is the whole function and nature of all theoretical constructions from the highest to the most elementary and simple, directed in the end to the furtherance of human control over reality, and the transformation of it to suit our human needs? ... if it is not, utility and satisfactoriness are certainly inadequate and of very little value for either practical or theoretical purposes wherever the question of truth comes in.

The pragmatic instrumentalists claim that they apply hypothesis as described above to one's self for the purpose of determining what is true for one's self. This, however, is subjectivism. The individual human being is more than an individual; he is a personality. He is more than a personality individuated in himself because he has by nature

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5 Ibid., pp. 593 and 595

6 Ibid., pp. 619-620
a sociality. This sociality determines and is determined by a relationship with others. It is an objective reality existing beyond the subjectivism of the individual. The pragmatic instrumentalist, therefore, cannot attain all truth by inquiring through experience into the satisfaction he seeks for himself alone. This is but part of truth. As democracy in the ideal is the consideration of others as well as self, the subject is forced into a field beyond himself, hence pragmatic sanction with subjective limits is insufficient as a norm of collective action.

Turner gives the following evaluation of the system of pragmatism:

Pragmatism is individualistic. Despite the disclaimers of some of its exponents, it sets up the Protagorean principle, 'Man is the measure of all things.' For if pragmatism means anything, it means that human consequences, 'consequences to you and me' are the test of the meaning and truth of our concepts, judgments, and reasonings. Pragmatism is normalistic. It denies the validity of content of universal concepts and scornfully rejects the mere possibility of universal, all-including or even many-including reality. It is, by implication, sensistic. For in describing the functional value of concepts it restricts that function to immediate or remote sense-experience. It is idealistic. For ... it is guilty of the fundamental error of idealism when it makes reality to be coextensive with experience, and describes its doctrine of perception in terms of Cartesian subjectivism. It is, in a sense, anarchistic. Discarding intellectualistic logic, it discards principles, and has no substitute for them except individual experience. ... It consistently appeals to future prosperity as a pragmatic test of its truth, thus leaving
the verdict to time and a future generation. But with the elements of error and disorganization which it has embodied in its method and adapted in its synthesis, it has done much, so the intellectualist thinks, to prejudice its case.  

It must be kept foremost in the mind that education is for the whole man, implying all the possessions which are man's by reason of his human nature including his end. It must likewise be stressed that sociality is one of the peculiar properties of that nature which determines its mode of life, as Dewey indicated when he said that the educative process is not to be effected in a vacuum.

Pragmatism seems to be an unsatisfactory solution for the attainment of truth by the individual because its appeal to the satisfactoriness of the subject must be based upon some criterion in that subject. This criterion is either blind and uncontrolled by reason or controlled by reason. If it is uncontrolled by reason it is arbitrary and an arbitrary judge cannot be trusted. If it goes back of volition or a moral sense of proportion, it must be governed by some guide for its satisfaction, thus reason and not the will is the test of certitude. This cannot be practical reason alone with a rejection of pure reason, in establishing the criterion of certitude. Practical reason alone, or to the experimentalist or instrumentalist that knowledge which is an instrument by which we dominate our

7 William Turner, "Pragmatism", Catholic Encyclopedia, XII, pp. 337-338
environment, is gained from sensible experience which is held the only source of knowledge. Insofar as this interpretation holds, it is nothing other than positivism.

Positivism assumes that sense experiences are the only object of human knowledge, an assumption which it does not prove. It is unsatisfactory because it simply rejects all other possible forms of knowledge without giving fundamental reasons for the rejection.

The system is true insofar as it is predicated on the thesis that our knowledge has its starting point in sense experience. It errs, however, claiming that all knowledge stops there. This is a mere assumption and any system founded upon assumption is unsatisfactory to man's inquisitive nature.

Moreover, concrete beings and individual relations are not only perceptible to our senses, but they have also causes, laws of existence, and constitution in objectivity. These are intelligible. Causes and laws pass beyond a particularness and contingency of individual facts and are as fundamentally real as the particular facts observed or the other individual facts they produce or control. It is true that they cannot be perceived by the senses as only the action is perceived. A human faculty, however, known to be possessed to us by our own consciousness can know and explain them; namely, intelligence.
According to positivism, our abstract concepts or general ideas are mere collective representations of the experimental order. The idea of "man" is the blended image of all men we have experienced. Fundamentally this is in error, for an image of a man is always an image of a particular man and can represent only that man. A collection of images is but a succession of images following one another, each representing a concrete object known by observation. An idea on the contrary abstracts from concrete extension and may be applied to an indefinite number of objects in a class.

Experimental analogy is limited to concrete objects observed and its generalizations are relative. General ideas are the result not of a particular perception of an individual object or objects but an abstraction therefrom applicable to the unity and identity of an indefinite number of objects in a class. They have a generality without limit and are independent of any concrete determination. Mere sensible experience is insufficient to account for these general ideals. Therefore, it seems that sense experiences alone are not the only object of human knowledge.  

Regarding this positivistic view that sensible experience is the only object of knowledge, Mahar writes:

The principle of causality appeals to the reason both as an objective, transcendent law, embracing all contingent existence, and as an imperative insatiable impulse in quest of truth. The instinct to seek out the ultimate why as well as how is the essential outcome of the rational constitution of the human mind. It is this inappreasable curiosity which most of all distinguishes man from the brute animal; and has been the motive power which has effected every great advance in the extension of human knowledge. The view, therefore, that the highest development of human reason can content itself with the mere accumulation, registration, and generalization of sensible facts, and can remain in stolid indifference to all those great problems which have engrossed the loftiest intelligence from Plato and Aristotle to St. Thomas and Dante, and again from these down to Newton and Leibnitz, is possible only to a mind blinded by anti-theological prejudice.9

The foregoing detailed consideration of the philosophies of pragmatism and positivism has been necessary for our appraisal of instrumentalism as conceived by John Dewey. It has been given for a correct evaluation.

9 Mahar, Psychology, p. 281.
It adds up to the statement that the end of education and the means of education are the same. The fundamental principles of this school and the seeming inherent errors have been expounded with the view of determining whether this philosophy of education which has as its end or aim, one that is identical with the means to the end, is a more satisfactory philosophy upon which to found an educative process for man than is scholasticism.

The positive implications of the experimental, evolutionistic, progressive growth ideations of the instrumentalist school as applied to education are the emphasis on the immediately practical or utilitarian studies, the stress laid upon immediate interests, felt needs, and experiences, and the importance of group co-operation as both means and end of education.

The negative implications are the denial of an ultimate end for man, directive of human action, the rejection of fixed standards, and the refusal to consider any truth beyond the scope of the sensible or any motive beyond progressive growth for its own sake.

The end of education to the scholastic is neither pragmatic, relative, nor changing. It is the same as the end in his philosophy of life. Man exists for a definite purpose. That purpose is found by the scholastic in his
very reason of being. Man did not make himself but was made by a First Cause called God. That same God Who was man's beginning is also man's end. In man's nature are found the motives for seeking that end, the insatiable desire for truth and the continual seeking of good. A natural end will not satisfy either, for nature itself does not contain all truth nor all goodness. Only a supernatural end can fulfil man's destiny. Therefore, man to reach his end which is an objective reality must prosecute his earthly life, using every means at his disposal, for the attainment of his supernatural end.

The end and the means are distinct, the means being used to attain the end. The end is as definite and absolute as is God and completes the quest of man. The end is known by human reason, which acknowledges the existence of knowledge other than that called sense knowledge. It admits knowledge gained through revelation and taught by Christ, as God, as directive means to his ultimate goal. It requires the practice of religion, which binds man to God in his individual life, and assists him with sanctions and motives to quicken and aid him in living his life correctly in relation to society.

The difficulty which modern educators of contrary schools find with scholasticism is that it appeals to
knowledge other than sense knowledge. The materialistic schools deny the spiritual, discredit revelation and disregard theology. The assertions of Bode and others contained in Wahlquist's *Philosophy of American Education* seem to demonstrate how utterly impossible it is to reconcile the contradictory tenets of the scholastics who hold a necessary objective cause of our being, above it and effecting it, and those who place that cause in themselves or in matter. Many American educators of this latter school maintain also that the basic concepts of the scholastics are precluded in a democracy. A consideration of this objection will be discussed later.

Scholastics admit that immaterial beings cannot be perceived by sense experience but hold that their existence is not contrary to man's intelligence. Moreover, if their existence is required as a cause and a condition of the actual existence of material things, they certainly exist. They cannot, indeed, be known in the same way as material things, but this is no reason for rejecting them as unknowable to our intelligence.

In "Education at the Crossroads," Jacques Maritain summarizes the aims of scholastic education as follows:

... the aim of education ... is to guide man in the evolving dynamism through which he shapes himself as a human person - armed with knowledge, strength of judgment, and moral virtues - while at the same time conveying to him the spiritual heritage of the nation and the civilization in which he is involved, and preserving in this way the century-old achievements of generations.
The utilitarian aspect of education - which enables youth to get a job and make a living - must surely not be disregarded, for the children of man are not made for aristocratic leisure. But this practical end is best provided by the general human capacities developed.

Truth—which does not depend on us but what is—truth is not a set of ready-made formulas to be passively recorded, so as to have the mind closed and enclosed by them.

In the field of education, this pragmatic theory ... can hardly produce in youth anything but a scholarly skepticism equipped with the best techniques of mental training and the best scientific methods, which will be unnaturally used against the very grain of intelligence, so as to cause minds to distrust the very idea of truth and wisdom, and to give up any hope of inner dynamic unity.

The wrong begins when the object to be taught and the primacy of the object are forgotten and when the cult of the means - not to an end, but without an end - only ends up in a psychological worship of the subject.\(^\text{10}\)

The philosophy of John Dewey regarding end and means leaves the subject of the educative process in a state of uncertainty seeking always and ever in progressive evolution for what may come to him in the form of higher perfection. He does not know what the truth or perfection is finally going to be. It is a dynamic struggle but without a charted course save satisfaction to the chooser and seeker. This seems an uncertain process, and all the more so, because with human

nature as it is, the individual will be easily discouraged and the purpose of education will be nullified. Motives will be lacking to inspire in the difficult problems man must face both as a man and as a member of society. The end which man seeks of and in his nature becomes an illusive spectre always just beyond his grasp. The fundamentals of the subjective pragmatic system have led to partial or complete skepticism in the past. There seems to be no remedy in the pragmatic instrumentalism of Dewey to prevent the same skepticism especially when we consider that man's emotional nature may at times function to upset the stability of a life without a foreseen goal.

Scholasticism sets a definite reality for a goal, predicated upon reason and revelation. It defines valid knowledge in a manner not only not contradictory to man's nature, but harmonious with it. It explains man's origin, discloses his nature and exposes his last end.

It recognizes the changes and modes of living in different times and places. It is not obliged to alter the fundamentals and must vary only the accidentals of the educative process to meet them. It admits and counsels free and generous use of every scientifically proved method for assisting those to be educated to continued growth and advancement provided there be no interference with the primary end of man.
By reason of its consideration of the ultimate end it promotes a sound moral and religious training; an intellect enlightened by truth, and guided by the teachings of the relation of man to God; a disciplined will, which through achieved self-control and firm adherence to moral principles, strives for the highest level of human excellence; an appreciation of the duties, obligations and rights of man and society, ordained by a Creator; a recognition of harmony applicable to all the objects of the universe, nature, man and society, and instills a love of virtue. Above all, it gives the objective reason for seeking truth and avoiding error, for striving for good and abstaining from evil. It believes that self-control is quite as necessary as self-realization. It provides for the sanction which is necessary to keep perverted human nature from bursting the bonds of nature with consequent injury to man himself or to his neighbor in society. It establishes the norm by which the society of nations, different in their physical and political make-up, may meet on common grounds for the pursuit of justice and the establishment of tranquil relationships.

Scholasticism offers in its principles of life and philosophy of education a definite destiny and the means thereto. It discourages skepticism and enhances hope. It provides for a full life here and a complete life hereafter.
B. An Evaluation Based on the Conception of Ultimate Values.

Values certainly should have prominent part in determining the worth of an educational system. The two schools again are at opposite poles regarding values, the one deeming them temporal and relative, the other, eternal and ultimate.

Relativism (found in the educational principles of Dewey) philosophically considers truth as varying from individual to individual, from group to group, or from time to time, having no objective standard, and that righteousness of an action and goodness of an object depend on or consist in the attitude taken towards it by some individual or group, and hence may vary from individual to individual and from group to group.11

Absolutism (proposed by the scholastics) is the opposite of relativism, the doctrine that objective or absolute, and not merely relative and human, truth, is possible, that standards of value are absolute, objective, superhuman, eternal.12

There is no question of the philosophy of Dewey and his followers on this score for direct quotations have been given previously deprecating absolute values.

Relativism seems to be basically in error. It denies implicitly what it affirms explicitly. It affirms that all truths are relative, changeable, variable, but claims this

12 Ibid., p. 98.
one assertion is unchangeable. It also implies all propositions can be true and false, leading, therefore, to skepticism for man cannot be formally certain.

In considering relativism, light will be cast on the errors of this system by a brief consideration of the characteristics of anthropocentrism, autonomism, and individualism which are its component parts.

Whereas in traditional culture God was the center of all that exists and the highest motive of all human activity, in this modern materialistic relativism, man usurps God's place.

By a single act of his independent will, he sets at naught the appeal of all the inspiring ideals for which the human heart has striven down through the turmoil of centuries ... . He acknowledges no being higher than himself. By the brilliance of his own splendor he would fain throw all other light into the shade, eclipsing it to utter darkness. He makes everything else dence dizzily about him... . In the realm of sense and the world of the thought; in the sphere of his emotions and tendencies; in everything to which his will inclines, in all that motivates his actions, he sees mirrored only his own 'Ego'.

This anthropocentric bias manifests itself in autonomism in the decisions of choice of will and in individualism in the realm of thought.

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Autonomism or self actuation has passed through successive stages to its present state of development. The principles of evaluation are fundamental to this school of thought and accepted as determining. However, evolution upon which autonomism is based is but a theory and not an established fact. The categorical imperative of Kant was autonomistic in form; making man a law unto himself.

Krzesinski says:

In its final phase autonomism appears as a spiritual state grounded in the consciousness of absolute freedom of action and in an idolatrous worship of one's own will which ... came to be regarded as the sole foundation of morality.  

Autonomism ... has proved to be pernicious in its effects. The animal instincts in human nature ... have been allowed to override sane reason ... they have entered the family; they have encroached upon social life and private life. Everywhere their overruling force manifests itself unmistakably in the wake of havoc that they leave behind. Anarchy, racketeering and banditry, violent and unscrupulous imposition of one man's will upon that of other's, feverish efforts to humor each passing whim, to follow the wildest fancies, to gratify every sudden impulse--often at the cost of human life itself and of grave social disorders--these are but some of the disastrous results of this vicious, reckless, unbridled autonomism.  

Individualism insists on self-expression. It manifests a chronic dislike for the past, an inclination to destroy all that human genius has built in previous cen-

14 Krzesinski, Ibid., p. 41-42.
15 Ibid., pp. 42-43.
turies, a persistent proposal to construct something quite
new with a distinctive stamp of his individual self.

Max Stirner and Friedrich Nietzsche are exponents
of this ideology and show how far individualism will go
once it assumes authority. Unfurling the banner of revolt
against secular and religious authority, they selfishly
insisted upon universal recognition of their own alleged
rights.

Stirner writes:

I am the greatest solitary; what is detached from me
is of no concern to me ... I am entitled to every
thing I have strength to take.16

When you have demolished that which is sacred then
you have made it your own.17

I wish to be everything that I can be and I want to
have everything that I can have. If others are similar
and have similar things, what is that to me?

As an egoist, the good of this human community does
not affect my heart. I offer it nothing, I enjoy only
what it has to offer.

I am a species unto myself, I have no norm, no law,
no pattern ... what concern of mine is the public good?18

16 Max Stirner, Der Einzige und Sein Eigenthum.


Nietzschean individualism, after scuttling belief in God put man in God's place and recognized in himself the highest good and the sole purpose of his acts. This self-idolatry is not religion, but is its antithesis. The irony of the situation is manifested by Ziegler who called himself religious—a pious godless man.

It may be well understood that proponents of the Dewey school will disclaim any such doctrines and this must be admitted. No member of their school will express himself as bluntly as Stirner, Nietzsche and Ziegler. However, it must be pointed out that the elevation of the egoist self, a concomitant of subjectivism and individualism, has so resulted by putting into practise that egoistic principle. The only factor to preclude this is education which the instrumentalist school falls back upon in order to preclude these extremes. Man, however, is not educated in a vacuum and has many temptations in his own nature and instincts which make it hard for him and harder for education to overcome in practical life, and instrumentalism proposes to be practical.

Relativism carries its own sanction which is changeable. But a mutable sanction or norm cannot suffice to control man in his relations, as well may witness the daily story of men's lives.
Allport scorns "a set of cheap and easy absolutes (which) may satisfy adherents of a totalitarian state but not a democracy."19 First of all, to call the Eternal God cheap is blasphemous, and secondly, to describe absolutes as easy demonstrates that this author has never endeavored conscientiously to observe in living what the follower of Christ endeavors to practice as an attempt at a perfect life. "The fright" he describes as accompanying the appearance of rigid formulations set for the guidance of conduct certainly must irk him in practising his citizenship for laws and regulations are quite necessary even in a democracy in order to avert chaos.

What Randall claims is "This cowardly choice of fixed and antecedent realities, is not in itself a choice alone since it does not inherently depend upon man but is objective, regardless of man's own will to accept or reject them. It is the contrary of cowardice, for man in yielding his will and his life to a higher cause than himself is a brave man. Bravery of this sort, manifested more or less in a natural mode, is commended daily in our news and by

awards of merit by our Country to those who, in our darkest hour, jeopardize life and even yield it for a good cause in war.

The transcendental called "empty" by Dewey and "a vague sentimental aspiration" is the very factor which inspired to highest ideals the millions of men who have lived satisfied lives in the world prior to his fabrication of instrumentalism.

If success is any criterion to the pragmatist show is it possible that the test applied to the work of founders and builders of our own nation can escape them. Our very constitution as a democracy is based upon faith in the existence of a God and the United States still thrives as a glorious nation. The ideals of our nation are neither "empty" nor "vague" but may rapidly deteriorate if its noble principles are forsaken. Such a fate has happened to other nations in history.

Skepticism has never inspired men to noble deeds. Relativism is a form of skepticism. The result of skepticism is a community of cynics who have never been known for construction. Uncertainty has never molded any group of people to a determined effort nor assiduous prosecution of purpose nor high results and accomplishments. Relativism is the sibling of uncertainty.
The scholastic on the other hand submits absolute standards for man's life, shaping man to lead a normal, useful and co-operative life in the community and guiding him in the social sphere. It awakens and strengthens the sense of freedom and of obligation and responsibility. This correct social living is another essential aim in education according to the scholasticism which inspires to charity and quickens man to the loftiest heights of loyalty and service of his fellows and his nation. Through this aim he grows in personal and spiritual progress to his ultimate end, his objective destiny, his certain goal, God.

Maritain, writing on the dynamics of education as expressed in the scholastic system outlines, in a clear manner their practical application in education. The dynamic factors or agents at work are the inner vitality of the student's mind and the activity of the teacher, the basic dispositions to be fostered in the pupil and the fundamental norms of education for the teacher.

The mind's natural activity on the part of the learner and the intellectual guidance on the part of the teacher are both dynamic factors in education, but ... the principle agent in education, is the internal vital principle in the one to be educated ... the teacher is only ... a ministerial agent.

The same man in his entirety is an individual and a person; he is a person by reason of the spiritual subsistence of his soul and he is an individual by reason
of that principle of non-specific diversity which is matter, and which makes the components of a same species different from each other.

... Education must center on the development and liberation of the liberal person. What I am criticising is that false form of appreciation of the individual person which, while looking at individuality instead of personality, reduces education and progress of man to the mere freeing of the material ego. Such educators mistakingly believe they are providing man with the freedom of expansion and autonomy to which personality aspires while at the same time they deny the value of all discipline and asceticism, as well as the necessity of striving toward self-perfection. As a result, instead of fulfilling himself, man disperses himself and disintegrates.

Other educators, contrariwise, misconstrue the distinctions between personality and individuality as a separation. They think we bear in ourselves two separate beings that of the individual and that of the person. ... Instead of a genuine human personality, sealed with the mysterious face of its Creator, there appears a mask, that of the conventional man or that of the rubber-stamped conscience, 'incorporated.'

The following fundamental dispositions are to be fostered in scholastic education:

First, the love of truth, which is the primary tendency of any intellectual nature.

Second, the love of good and justice, and even the love of heroic feats.

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20 Maritain, Ibid., pp. 29-36.
Third, ... simplicity and openness with regard to existence.

Fourth, ... the sense of a job well done, for next to the attitude toward existence there is nothing more basic in man's psychic life than the attitude toward work.

Fifth, ... the sense of co-operation. 21

The following are the fundamental norms of education in this system according to Maritain:

First, ... to foster those fundamental dispositions which enable the principal agent to grow in the life of the mind.

Second, ... to center attention on the inner depths of personality and its preconscious spiritual dynamism.

Third, ... the whole work of education and teaching must tend to unify, not to spread out; ... 22

Fourth, ... demands that teaching liberate intelligence instead of burdening it, ... with the liberation of the mind through the mastery of reason over what is learned and through the primacy of real knowledge over mere training. 22

In this wise, the method of scholasticism founded upon universal truth is adapted to the education of man, who in this system knows where he is going. He is not uncertain of his goal. Who, Why, What, and Whence are the

21 Ibid., pp. 27-38.

22 Ibid., pp. 39-57.
questions answered unwaveringly by this school. It finds no difficulty in making use of every means science can afford to assist--but the eyes of men, as it were, are never to be diverted from the end. Microscopic methods which are minutely involved with themselves and forget the primary object of education are not foremost; the telescopic which enlarge and keep manifest the broader view of life and its meaning are encouraged. There is nothing in this system contrary to nature. There is more in it than can be supplied by any egocentric system.

C. Evaluation Based Upon the Concepts of Naturalism and Supernaturalism.

Naturalism has the inherent tendency of looking upon nature as the one original and fundamental source of all that exists, hence attempts to explain every thing in terms of nature. The limits of nature are the limits of existing reality. It denies the possibility of any transitory intervention of God in nature and of any revelation and permanent supernatural order for man. Materialistic naturalism asserts that matter is the only reality. Man is a conscious automaton whose whole activity, mental as well as physiological, is determined by material antecedents. In aesthetics,
naturalism rests on the assumption that art must imitate nature without any idealization, and without regard to the moral order. Moral science is treated by them in much the same manner as natural science. The moral law is a subjective result of associations and instincts evolved from the experience of the useful and agreeable, or of the harmful and painful consequences of certain actions. It does not deal with laws existing antecedently to human actions. It is genetic, doing for human actions what natural science does for physical phenomena. It attempts to discover through inference from the facts of human conduct, the laws to which they happen to conform. Human behavior, then, is largely a function of environment and circumstances.  

The philosophy of John Dewey follows this school. Nature is supposed to furnish the law and the end of development; ours it is to follow and conform to her ways.  

One of the weakening effects of this system is limitarianism. This is a prohibition-ideology which limits thought exclusively to the representation of the external

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side of the world. "In it, modern man never plumbs the depths of his own soul." 25 A second effect is mechanization, as is witness the gigantic evolution of industry from the time of the industrial revolution. In it, needs are created artificially and production is increased without any checks because gain is the sole consideration. Each new mechanical improvement results in a corresponding increase of products with proportionate decrease in the number of hands employed. Economic instability results. In mechanistic naturalism, man loses interest, because he is deprived of the self-satisfaction which is bound up in creations of his own. With interest goes the imaginative, and life becomes a monotonous boring state in which animal nature alone is directed to and directs. Lack of purpose, dearth of higher ideals causes a void in the machine life, where life, too, becomes but mechanical. In days of unemployment and depression, a regular accompaniment of the economies of this mechanical system, the wretched condition of machine man is pitiful.

With the exclusion of the supernatural, atheism naturally follows, for then there is no need of God. Socialistic totalitarianism or communism follows the materialistic

25 Krzesinski, Is Modern Culture Doomed?, p. 51.
principle proposed first by Epicurus. Fuerbach accepted this material principle which he claimed was sufficient to explain life. Marx adopted the same principle and applied it to social life to complete the reduction of men, his cause and effect, to a natural material state which is accepted as the end of man in place of the supernatural.

It is worthy of note that opponents of the supernatural point to the absolute system of thought as the breeding ground of the totalitarian state, when in truth and in historical reality, we witness the very opposite. When the supernatural was pushed aside, extreme materialistic socialism took over to the detriment not only of traditional institutions but also of individuals themselves.

Egoism is a product of this system which places "I" in place of God. The selfish way of life has resulted in placing in the hands of a few the vast majority of the world's goods while millions are in want. It is manifested in a larger way in national life in which each individual nation becomes the center of thought and effort, resulting in "Nationalism." The League of Nations was predoomed to failure because the supernatural was repudiated and selfish egoism became the moving force which prompted the settlement of difficulties.

In naturalism, man's belief in the ability of his reason to recognize truth never rises above empirical bounds.
The heights which may be sought and reached are thereby limited. Degrading depths, however, have been plumbed by self-centered sensual men seeking the expression of natural instincts. This tendency impugns the dignity of man and lowers the ideals which society should cherish. Realism in art and literature is centered on the human body. The morbid becomes an habitual mental diet till even patriotism loses the force of its appeal.

Money blinds man with cupidity. Charity begins and ends at home. Naturalism results in hedonism and sense enjoyment which take the place of the higher activities of men's nobler capacities. Sexualism becomes a dominating influence in drama and theatres. Licentiousness is rampant. The extent of venereal disease arising from promiscuity shocks the world today by its alarming prevalence.

This spirit of naturalism is manifested in the collectivism of Karl Marx's dialectic materialism or communism. This system projects as its aim the elevation of the working class, but observable results point to the domination of the few, considerable discord among the many, with little evident relief to the masses.

Applied to national life, the ideology of egoism known as racism has hurled the world today into the greatest cataclysmic struggle of history.
The heterogeneous constitution of the naturalistic system subjects man to constant change with consequent instability. Men's moods and tendencies, his character and his whole personality are affected, his mind becomes susceptible and develops nothing higher than a superficial appreciation of the meaning and particular importance or bearing of events around him. Agitators and propagandists find men of this calibre easy prey for their own purposes. Men is thus forsaken by having forsaken his supernatural life. He is starving in the midst of plenty and discontented in man-made limits.

John Dewey and his followers make claim on the contrary that by their education they seek to lift man from this depleted life to a full life by making man realize himself in all his natural powers and possessions.

We are influenced however, by historical facts and the psychology of history to form the prudent judgment that the denial of God or the supernatural does only and can only result in one, a few, or all of the defections enumerated in previous considerations.

Even if it could be granted that the principles of individual subjectivism or instrumentalism are sufficiently high enough to satisfy man, if they are learned and followed, it would seem that the common man would be indifferent and lack sufficient inspiration to seek out and learn Dewey's
method and principles or practice them. Man would be content with the selfishness of his own satisfaction and would not be influenced by a sanction strong enough to force him to recognize or complete the educative process of Dewey. The system lacks sufficient effectiveness in constructive results and is powerless to prevent destructive consequences of the denial of the supernatural.

Scholastics prescribe an integral education to correspond to an integral humanism providing the common man with the means of his personal fulfilment, not only in regard to his labor but also for his social and political activities in the civil commonwealth and for the activities of his leisure hours. Scholasticism endeavors to adapt and use all applicable natural as well as supernatural sources, past and present, in the formation of a Christian gentleman of culture and scholarship for the greater glory of God.

The scholastic system presents a supernatural end and supplies supernatural means to assist man to that end. It recognizes a deficient state of human nature in man and claims that man requires an objective aid to reach fulfilment in complete satisfaction. Scholasticism does not claim responsibility for the rejection and frustration of its teachings. It does hold that every necessary means is supplied therein
for the attainment of man's objective end, that every highest inspiration is given to urge man to seek his end, and that the sanction of the Maker of man and the Judge of man is ordained to prompt obedience to law and the pursuit of a proper educative process.

D. Evaluations Based Upon the Source of the Sanction of Morality.

The sanction of morality for the instrumentalist school is pragmatic, resting with the individual or a collection of individuals. As Dewey has already been quoted, "moral judgment ... is a statement of experience in terms of its modes of control of its own evolving." The sanction of morality and law for the scholastic is man's Maker, God.

All that has been said heretofore regarding the result of egoistic standards and sanctions bears application here. History gives ample evidence to the deterioration of society itself where the individual is a law unto himself. Such a system demands that each member of the society of individuals must recognize and respect the inherent right in others of the very privileges he demands for himself. It must be recognized that human nature, as it is in reality, needs something more than it possesses for the inculcation of this reciprocal idealistic state. A mature force stronger

than the individual himself is demanded else might becomes right and personal privilege is lost. The welfare of the individual and the solidarity of the state require more than individual recognition. An educational system predicated on the hope that success will crown its efforts seems to be unfair to the individual who will suffer till the principles are found by man himself and learned, and to the state made up of these individuals still striving for the learned and possessed perfection.

The scholastic seeking a certain security for men rather than a chaos dependent on whim, fancy, good will or even education inquires into reason to ascertain if there is not something more than the uncertainties disclosed by the instrumentalists' system. He is not a coward in so doing for he is aiming at higher stakes than mere finite satisfaction. He does not wish to be hampered by unnecessary human impediments in a higher struggle of life than with mere materials.

Scholastics admit that moral law is knowable to reason. The due regulation of our free actions is simply their right ordering with a view to the perfection of our rational nature. They insist that this law has its ultimate obligation in the will of the Creator by Whom nature was
fashioned and Who inspires in us its right ordering as a duty. They explain that the ultimate sanction is loss of our last end through violation of the natural or supernatural laws.

Reason will enable man to a very great extent to recognize nature's ideals. Much, however, will escape his reasoning powers and many essential duties may be disregarded, especially as theology explains the state of obscurity of man's reasoning powers, the cause of the morbid craving impelling us to transgress reason and the lack of control over the passions, by reason of the original defection of man from God.

Moreover, man in himself will be destitute of the strong motives for obedience to law afforded by the sense of obligation to God by reason of creation, conservation and destiny. Scholastics insist, therefore, that morality and religion cannot be divorced.

Scholasticism declares that those regulations of action which reason reveals as originating in the Divine essence and promulgated by the Author of Nature, are universal, encompassing all, immutable, admitting no change, and absolute, providing for no dispensation. They hold that those rules of conduct are obligatory under the penalty of sanctions and are mandatory even in the face of denials and violations. This is a direct relation between God and man, which is
morality and religion.27

Scholasticism invokes this principle in the individual life and in community life. Following these tenets does not stifle liberty nor freedom but only license and morbidity. True liberty is to be found in the healthy action of the natural powers. These laws prohibit only what is contrary to right reason and nature.28

This scholastic system contributes to the authority of the established state. It recognizes that authority is founded in God and requires obedience to the lawful representatives of God in founded society and to its laws. It has the deepest respect for the oath of the citizen of a democracy to support and obey the authority vested in the state. It demands reverence for the oath taken by duly elected officials to fulfill their own sacred obligation to God, country and constituents. This system rather than being detrimental to democracy is its strongest ally. Citizens who follow its maxims must necessarily be the best citizens because they recognize God's authority vested in man, and obey it to reach God.29

27 Cf. A. Manzoni, Ibid., pp. 197-210, - "Sui precetti delle Chiese."

28 Cf. P. L. Taperelli, Ibid., pp. 36-50, - Della liberta.

29 Cf. Ibid., pp. 178-222, Dell'Autorita, Della Societa in Concreto, Dell'Autorita in Concreto, Gradi dell'Autorita; Sovranita.
This system protects the home and home life. It legislates against destructive influences from the outside which would limit its inherent rights. It prescribes marital obligations and duties and demands reciprocal respect and obedience from offspring. Prevalent dissension of spouses, indifference to duties and maladjustment of children resulting therefrom, a great source of disorder to the state, are firmly dealt with by religious authority invoking just principles founded in nature and revelation.

Scholasticism not only seeks the good of the individual and the state in which he lives, but also applies its principles to international relations and prescribes that the same authority, God, rules all and governs them, in order that the individuals resident in each respective state may attain their end and destiny.

The reason for authority in man's life is hereby explained in man's Author. Our reason of being, our possession of life in the particular form in which it exists, is known in our nature, which God made, and from God who made it. There is strong influence brought to bear upon us, therefore, for accepting this system, which explains the questions man seeks to have answered, and which contributes the necessary means to man's end, as better equipped to meet the exigences of life and assist men to his end.
Nothing that has been said in criticism of and disagreement with the fundamental philosophy upon which Dewey predicates his system of education is to be taken as derogatory of his schoolroom methodology. Insofar as method of presentation and instruction is concerned, John Dewey must be recognized as a great contributor to education and one of the outstanding educators of modern times. In the practical problems of the schoolroom, Dewey's prominent success was the manner of awakening interest and quickening effort. In the practical educative process, his thesis proposed that instead of considering school subjects as to be perpetrated on the child, due thought must first be given to understanding the child's experience and that in proportion to the degree in which interests are aroused in presented subjects, satisfactory learning results would follow.

Dewey's basic claim with respect to the child's educational development, that as much interest and effort must be combined in the greatest possible measure, is accepted


"What is needed is not an inventory of personal motives which we suppose children to have, but a consideration of their powers, their tendencies in action, and the ways in which these can be carried forward by a given subject matter."
by scholastics in their educative endeavors to accomplish self-realization as well as to acquire self-control.

The scholastic system endeavors to use in behalf of the educated, every prudent scientific advantage which may be offered to provide the most successful means of correctly developing the child as well as of promoting the fundamental and necessary tenets of education.

E. Summary.

In this chapter an attempt has been made to establish the sounder principles of education based upon fundamental tenets as learned by a priori and a posteriori reasoning.

Regarding the first fundamental principle considered, the makeup of "end," it would seem that the pragmatic view based upon the positivistic principles of the acquisition of knowledge is incomplete and unsatisfactory to man, who in all his normal practical dealings in life knows why he is doing something or where he is going. The synomous use of ends as means and means as ends is certainly insufficient as a directive in collective action. This principle in itself and as applied to education is too uncertain a process to direct man in living life not to mention the attainment of a higher goal. Self-realization is a worthy aspiration, but self-control is no less a consideration for man or society.
Concerning the evaluation in regard to the viewpoint on values, it would seem that the variable, changing, relative standards proposed by the instrumentalist system is inconsiderate of the dignity of man and leads to egoism or skepticism which inflates or deteriorates the individual accepting the principles of relative values, tends to destroy the harmonious relations of individuals in society and discredits the authority needed for proportionate community, national or international life.

The acceptance of naturalism seems to be unworthy as a principle of direction suitable to the dignity and makeup of man, who is something greater than an animal and more than a machine. It seems too pessimistic in confining man's entire career of life to such a brief space as mortal life filled with excessive evils which naturalism breeds.

The instrumentalist system displays its greatest weakness in ascribing man-made limits to the sanctions of moral actions. The inevitable result, as history attests, will be a dissatisfactory distribution of burdens and burses in smaller community life and selfish demonstration of might making right in international relations.

Acknowledging every constructive effort of John Dewey in the cause of education in his classroom methods, it would seem that the practical administration of the fundamental
principles of his educational philosophy cannot meet with the success so enthusiastically claimed for them by adherents and followers.

The thesis began with consideration of the opportuneness and importance of the consideration of evaluating and reevaluating in this hour of mundane distress the fundamentals of education. It concludes with the reiteration of the sound principles of scholasticism as offered in contradistinction to those of the school of the pragmatic instrumentalists.

To man who asks, "Why?" scholasticism gives a sound explanation as to his cause, his purpose, and his destiny. To the individual who queries, "What?" it explains his complete entity, supernatural as well as natural, and the force which conserves him in his own being and in society. To the inquisitor who questions, "How?" it outlines the laws of life, discerned in man's nature and manifested by his Maker, with an adequate sanction to command and demand observance. To the seeker of complete satisfaction who inquires, "Whence?" it offers the only answer worthy of man, a correct full life in this world and a compensating complete existence in the next.
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D. PAPAL ENCYCICALS


THE EDUCATIONAL PHILOSOPHY OF JOHN DEWEY AND SCHOLASTICISM: A COMPARISON

Abstract

by

Reverend Joseph Augustine Robinson
ABSTRACT

Interpreters of events are of the unanimous conviction that the world is in a critical period of history. Great and strange forces are at work in the midst of mundane turmoil. There is greater need than ever before in the life of the world for the establishment of correct principles of true education to protect men from self-destruction. Education must master sameness and difference, permanence and change to fortify the virtues of men for the protection of civilization today and its continued improvement in the future.

Education is the science or art of the directed development of man, precisely as he is men in the reproductive process of society. Philosophy is the profound knowledge of the order of men, of causes and principles which direct man to the purpose of his being as a social individual. Educational philosophy is the resultant of the projection of philosophical principles in bringing men to the highest accomplishments of his nature. If these principles are false, the whole fabric of society will suffer. Educational philosophy has a grave duty to man and society, therefore, of examining and re-examining the principles of the integral development of man in learning and seeking good. The thesis respects this educative need and endeavors to evaluate the educational principles of John Dewey and scholasticism in the light of potential or actual production and in the scope of their teleological effects. It seeks to answer the
challenge to education by establishing an indestructable foundation upon which the dignified and worthy life of men may be built.

In 1939, educators throughout the nation paid fitting tribute to John Dewey on the occasion of his eightieth birthday. The Library of Living Philosophers, edited by Paul A. Schilpp, has accorded him the dignity of publishing its first volume, The Philosophy of John Dewey. His preeminence, therefore, in the minds of his colleagues and the magnitude of the practise of his theories afford the opportunity of selecting his standards and methods as representative for comparison with the doctrines of scholasticism, the accepted teachings of the Catholic Church as recommended by Pope Leo XIII in the Encyclical, "The Study of Scholastic Philosophy" and by Pope Pius XI in the Encyclical, "Christian Education of Youth."

The life of John Dewey, his schooling, teachings, writings, travels and accomplishments are considered with the view of appreciating the sum of the experience of the educator who believes that experience is education.

The philosophy of John Dewey covers such a vast area that it is necessary to delimit consideration of his general philosophical views as they affect man who is the subject of education. To him, the fundamental idea of the primary subject matter of philosophical inquiry is a continuously interconnected field of experience in which there are three areas represented
in the form of three concentric circles, one occupied by reflective thought or logical inquiry; the second, the practical or utilitarian modes of human experience and their interrelations; the third, the socio-cultural world or society which generates the social questions. His philosophy finds its origin in what is uncertain in the subject matter of experience. These are tested in action. Education is the process in which man finds the accomplishment of transformation from hypothesis to deliberately conducted progress.

In this transformation, Dewey considers every means as a temporary end until it is attained. The end, adhering in the means, is but the generation of consequences which gives activity meaning and motive. These ends or means are always relative. The end of education of the individual in his view is the participation of the individual in the social consciousness of the race which stimulates activity in social relationships. Social life gives unity and background to efforts and results in a development of new attitudes and new interests regarding experience. This reconstruction is a process in which successive progress and goal are one and the same without recognition of any standard or end outside education itself. The fundamental method of social progress and reform is an evolution of sharing the social consciousness in individualistic and socialistic ideals. The community, as
seen by him, has a paramount duty to foster this mode of living, formulate its purposes and organize means and resources in the direction it wishes to move.

Scholasticism, Aristotelian in its makeup, is a rationalistic method applying dialectic to the study of nature, human nature and supernatural truth. Reason is not subordinated to authority in any unworthy sense. While scholasticism acknowledges revelation, it uses reason, as far as possible, to verify dogmas of faith. It is a philosophical system of moderate realism and recognizes that all knowledge is derived from sense knowledge but claims that intellectual knowledge differs from sense knowledge, not only in degree but in kind. It reproves both innatism and sensism, opposes subjectivism and holds that there is an external world which is real in itself and independent of our thoughts. Matter and form are the fundamental bases of both organic and inorganic nature.

Scholastics maintain that the nature of man is an individual materiality existing with a conjoined spiritual principle, the source of thought activity. This is called the soul, the principle of man's life which is held to be immortal. Man also possesses freedom of the will with the capability of self-determination. Scholastics recognize a cause for man's being and for the existence of the world in which man lives. Ethically, it rests upon the fundamental notion that happiness, the supreme good of man, is the real-
ization of the complete actuality of one's nature and that virtue is an essential means to that end. It holds that man is by nature a social being who must function for the common welfare.

Scholasticism applies the philosophy of life to education in a reasonable manner. It teaches that man has a definite end proportionate to man's nature and that this end by its very nature is ultimate. It holds that this end, which is permanent, cannot be found in the individual, who is transient, nor in temporal society, nor in finite matter. For the prosecution of a well-ordered life, the scholastic requires the training of character to obtain stability of action or conduct governed by reason. Scholasticism maintains that guiding principles of the conduct of life, predicated on the purpose of life as found in human nature, are a fundamental norm of life to prepare man for what he must be and do in order to acquire his destiny.

Scholasticism recognizes that there is a relation between the creature and the Creator, that man neither made himself, nor can sustain himself indefinitely; that man cannot make himself something greater than his fundamental nature will permit. In its system of education, therefore, it recognizes the inflexibilities of these fundamentals which are constant and stable but admits whatever variables may improve man's life in the limits of end in accordance with his nature.
In addition to all that reason may supply, scholasticism admits revelation as a supplement to the principles of education found in nature by reason, and the tenets of the great Teacher, Christ. Religion is a necessary part of man’s life and education because of man’s dependence on his Creator. It is exacted as an adequate sanction of morality to supply essential motivation to the individual to seek his proper end. It is required for the structure of society in order that mutual acknowledgement and reciprocation of individual rights and obligations may be recognized.

Scholasticism seeks the education of all of man’s inherent capabilities to a full life here and a complete life hereafter. It is universal and objective in its application regardless of time, place, or social conditions.

Comparisons of the fundamental tenets of the two divergent schools present a more comprehensive search and research for fitting educational principles necessary for proper development. A re-examination of the underlying principles of these schools in the precariousness of these critical times provides a profitable opportunity of appraising the methods and doctrines expounded, and of calculating which is better equipped to meet the conditions of our incredulous, skeptical, selfish world.

Regarding the first fundamental principle based upon
the makeup of "end," a pragmatic viewpoint based upon positivistic principles of knowledge does not seem to be complete enough to satisfy man who knows in the common exigencies of life where he is going and why he is doing certain deeds. The process seems too uncertain to promote proper self-satisfaction. Moreover, self-control is no less a consideration for the good of society.

The indefiniteness in the situation created by these principles is certainly insufficient to be a directive of collective action.

The variable, changing, relative standards proposed by the instrumentalist system are inconsiderate of the proper dignity of man. They lead to egoism and skepticism. Relative values will either inflate or impair the individual in his reactions in social relations and discredit the authority absolutely needed for correct and proportionate community, national, or international life.

Naturalism, as a doctrine, is unworthy of man who is more than an animal. It is too pessimistic in confining man's career to finite life and breeds excessive evils in being inept to control the selfishness of man.

The greatest weakness of the instrumentalist system is the delimiting of the sanction of moral actions to man-made subscription. History attests that man contributes to his own unmaking in following this norm with unequal distribution of
goods in community life and definite selfish demonstration of might determining right in international relations.

Every constructive force initiated by John Dewey in his classroom methodology for awakening interest and quickening effort is duly recognized. Dewey's practical contributions to education are acknowledged. Every prudent scientific advantage he offers to provide successful means for aiding the development of the child is accorded proportionate consideration. The fundamental weaknesses in his system, already pointed out, seem to preclude the success so enthusiastically claimed for it by adherents and followers.

Only basic and fundamental principles, making certainty possible and security probable, principles considerate of man and worthy of man will suffice to establish education in its proper place and convince man of its merits.

Scholasticism gives man a sound explanation of his cause, purpose and destiny. It establishes principles of life discerned in man's nature and manifested by man's Maker. It provides a proper sanction to influence man to observe adequately his reason of being and to prosecute the purpose of his life. It answers the fundamental queries that vex the minds of men and prompts man to the leading of a correct full life here for the attainment of a complete existence hereafter.
Vita.

The author, Reverend Joseph Augustine Robinson was born at Andover, Massachusetts, on May 4, 1897, the son of William Charles Robinson and Catherine Agnes McDonald.

He attended the Richardson Public Grammar School and Stowe Public Grammar School of Andover, Massachusetts, and graduated in 1911. He graduated from the Pynchard Public High School of Andover, Massachusetts, in 1915.

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In his ecclesiastical work, he was assistant at the Cathedral of the Holy Cross in 1923 and 1924, assistant in the Chancellor's Office of the Archdiocese of Boston from 1924-1928. He was assistant at the Blessed Sacrament Church, Jamaica Plain from 1928-1935, and assistant at St. Francis de Sales Church, Charlestown from 1935 to date.
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