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VALUES IN JOHN DEWEY'S PHILOSOPHY OF EDUCATION
FOR EVANGELICAL CHRISTIAN EDUCATION

A Thesis

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the Department of Christian Education
of Asbury Theological Seminary

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CHAPTER I

INTRODUCTION

A recent article on the man who is widely acclaimed as America's greatest living educational philosopher contains this interesting statement: "Dewey's philosophy, particularly in the field of education, is public enemy number one to all varieties of theological fundamentalism."¹

This well expresses the attitude of the majority of religious fundamentalists and of educators of other philosophical outlooks. Finding values, therefore, in John Dewey's thinking for one variety of theological fundamentalism may seem incongruous. It is this writer's opinion, however, that in making valid criticism of Dewey's philosophy from the viewpoint of Christian thinking, evangelical educators and theologians have overlooked concepts and emphases that are needed in a philosophy of evangelical Christian education.

The purpose of this thesis, then, is to discover and present from Dewey's educational thought whatever of these values that may have bearing on evangelical Christian education. Though the general inadequacies in this

¹ Sidney Hook, "Portrait . . . John Dewey," The American Scholar, Winter, 1947-1948.

thought from the standpoint of Christianity will be indicated, the author will not attempt to offer a thorough criticism. This thesis is neither an exposure of the weaknesses of pragmatism as an educational philosophy nor an apologetic for the Christian viewpoint. It assumes both the inadequacy of Dewey's philosophy at some points and the validity of the Christian faith. It is not an exhaustive study of Dewey. In the indicated points of value in his philosophy it aims to be more suggestive than conclusive.

The validity of such a study at the present time is indicated first by the need for a more thorough and consistent statement of philosophy for evangelical Christian education. This fact is illustrated by the appointment by the National Association of Evangelicals of a Committee on a Christian Philosophy of Education, which has been at work since 1946. As a result of its work the committee will publish a volume which is expected to be "an authoritative manifesto as to the basic philosophy, principles, and practice of Christian education at all levels."²

A second indication of the importance of this study is the significance of John Dewey to education not only in America but also throughout the world. As the acknowledged

² James DeForest Murch, "NAE Comes of Age," United Evangelical Action, 7:22, May 15, 1948.

leader of the progressive education movement, he has been the center of a storm of controversy concerning the philosophy and practices of this movement for most of the twentieth century. There is abundant testimony to Dewey's tremendous influence on American education. Quotations from two authorities suggest the impact he has made:

The foremost American interpreter, in terms of the school, of the vast social and industrial changes which have marked the nineteenth century is John Dewey (1859--). Better perhaps than anyone else he has thought and stated a new educational philosophy, suited to the changed and changing conditions of human living. His work, both experimental and theoretical, has tended both to re-psychologize and socialize education; to give it a practical content, along scientific and industrial lines; and to interpret to the child the new social and industrial conditions of modern society³

. . . John Dewey's philosophy, with its insistence upon the statement of the end in the terms of the means, is the developed method of that implicit intelligence in the mind of the American community. And for such an implicit intelligence there is no other test of moral and intellectual hypotheses except that they work. In the profoundest sense John Dewey is the philosopher of America.⁴

As a movement that has profoundly influenced public school education, particularly on the elementary level, and religious education as well, progressive

³ Elwood P. Cubberley, The History of Education, pp. 781, 782.

⁴ George Herbert Mead, "The Philosophies of Royce, James, and Dewey in Their American Setting," Walter G. Muelder and Lawrence Sears, The Development of American Philosophy, pp. 319-320.

education is mainly an American development of the twentieth century with Dewey and Francis W. Parker (1837-1902) as its most important leaders.⁵ Dewey's development of pragmatic philosophy under the name "instrumentalism" or "experimentalism" has furnished the basic philosophy on which the progressive education movement has gone forward.⁶ He is not the originator of this philosophy, nor is he the originator of progressive theories and practices in education, all of which are found in some form in such great reformers as Pestalozzi, Herbart, and Spencer.⁷ Dewey's service has been in developing a thorough philosophical foundation for the practical emphasis of progressivism and in introducing them into the school above the kindergarten.

A third reason for considering a study such as this important is the necessity of a guiding philosophy to any educational movement. A description of the function

⁵ William H. Kilpatrick, "Progressive Education," Harry N. Rivlin, editor, Encyclopedia of Modern Education, pp. 612, 613.

⁶ Kilpatrick, op. cit. pp. 612-614; Alice V. Keliher, "Progressive Education," Walter S. Monroe, editor, Encyclopedia of Educational Research, p. 861.

⁷ Frederick Eby and Charles P. Arrowood, The Development of Modern Education, p. 878; Gubberly, op. cit., p. 783.

of philosophy of education will clarify this fact. In general the task of educational philosophy is two-fold: first, determining the aims and outcomes which the educative process should strive to accomplish and, second, evaluating the methods by which these aims are to be attained. As one writer in this field states:

A philosophy of education means simply and literally the application of philosophy to education; it has for its purpose the formulation of a system of values for the guidance of the educative process and the coordination and reconciliation of the conflict between educational theory and practice. It must determine the most desirable aims of education and, with the aid of science, it must find and direct the best means by which these aims may be accomplished.⁸

Another sees in educational philosophy an attempt to

. . . examine critically and then seek to co-ordinate the conflicting but worthy points of view relative to educational objectives, curricula, courses of study, training and selection of teachers, classification of students, methods of teaching, and the like -- and the corresponding problems of educational administration and finance.⁹

In accomplishing its task, educational philosophy draws data from two sources: (1) other factual branches of the science of education, and (2) the guidance and inspiration that comes from a general outlook upon life--a basic philosophy or world-view. Such an underlying general philosophy, whether

⁸ Robert L. Cooke, Philosophy, Education and Certainty, pp. 51, 52.

⁹ Michael Demiaskevich, An Introduction to the Philosophy of Education, pp. 27, 28.

implied or explicit, is the foundation for educational philosophy in that it points out the general direction in which education is to go and provides criteria for evaluating methods and results.

In view of its function it is obvious that the importance of educational philosophy cannot be minimized. Education without philosophy for guidance and evaluation is as unsure of its destination as a ship without a pilot, chart, or rudder. Only philosophy can help find the answers to the many vexing problems of education.

In summary, three reasons are listed for the validity of studying John Dewey's philosophy of education with the aim of discovering values for evangelical Christian education: (1) the apparent need for a more adequate statement of a philosophy of evangelical Christian education, (2) the wide recognition of Dewey as one of America's greatest living philosophers and as the leader of the progressive education movement, and (3) the general importance of philosophy to any educational movement.

The study is organized in the following manner: Chapter II examines the theology and philosophy of evangelical Christian education, the particular type of education for which values in Dewey are sought. A survey of Dewey's educational theories with a brief outline of his basic philosophy system is presented in Chapter III.

Chapter IV discusses concepts found in Dewey's thought which may contribute to a philosophy of evangelical Christian education. The concluding chapter is a summary.

CHAPTER II

THEOLOGY AND PHILOSOPHY OF EVANGELICAL CHRISTIAN EDUCATION

What is Christian Education? is the title of a book by George Albert Coe, which presents in detail the theory of religious education from the standpoint of a quite liberal theological position. This book is representative of the many volumes published in this century which have presented in a thorough and scholarly manner the liberal concept of Christian education in its many varieties. The picture is different when one looks at the literature on definitely evangelical Christian education. Evangelical Christianity has had pitifully few competent writers to develop and present a philosophy of education on the basis of its theology. Some work in this field has been done, but the literature is inadequate at many points, a fact which will be pointed out in this chapter.

The purpose of this chapter, thus, is threefold: (1) to develop a working concept of evangelical Christian education, (2) to point out deficiencies in the present status of philosophy of evangelical Christian education, and (3) to provide a philosophical background against which to evaluate Dewey's educational theories. This purpose is carried, first, by a brief outline of the basic theology of evangelical Christian education, which sets it

in distinction in the modern scene; second, by a survey of seven statements of philosophy of Christian education, five from evangelical standpoints, and two that are not thoroughly evangelical in many respects, but which contain enough in harmony with the orthodox faith to prove helpful, and, third, by a concluding definition of evangelical Christian education.

I. Evangelical Beliefs

Statements of belief. It will be possible here only to outline the major emphases of evangelical, or orthodox Protestant theology, recognizing that there are many minor points of difference today among those who call themselves evangelical. Evangelical Christian theology contains the basic articles of faith that have historic continuity in such statements of faith as the Apostles' Creed, the Nicene Creed, the Augsburg and Westminster confessions. A modern summary of this historic Christian faith sets forth its essential content as follows:

Christianity is that ethical religion that had its origin and that has its continuance in Jesus Christ conceived as a God-man; more particularly it is that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit.¹

¹ Samuel G. Craig, Christianity Rightly So Called, p. 87.

An editorial in the United Evangelical Action, which claims to be the voice of evangelical Christianity in America, presents the characteristic emphases of this orthodoxy as follows:

(1) The written Word. Orthodox Christianity has "always believed that the Bible is an inerrant record of that revelation [the event of redemption through Christ] and in its writing, through the Holy Spirit, men were preserved from error, despite a full maintenance of their habits of thought and expression."

(2) The vicarious atonement of Christ.

(3) The bodily resurrection of Christ, "the one attestation of the supernatural which is able to undergird a believer intellectually."

(4) The knowledge of salvation, "the witness of the Holy Spirit which is the assurance of our salvation."²

A more complete summary of orthodoxy is the following statement of belief of the National Association of Evangelicals.

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.

² Harold J. Ockenga, "This is Orthodoxy," United Evangelical Action, 5:12, 13, October 1, 1946.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely necessary.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.³

Contrast with liberal theology. It is in part the modern theological setting that requires the qualifying adjective "evangelical" for the definition of Christian beliefs given above. To many this is simply a statement of historic Christianity. The term "evangelical" is used in this thesis to set in distinction the type of Christian education dealt with particularly from the religious education of modern liberal theology, which is still a major influence in Protestant religious education, in spite of its many critics.

In his critique of liberal religious education, Faith and nurture, H. Shelton Smith⁴ presents the historic

³ James DeForest Murch, "NSSA Announces Its New Uniform Bible Lessons," United Evangelical Action, 5:5, January 1, 1947.

⁴ H. Shelton Smith, Faith and Nurture, pp. 4-32.

tendencies of liberal theology that have become the underlying theories of liberal religious educators. Statement of these four concepts will aid in clarifying the difference between liberal and evangelical Christian education:

(1) Divine immanence, the idea of God indwelling a developing world process, rather than transcendent to His creation.

(2) The concept of growth as the only method of the development of religion in the individual and the race and as the mode of achieving individual and social change.

(3) The idea of the inherent goodness, or even divinity of man in contrast to the orthodox belief in human depravity.

(4) Emphasis upon the "historical Jesus," which made the Person regarded by the majority of the Christian church throughout history as the divine-human Son of God "little more than the ethical prophet of Nazareth."⁵

Evangelical Christian education takes a theological stand quite different from that of liberalism. It views God as not only immanent in the world, but also as the Ruler of the universe. Its idea of growth is not nurturing the spark of goodness found in every person, nor of stimulating the race's religious quest, but rather the growth of

⁵ op. cit. pp. 17, 26.

personalities released from the dominion of sin and given new life by the redeeming power of Jesus Christ. A change in the natural process of life is necessary before true growth can take place, and evangelical Christian education emphasizes the crisis experience of conversion or regeneration. The basis of its belief in the necessity of conversion is its view of human nature. It looks upon man not as inherently good, but rather as morally corrupt and naturally estranged from God. It gives major emphasis to its faith in Jesus Christ as the Divine-human Redeemer and the only solution to man's tremendous spiritual need. Like Paul, it determines to know nothing "save Jesus Christ, and him crucified" as the answer to the deepest need of humanity.⁶

II. Philosophies of Christian Education

Works surveyed. The basic faith thus outlined is the foundation for the treatments of philosophy of Christian education which are reviewed below. A fairly extensive examination of bibliographies in other works and bibliographies in certain religious periodicals resulted in the conclusion that the five books examined are practically the only recent publications in the specific field of philosophy

⁶ I Corinthians 2:2.

of evangelical Christian education.⁷ There may be other books having brief sections dealing with this subject, but the writer was unable to discover any other works devoted entirely to a modern statement of a philosophy of Christian education from the orthodox viewpoint. (As mentioned in Chapter I, a committee of evangelical scholars appointed by the National Association of Evangelicals will soon publish such a work.) There are the books which are reviewed either in part or as a whole: Christian Education in the Local Church by James DeForest Murch, The Educational Philosophy of Herman Bavinck, by Cornelius Jaarsma, Course of Study for Christian Schools by the Educational Committee of the National Union of Christian Schools, A Christian Philosophy of Education by Gordon H. Clark, and Philosophy, Education and Certainty by Robert L. Cooke.

In his book, Murch gives his theory of Christian education in a brief, popularly-written section entitled "Principles." After considering various inadequate aims, such as the construction of a new social order, impartation of Bible knowledge, perpetuation of the church, he sets

⁷ Periodical files examined were Religious Education, 1945-1948; International Journal of Religious Education, January 1, 1947, -July 1, 1948; United Evangelical Action, January, 1946, -June, 1948.

forth as the ultimate purpose of the educational function of the church "fitting men to live in perfect harmony with the will of God."⁸ The seven official objectives of the International Council of Religious Education are only by-products of this deeper objective. In seeking a unifying factor for the process of education, Murch rejects the pupil-centered theory because it is humanistic and the content-centered theory because of its lack of spiritual vitality. He presents instead what he terms a Christ-centered theory in which both pupil and content, primarily Scriptural knowledge, will be subordinate to the authority of Jesus Christ. In a chapter on the pupil, he discusses human nature from a trichotemist viewpoint and briefly presents physical and mental human development, omitting theological problems of sin and freedom. The curriculum of Christian education should have the whole Bible for its chief textbook and criteria for judging extra-Biblical materials included. It should contain "expressional activities as well as impressional instruction" and should be organized according to needs and capacities of students.⁹ A chapter on method holds up as ideal both indoctrination

⁸ James DeForest Murch, Christian Education and the Local Church, p. 128.

⁹ Ibid. p. 164.

in Bible truth and experimentation, and lists some specific methods used by Jesus. There is a significant chapter on a factor of Christian education often overlooked--the Divine element, by which Murch means the influence of the personality of Jesus Christ through His Spirit in the dynamic of conversion and in His daily indwelling and sustenance of believers. Murch concludes his survey with a description of the ideal product of Christ education, "the perfect man living in perfect harmony with God."¹⁰

Though containing some valuable insights, Murch's book does not satisfactorily define Christian education nor present an overall guiding philosophy. It is a popular, not a scholarly work, and does not give a thorough treatment of the topics with which it deals. A far more scholarly and comprehensive philosophy of education from a "fundamentally Christian" position is that of Herman Bavinck (1854-1921), Dutch theologian, philosopher, and educator.¹¹ In contrast with Murch's book, which deals strictly with religious education, Bavinck's philosophy includes the whole range of education viewed from a Christian standpoint. Jaarsma's book is a summary of Bavinck's many writings, none of which

¹⁰ Ibid. p. 193.

¹¹ Cornelius Jaarsma, The Educational Philosophy of Herman Bavinck, p. 29.

have been translated from the original.

In the first half of the book, Jaarsma deals with Bavinck's general philosophy which he terms "theistic monism," presenting his answers to the three basic problems of reality, knowledge, and conduct.¹² Bavinck's educational views are the result of his philosophy at work. With his philosophy as criteria he searched for and found truth in many opposing philosophies, theories of education and in the conclusions of modern science. His educational theories are presented under the following topics: objectives, the nature of the educand, the curriculum, the problem of method, and the supporting culture.

Bavinck took an overall view of education as a moral and spiritual process throughout life of "personality growth brought about by the molding influences of a world of ideas and objects, of thought and action."¹³ The ultimate objective of this educative process is "the forming of men of God thoroughly furnished unto all good works."¹⁴

True piety organically united with sound knowledge and genuine culture constitutes the fundamental aim

¹² Ibid., p. 57.

¹³ Ibid., p. 133.

¹⁴ Ibid., p. 133.

of education. It includes the intellectual, emotional, volitional, moral, social, vocational, and spiritual adjustment of man toward a goal which is not static but organic. Education has the whole of human personality as its objective, the patterning of finite personality in the image of Infinite Personality.¹⁵

Rejecting the theory of biological evolution, Bavinck viewed man as a "child of heaven, and essentially a supernatural being"¹⁶ with an eternal destiny. He recognized both the potentially good and evil qualities of human nature and held not a dualistic view of soul and body, but an organic conception of the relation of the two. Human development is explained on the basis of heredity, environment, and self-determination; education must take into account both nature and nurture. Bavinck recognized the value of psychology to education, but found the "new psychology" in such a state of confusion that it was inadequate as a basis for education.

Bavinck's views on curriculum concern the broad sweep of education from kindergarten to university. Criteria can be furnished only by a philosophy of life, not by pupil interest and utility, though they must be taken into account. "Curriculum, then, is not only a means to furnish personality growth...but constitutes a

¹⁵ Ibid., p. 135, 136.

¹⁶ Ibid., p. 140.

treasure to be accepted, and as such itself becomes an objective."¹⁷ The content of the curriculum should include self-activity on the part of the learner as well as passive absorption of the wisdom of the ages, and self-activity includes mental, emotional, and volitional activity as well as manual. Bavinek thought that the entire content of the curriculum should be organized around religio-ethical education. Religious education should be the central core to which all other subjects--social and natural sciences, literature and mathematics, manual activities and vocational education--are to be related. Adaptation to pupil ability is his second principle of curriculum organization.

Bavinek's handling of the problem of method is another illustration of his eclectic program of searching for good in many opposing philosophies and theories of education and evaluating it according to his philosophy. He defines method as fundamental principles of procedure used by the teacher to aid the learner in acquiring certain skills, attitudes, and knowledge. The determiners of method are the subject-matter, the pupil, and the personality of the instructor. He finds a place for both lecture-type teaching in which the learner actively assimilates content, and learning-by-doing in which the learner searches for

¹⁷ Ibid. p. 152.

knowledge. Freedom of expression and pupil initiative are necessary, but so are indoctrination and discipline.

In a chapter on the supporting culture is presented Bavinck's recognition of the educational function of the entire social order. Government, industry, the home, the school and church must cooperate in the broad educational program. He was opposed to the compulsory secularization of education, favoring government-provided economic equality for all schools, Protestant, Catholic, and neutral.

Jaarsma concludes that the Dutch educator's chief contribution is in the field of Christian education in that he pointed out the dangers of a secularized education and showed that

. . . a curriculum concentrated around spiritual values is conservative in that it transmits established values and progressive in that it seeks other values not yet discovered. . . . His scientific attitude toward truth wherever it may be found and his inductive approach to the facts in science and education, indicate that a scientific mind and religious piety are not mutually exclusive.¹⁸

The Course of Study for Christian Schools is a comprehensive volume on philosophy, curriculum, and methodology for Christian elementary and high schools. It contains a brief introductory section on the philosophy and

¹⁸ Ibid., p. 230.

general objectives of Christian education, which is the basis for discussion of a specific philosophy and aims in each of the six fields of knowledge treated. Though brief, this introductory section deals helpfully with the following topics: the nature of reality, the nature of the pupil, definition of Christian education, and ultimate objectives of Christian education.

The Christian answer to the problem of reality presents the universe of individual things as a divine product with distinct though independent existence, a universe which is revelatory of its Creator. The forms of reality, the created world, are the subject-matter of education; but because of the fall of man this self-revelation of God is disrupted. Due to sin's effects on both the natural universe and the recipients of the natural revelation, reality is a disorganized, disintegrated confusion, which can be clarified only by the light of special revelation--the Word of God.¹⁹

In the book under consideration, the Christian view of the child is the historical orthodox view of the individual as representative of a race originally perfect in the image of God which through sin has become degenerated. A

¹⁹ Educational Committee of the National Union of Christian Schools, Course of Study for Christian Schools, pp. 21-23.

lofty conception of the nature of the child is held, for he still bears the image of original creation--intellectually, emotionally, and volitionally God-like. Because pupils are "disintegrated image bearers," with intellect enfeebled, emotions debased, and volition perverted by sin, the whole process of education must be redemptive. Education must reckon with sin; it must restore "the image of God that has been defaced by sin."²⁰

After dealing with reality, the subject-matter of teaching, and the child, its object, the writer defines Christian education as a process including the following elements: (1) integration, in which the educand is led to comprehend the unification of all reality in God; (2) adjustment of the educand with God, with his natural environment, and with time through the study of history; (3) redemption and restoration, in which is continued the undoing of the effects of sin begun in the Divine work of regeneration; (4) humiliation, in which the educand realizes his place in a God-centered universe; (5) God-glorifying, in which the pupil learns to "make the most out of this world for God."²¹ The ultimate purpose of Christian

²⁰ Ibid., pp. 24-26.

²¹ Ibid., pp. 27-30.

education, thus, is the glory of God through the following attainments in the individual pupil: (1) recognition of reality as a God-centered pattern, (2) recognition of the destructive effect of sin on this God-given pattern, (3) recognition of the need of spiritual rebirth and special revelation, (4) restoration of the image of God, intellectually, emotionally, volitionally, and efficiently.²²

Clark's volume, A Christian Philosophy of Education, is written for the purpose of showing that the conservative Protestant viewpoint has definite principles that are applicable to education. He points out the necessity of a world-view to unify education, presents and defends the theistic world-view as the only one satisfactory, and attempts to demonstrate that a neutral stand on theism is not possible in public school education. In his chapter entitled, "The Christian Philosophy of Education," he fails, however, to do adequately what he insisted in earlier chapters is necessary: that a Christian philosophy of education must be elaborated on the basis of a theistic world-view and the principles and norms found in Scriptures. The purpose of education is stated as the glory of God realized through the transmission and discovery of truth.²³

²² Ibid., pp. 31, 32.

²³ Gordon H. Clark, A Christian Philosophy of Education, pp. 164, 165.

In his final chapter, he offers a practical suggestion in applying the Christian outlook to education in his plea for Christian primary and secondary schools.

Cooke's volume is a thorough historical treatment of the relation of philosophy, education, and Christianity. After an extensive survey and critique of the history of educational thought, the author's conclusion is that the "age-long quest for certainty" based on human reasoning has failed.²⁴ The concluding chapter affirms that the end of the quest will come with the application of Scriptural Christianity to the problems of educational philosophy, and challenges education to give the pragmatic demonstration to "the educational philosophy propounded and elucidated in the Scriptural narrative."²⁵

The two remaining philosophies of Christian education dealt with approach the subject from theological or philosophical positions that could not be termed orthodox and evangelical. The crucial point of difference with historic orthodoxy is their view of the authority and infallibility of the Scriptures. Yet their acceptance of the content of Christianity as the basis of Christian education--though the interpretation may differ at points with

²⁴ Ibid., pp. 387.

²⁵ Ibid., p. 376.

orthodoxy--makes their treatment of religious education valuable to the purpose of this chapter.

Horne, one of the leading American educators of the fundamental school, devotes the first three chapters of his book, The Philosophy of Christian Education to presentation of the basis of Christian education--the four gospels and the epistles of Paul approached inductively. He treats first as the foundation of Christian education the world-view of Jesus implicit in the gospels, a philosophy "idealistic in content and practical in quality."²⁶ The second chapter deals with St. Paul's interpretation of the person and work of Christ, which Horne considers an essential part of the content of Christian education.²⁷ The third chapter, entitled "The Content: What Jesus Taught," presents His teaching as centering in the concept of the Kingdom of God, "the reign of God in the hearts of men," both individual and social, for time and eternity.²⁸ He appropriately points to the necessity of new interpretation and application of Christ's teaching. "The new soil of changing society re-

²⁶ Herman Harrell Horne, The Philosophy of Christian Education, p. 51.

²⁷ Ibid., p. 82.

²⁸ Ibid., pp. 89, 91.

quires an ever-fresh planting of the seed-truths of Jesus."²⁹ In a chapter on the teaching method of Jesus, Horne analyses an incident in His work to show that "His pedagogy has not been superseded by anything modern psychology has disclosed."³⁰ In the incident with the Samaritan woman are found such modern teaching concepts as use of the informal occasion for teaching, establishment of contact, securing attention and interest, use of concrete material, the problem-centered approach, motivation, and securing expression.

The final three chapters elaborate the ultimate individual and social aims of Christian education against the background of Horne's idealistic and evolutionary philosophy. The individual goal is the character of Christ, and Horne makes this goal concrete with a sympathetic presentation of Jesus from the standpoint of physique, vocation, personal integrity, sociality, and emotional life. The social goal is race-building, the improvement of the race through applying the teachings and redemptive power of Christ to the three factors in man-making: heredity, environment, and human will. In the closing chapter, Horne summarizes the world-view which he considers the framework

²⁹ Ibid., p. 83.

³⁰ Ibid., p. 120.

within which the practical work of Christian education goes on--the idealistic philosophy "which stands...for the primal reality of mind and personality."³¹ He summarizes Christian education as an endless process with the objective of "a Christ-like individual, who is a member of a Christ-like society and race, who is progressing toward a Christ-like God...."³²

The eight-document series, The Study of Christian Education, is the report of an International Council of Religious Education committee including many of the prominent names in Christian education today. It is a philosophical and practical treatment of the entire field of modern Christian education. Because of the wide influence of the I.C.R.E., this report can be considered representative of the trend religious education is taking in the majority of the Protestant denominations. Of the eight documents, five were found more or less contributory to the purposes of this thesis: No. II, "Theological and Educational Foundations," No. III, "The Local Church Program," No. IV, "The Curriculum of Christian Education," No. V, "The Family," No. VII, "The Community Approach to Christian Education." The phases of these that concern

³¹ Ibid., p. 168.

³² Ibid., p. 171.

the philosophy of Christian education are considered in the paragraphs that follow.

"Theological and Educational Foundations" deals first with the question basic to education, the nature of man. The historic Christian idea of man's dual nature, as both a child of God and a fallen creature, is shown to have confirmation in modern psychology and in the record of history.³³ The report looks briefly at the effect on individuals and society of modern scientific and technological progress and interprets the state of Western society as spiritual frustration characterized by collapse of morals, mass fear, disintegration of standards, failure of purpose. The root of society's predicament is the inner divisions and contradictions in man which are grounded in his relation to God. Deliverance must come from beyond man, the report states significantly, and adjustment must be to God as well as to society.³⁴ The second basic question in Christian education is the nature of the Christian heritage, the faith of the church. The report shows an increased appreciation of the value of Christianity's content, holding that essential to

³³ The Committee on the Study of Christian Education, "Theological and Educational Foundations," No. II in a series of documents, The Study of Christian Education, pp. 9, 10.

³⁴ Ibid., pp. 11-14.

the Christian faith is the conviction that God has revealed Himself within history in "acts of redemption to which the Bible points."³⁵ Jesus Christ is the "focus of Christian revelation," and the report accuses contemporary Christian education of inadequately sharing faith in Him. It gives a significant, but less authoritative place to the Old Testament and to church history--including creeds, theological systems, mystical experiences. Mentioned as criteria for evaluating the heritage of the church are "social evaluation" and personal experience with God, but the report seems to leave unsettled the question of final authority.³⁶ The final section, on educational principles, seeks to interpret the bearing on the methods and procedures of Christian education of the modern study of persons, the central principle of which is growth. Proper spiritual nurture will make major crises on the adult conversion pattern unlikely for children, but sense of guilt and need and conscious commitment to Christ are necessary on their own level. The centrality of self-motivated activity in growth is pointed out, but Christian education must guide learners to select and enact purposes "in accord with the

³⁵ Ibid., p. 19.

³⁶ Ibid., pp. 17, 19.

norms established by the corporate Christian conscience."³⁷ Similarly, freedom for individual initiative must develop "within the framework of moral and spiritual values found in the Christian heritage."³⁸ In regard to social relationships, the task of Christian education is to Christianize the common life, bring to bear the Christian ethic on the political, social, and economic structure of society. This is to be accomplished through the enlightened consciences of individuals, rather than through the church as an organization.

In retrospect, a mediating position in regard to these underlying assumptions in Christian education--human nature, the Christian heritage, and educational theory--seems characteristic of the report. In all three areas it attempts to conserve the values of both traditional Christian thought and modern scientific findings and opinions. The bearing of this attempt on the theory of Christian education is apparent in the following definition:

Christian education is the process by which human lives in their potentiality and need, are controlled by the Christian gospel. Because it deals with persons in their uniqueness...it is individual. Because it seeks to relate their lives to the Christian community, it is social. Because it introduces growing

³⁷ Ibid., p. 34.

³⁸ Ibid., p. 35.

persons to our religious heritage, it must deal with the past. Because it cultivates creative experience, it is ever oriented toward the future.³⁹

This mediating attempt is further apparent in the theory of curriculum found in report No. IV, which discusses theoretical and practical aspects of the curriculum of Christian education. The organizing principle of the curriculum is found

. . . in the changing needs and experiences of the individual as these include his relation to (1) God as revealed in Jesus Christ; (2) his fellow men and human society; (3) his place in the work of the world; (4) the Christian fellowship, the church; (5) the continuous process of history viewed as a carrier of the divine purpose and revealer of the moral law; (6) the universe in all its wonder and complexity.⁴⁰

This theory, the report points out, conserves the value of the experience-centered or life-centered approach and also utilizes the content of the Christian heritage. It puts at the center of the curriculum the individual learner, not in isolation, "but in vital relative to the great realities of the Christian faith and life--God, Jesus, fellow man, the Bible, the church, the world."⁴¹ Plus the

³⁹ Ibid., p. 7.

⁴⁰ The Committee on the Study of Christian Education, "The Curriculum of Christian Education," No. IV in a series of documents, The Study of Christian Education, p. 15.

⁴¹ Ibid., p. 16

organizing principle, the report suggests a "master-motif" to ensure that the curriculum will be inescapably Christian. This master-motif is summarized in John Mackay's phrase, "God's redemptive purpose in Christ to men."⁴² Just how this operates in practice in relation to the organizing principle is not made clear.

The remaining three reports surveyed are concerned with the functions of the local church, the family, and the local community in Christian education. The generally-accepted concept of the joint responsibility of the local church and the home in communicating the Christian faith is pointed out.⁴³ The church is the "mediator of the Christian faith to the home and must guide the home in the performance of its work of Christian nurture."⁴⁴ Christian families as one of the most effective means of Christian nurture, are one of the goals of Christian education.⁴⁵ The more controversial question of the church's responsibility to the

⁴² Ibid., p. 17.

⁴³ The Committee on the Study of Christian Education, "The Local Church Program," No. III in a series of documents, The Study of Christian Education, p. 7.

⁴⁴ Ibid., p. 11.

⁴⁵ The Committee on the Study of Christian Education, "The Family," No. V in a series of documents, The Study of Christian Education, p. 13.

social system as represented in the local community is treated in report No. VII, "The Community Approach to Christian Education." The basis for the church's concern for the community is found in the educative power of community contacts and atmosphere, the indissoluble involvement of individual Christians in community institutions, the love and Fatherhood of God, and the nature and mission of the church as a social as well as divine institution.⁴⁶ The latter half of the report deals with the problem of devising a program "which will...counteract or redirect. . . this community influence to make it more useful in forming character."⁴⁷ The conclusion seems to be that the task of the local church as an organization individually and in cooperation with other churches is primarily educative in regard to political action, making the impact of the gospel felt through individual members; that the churches may assume a role of supervision or leadership over the agencies of informal education, the so-called "character-building organizations; and that the problem of religion in public education is solved not by parochial schools, but by the released-time program and more encouragement and recognition by schools of

⁴⁶ The Committee on the Study of Christian Education, "The Community Approach to Christian Education," No. VII in a series of documents, The Study of Christian Education, pp. 12, 13.

⁴⁷ Ibid., p. 9.

general and religious values.

Conclusions from survey. This brief survey of seven statements of educational philosophy suggests certain general conclusions pertaining to a philosophy of evangelical Christian education. These are as follows:

1. Evangelical Christian education has as its foundation the Holy Scripture, from which is drawn its world-view, its objectives, the basic content of its curriculum, and its criteria for evaluating human knowledge.

2. The general areas in the theory of education to which the basic Christian philosophy should be applied include: ultimate and specific objectives, human nature, curriculum, method, and educational agencies--church, home, school, society.

3. The ultimate objective of Christian education is well-defined and generally agreed upon--the attainment of the stature of Christ for all persons possible. The various evangelical statements surveyed may all be reduced to that one concept, whether expressed in any of the following ways: (1) "the perfect man living in perfect harmony with God,"⁴⁸ (2) "the patterning of finite personality in

⁴⁸ Murch, op. cit., p. 193.

the image of Infinite Personality,"⁴⁹ (3) the glory of God through the restoration of His image in the individual.⁵⁰

4. Specific and immediate objectives of evangelical Christian education are less clearly defined and thoroughly worked out, for example, in the functions of the educational agencies--church, home, school; in the area of Christianity's responsibility to the social order; and in the various intellectual, emotional, and spiritual elements required in making a person Christ-like.

5. The educational responsibility of evangelical Christianity cannot be limited to strictly religious education, but has a bearing on so-called secular or general education as well. This idea is evidenced in the insistence on Christian elementary and secondary schools in evangelical circles as expressed by Clark, by the movement for released-time religious education as dealt with by the I.C.R.E. committee, and by Bavinck's concern for a general school curriculum organized around the core-subject of religion. How this responsibility can best be met--by parochial schools, Christian private schools, released-time in public schools--is an area in which more thought

⁴⁹ Jaarsma, op. cit., p. 136.

⁵⁰ Educational Committee for the National Union of Christian Schools, op. cit., pp. 31, 32.

and study is needed.

6. The educational responsibility of evangelical Christianity to the social order on local, national, and international levels is another area in which more work is needed. Differences of opinion within orthodoxy in regard to the relation of the church to the social order are probably the main reason for the confusion concerning the relations of Christian education and the social order.

7. The concepts and findings of educational science and psychology should be utilized by a philosophy of Christian education in determining means to attain its objectives. With the exception of Bavinck, the evangelical philosophies surveyed are lacking particularly at the point of theory of method. Modern concepts in this field are not adequately considered. All such concepts and findings should be subjected to the criteria of the basic Christian faith, as Bavinck's thinking illustrates.

III. A Working Concept of Christian Education

Despite inadequacies in some details concerning the theory of evangelical Christian education, a general concept of its meaning can be outlined.

1. Basic is its faith. Evangelical Christian education may be considered to be any educative process carried on by organizations or individuals who hold this

faith and live accordingly with the purpose of bringing individuals and society into contact with the redemptive power of this faith.

2. It is evangelistic in that it teaches the message of the Good News of Jesus Christ with the purpose of decision, commitment, conversion and the resulting entrance of the Divine life into estranged and sinful men.

3. It is also nurture of the life of God that has entered a human life through faith in Jesus Christ. The means of this nurture is first truth, centered in, but not confined to the Scripture, presented as ideas and facts--vocally, visually, and verbally--and in the lives of Christians. The second means is life experience--fellowship with God and man and purposeful activity.

4. Evangelical Christian education, thus, is first of all religious, but not exclusively so, for the Christian faith concerns all of life. It must interpret all of reality on the basis of that faith and guide men into Christian views and actions in every area of living.

5. It is individual because the basic need and the basic objective is individual. It is also social, because the individual does not stand alone but in a reciprocal relationship to a world of individuals.

6. Evangelical Christian education has for its ultimate goal

. . . the full salvation of man through an exposure of his being to the revelation of God's purpose, claim, love, and power to the end that he may be continually conformed to the image of the true man in Christ Jesus.⁵¹

It is thus any educative process that contributes to the attainment of the image of Christ for any and all persons.

⁵¹ E. G. Homerighausen, "Christian Theology and Christian Education," The Church School, 7:8, July, 1947.

CHAPTER III

JOHN DEWEY'S PHILOSOPHY

The purpose of this chapter is to present a complete, though of necessity brief, outline of Dewey's philosophical system. First will be considered his basic world-view, his answers to the traditional philosophical questions of being, knowing, and conduct. The second section will deal with his educational views, the application of his philosophy to the problems of education. Dewey's thought will be presented impartially and uncritically, evaluation and application to Christian education being reserved for Chapter IV.

I. The Basic Philosophy

While education occupies the central place in Dewey's philosophy, this section will examine his philosophy as a general system. This system is best known as pragmatism, but it is also termed instrumentalism and experimentalism and classified as philosophical humanism.

In an article outlining pragmatism Dewey shows how it began as a theory of knowledge proposed by Charles Sanders Pierce, and how with contributions from William James, Schiller, and himself it was "widened from a theory of the purposive character of knowledge and a theory of truth as the successful working out of knowledge, to the theory that

reality is plastic and is in course of construction of the cognitive efforts of man."¹ Truth, thus, does not have an eternal, objective existence, but is produced by the activities of the mind. Dewey shows how there developed in pragmatism the concept of mind as an instrument of adaptive response to stimuli, a concept which he applied to logic and ethics.

Logic was treated as a systematized account of the procedures of thinking in adapting beings living in a social environment to the control of novel and uncertain features of existence. . . . The notion was extended to the theory that standards and ideals are not fixed and a priori, but are in a constant process of hypothetical construction and testing through application to the control of particular situations.²

Dewey summarizes the system by listing four emphases. First, it holds the evolutionary theory that "reality itself is inherently. . . in process of continuous transition and transformation, and it connects the theory of knowledge and of logic with this basic fact." Second is its emphasis on life and "upon biological and dynamic conceptions as more fundamental than purely physical and mathematical ideas." Third, it is strictly empirical, but gives a primary and constructive function to "thought and thought

¹ John Dewey, "Pragmatism," Paul Monroe, editor, A Cyclopedia of Education, V, 23.

² Loc. cit.

functions (universals) . . . which sensational empiricism denied them." And fourth, its instrumental theory of knowledge mediates between realism and idealism, holding that reality is prior to knowing, but on the other hand that intelligence has a function in the evolution of life.³

Since the instrumental view of knowledge is the most characteristic point of pragmatism and the foundation of Dewey's educational theory, it will be well to examine it further. This phase of Dewey's thinking, according to Eby and Arrowood,⁴ begins with the view of the instrumental character of the mind, the idea that mind and intelligence have evolved in a purely natural way, as an outgrowth of man's efforts to control his environment, to avoid pain, or to secure satisfaction. Next is the relation of knowledge and action. Truth does not exist apart from action; knowledge is a by-product of experience. As knowledge grows from action, it in turn is fused with activity itself to redirect, modify, or nullify the repetition of the act. All knowledge thus has developed from the central activities of the race, and it is always a social instrument.

³ Loc. cit.

⁴ Frederick Eby and Charles F. Arrowood, The Development of Modern Education, pp. 860-862.

As Andrews⁵ points out, Dewey applies this theory of truth more to social life than to the individual as did the older pragmatism. Thus his emphasis on society, and democracy as the ideal society.

This concept of truth also is the basis for Dewey's emphasis on the scientific method, the experimental method of intelligence at work testing ideas by actions. To him the scientific method is the "only reliable means of discovering the realities of existence;" mystical or purely rational means of finding truth are exempt.⁶

This brings one to the point of looking at pragmatism as a complete philosophical system, of considering the significance of what it omits as well as of what it includes. Dewey's philosophy is well developed in epistemology, ethics, and logic, but except by implication it lacks metaphysics. He "rejects metaphysics and attempts to free philosophy from the field of religion. . . the main problem of his philosophy is to aid in the organization of a just social order. . . ." ⁷ Thus Dewey has no ultimates and absolutes; the only permanent thing in his philosophy

⁵ Elias Andrews, Modern Humanism and Christian Theism, p. 66.

⁶ Norman Woelfel, Molders of the American Mind, p. 119.

⁷ Stephen Duggan, A Student's Textbook in the History of Education, p. 313.

is change. He focuses attention on the material world with man at the center to the exclusion of eternal and spiritual values.⁸ His system holds supernatural Christianity untenable and would substitute for it a "devotion, so intense as to be religious, to intelligence as a force in social action...."⁹

In summary, Dewey in metaphysics is agnostic and materialistic. He tacitly denies the supernatural and ultimate reality. Reality is change, not, however, inevitable progress, but evolution contingent in part at least upon human intelligence molding a plastic environment. In epistemology, he is empirical, limiting knowledge to what can be tested in human experience. In ethics he is indeterminist and volitionist, stressing the self-sufficiency of man, and humanistic, holding values relevant to human experience.¹⁰

II. Educational Theories

Basic Constituents. Since social problems are the only valid ones for philosophy and since education is the

⁸ Andrews, op. cit., pp. 67, 68.

⁹ John Dewey, A Common Faith, p. 79.

¹⁰ Andrews, op. cit., p. 72; Michael Demiashevich, An Introduction to the Philosophy of Education, p. 112.

basic solution to social problems, Dewey sees the heart of philosophy as "the theory of education in its most general phases."¹¹ There are two basic constituents in this theory of education: the interdependent relationship, first, of the social and the individual and, second, of knowledge and action.¹² These two concepts are the organizing center of this consistently worked-out view of education. The concept of the dependence of knowledge upon action implies Dewey's emphasis upon the scientific, or experimental method as the only valid way of obtaining knowledge and therefore as the only valid method of learning. In his insistence on the dependence of the individual upon society is contained his emphasis upon democracy as the ideal society--ideal because it is most conducive to the experimental method and because it allows the most interaction, or sharing, between groups and individuals. How these two concepts are the basis for educational theories such as intrinsic interest as the ideal discipline, the use of industrial occupations as the organizing center of study, the necessity of intrinsic aims, education as active growth rather than passive receptivity and

¹¹ John Dewey, Democracy and Education, p. 386.

¹² John Dewey and John L. Childs, "The Underlying Philosophy of Education," William H. Kilpatrick, editor, The Educational Frontier, p. 316.

many others is shown most clearly in Dewey's classic volume, Democracy and Education. This book gives the most complete treatment of his educational philosophy, though it is further elaborated in later books such as Experience and Education (1938) and Problems of Men (1946). Largely on the basis of Democracy and Education it is possible thus to have a look at Dewey's entire educational scheme, before elaborating the points of particular value to Christian education.

The opening section deals with a general analysis of education as basically the self-renewing of society, purely social without transcendental relationship. For the individual this means growth, or habit-formation, through experience--interaction with a social and material environment. The meaning of growth is further clarified by Dewey's famous definition of the educative process as "the reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."¹³ In other words, a person really learns only what he discovers for himself will give meaning to his own life. Mere acquisition of the symbols of knowledge, of facts others have discovered and stored in books, without seeing its relationship to

¹³ John Dewey, Democracy and Education, p. 89.

present-day life is not education.

After this general analysis of education in any type of society, Dewey outlines his most characteristic theories as what education should be in a democratic society, which is characterized by the spirit of sharing in every phase of life.

Aims. Rejecting any transcendental or absolute goal for education, Dewey finds true aims within the educative process itself. An aim is not something imposed from without, but is the foreseen result of an activity brought to consciousness and used to guide the activity. To have an aim is to act intelligently.¹⁴ There are general aims, such as natural development and social efficiency, which may throw light on immediate aims of the educational process. The statement of a general aim, however, is a matter of emphasis at a given time reflecting the defects in the social situation, and there is no one aim that subordinates all others. One must guard against the tendency of general aims to become remote from the educational process and to make it mechanical and slavish.¹⁵ Aims seen in this light are the basis for Dewey's well-known doctrine of interest as the true motivation for

¹⁴ Ibid., p. 129.

¹⁵ Ibid., pp. 129, 130.

learning. Interest is not mere passing fancy of the learner. It is the hold that a conscious, self-chosen goal has upon him. It is "the depth of the grip which the foreseen end has upon one in moving one to act for its realization."¹⁶ True discipline is not externally enforced rules, but the power of the learner to consider the end of an activity and to persist in it.¹⁷

Method and subject-matter. The experimental method, which to Dewey is the only valid way to think, supplies the standard for educational method. The method of thinking which alone results in true knowledge, and thus true learning, has these five steps: (1) activity intrinsically interesting, (2) a problem arising from the situation, (3) information and observations, (4) suggested solutions, (5) testing of ideas by application.¹⁸ Method is not some general theory of procedure, but is the way subject-matter, or knowledge, develops in experience. Thus method and subject-matter are not separate. "The subject-matter of education consists primarily of the meanings which supply

¹⁶ Ibid., p. 152.

¹⁷ Ibid., p. 151.

¹⁸ Ibid., p. 192.

content to existing social life."¹⁹ Dewey outlines three stages in the development of subject-matter, whose relationship to the stages in thinking can be seen in the following diagram suggested by Horne.²⁰

Thinking	Subject-Matter
1. Activity	1. Knowledge as intelligent control of a situation
2. Problem	
3. Data	2. Experienced information
4. Hypotheses	
5. Testing	3. Science, or rationalized knowledge

Learning should not begin with No. 3, perfected and rationalized knowledge, for it is remote from experience. It is the aim, not the starting-point, of the learner. Education should begin with activity intrinsically interesting--experience--and from there progress, as the meaning of experience is expanded through discovery of the race's store of knowledge, toward the vanishing point of perfected knowledge. This is the psychological method of teaching beginning with the experience of the learner as opposed to the logical which starts with perfected knowledge. This is also known as the project or activity method.

¹⁹ Ibid., p. 226.

²⁰ Herman Harrell Horne, The Democratic Philosophy of Education, p. 244.

In the application of the project method, the basic type of activity in Dewey's scheme is industrial occupations, because today they contain both the subject-matter and method of science. Occupations at the basis of study will show the social connections of knowledge, reduce the gap between life in and outside the school, and provide the socialization value of cooperative activity.²¹

Freedom and social control. An important emphasis in Dewey's thinking which receives more detailed treatment in later works is that of freedom in relation to control.²² The underlying idea is that participation in social activities with common purposes is the essence of social control. Individual freedom is not at odds with this control because there is a natural social instinct in human nature.²³ Thus the activity method of education provides for social control from within the group, of which the teacher is a part, instead of externally imposed control. It allows for the freedom of intelligence necessary for pupil interest to function as motivation, for development of genuine self-

²¹ Dewey, op. cit., pp. 234-237, 228, 229.

²² John Dewey, Experience and Education, pp. 56-76; Dewey, Problems of Men, pp. 111-124.

²³ Dewey, Democracy and Education, pp. 47, 48.

control, and for physical and mental health.²⁴

Criticism of educational theories. In delineating his own theory of education, Dewey sets it in contrast with certain concepts of education which he considers false or inadequate. Many of his ideas are reactions against educational theories and practices generally known as "traditional." He gives the following summary of traditional ideas rejected by his system and the contrasting concepts of the "new" education. (1) "to imposition from above is opposed expression and cultivation of individuality;" (2) "to external discipline is opposed free activity;" (3) "to learning from texts and teachers, learning through experience;" (4) "to acquisition of isolated skills and techniques by drill is opposed acquisition of them as means of attaining ends which make direct vital appeal;" (5) "to preparation for a more or less remote future is opposed making the most of the opportunities of present life;" (6) "to static aims and materials is opposed acquaintance with a changing world."²⁵

Dewey also points out certain broad concepts of education which he holds inadequate in comparison with his

²⁴ Dewey, Experience and Education, loc. cit.

²⁵ Dewey, op. cit., p. 6.

own concept of education as growth, or reconstruction of experience. Among these are education as (1) preparation for a remote future, which he considers may divert attention from the needs and possibilities of the present; (2) unfolding of inner possibilities toward an absolute goal, which he rejects in keeping with his general rejection of any sort of absolutes; (3) formal discipline, which is based on a repudiated "faculty" psychology, and (4) recapitulation of the biological and cultural history of the race.²⁶

Rejection of two of these concepts, preparation and recapitulation, require further explanation to make clear two points upon which Dewey is often criticized. Necessity for preparation for the future, as such, is not denied; rather it is making preparation the controlling end so that "the potentialities of the present are sacrificed to a supposititious future."²⁷ The best preparation for the future, he thinks, is extracting the full meaning of each present experience. Dewey's rejection of the recapitulation idea is a part of his general shifting of emphasis from the past and future to the present. This does not mean, however, a neglect of the accomplishments of the past. He criticizes progressive schools for a tendency to do this,

²⁶ Dewey, Democracy and Education, pp. 63-80, 84-89.

²⁷ Dewey, Experience and Education, pp. 50, 51.

declaring that "the achievements of the past provide the only means at command for understanding the present."²⁸ It is making the past a means, rather than an end to which he objects.

Dewey reserves his strongest criticisms of what he considers false ideas in education for dualisms in educational values. The more important of these dualisms are the oppositions between liberal and vocational education, between intellectual and practical studies, between the interests of the individual and of society, and between physical and social studies or natural science and the "humanities." He traces the historical origin of these dualisms to divisions within society. Underlying them is the false assumption of the "isolation of mind from activity involving physical conditions, bodily organs, material appliances, and natural objects."²⁹ The conflict between the liberal and vocational, the intellectual and practical is a carryover from pre-scientific days when the upper classes studied literary and philosophical subjects as preparation for leisure and the servile lower classes "useful" studies for practical occupations.³⁰ But since real

²⁸ Ibid., p. 93.

²⁹ Ibid., p. 337.

³⁰ Ibid., pp. 293-323; Dewey, Problems of Men, pp. 83, 84.

thinking is always related to purposeful activity, there is no natural division between the liberal and the vocational; education should be both. Similarly, the dualism between the humanities--literature, philosophy, and history--and the natural sciences is not valid because the method and subject-matter of science, as well as the so-called humanities, have definitely human values. The dualism of individual and social interests he finds invalid because of the essentially social nature of all human experience..

Dewey thinks his theory of education dissolves these dualisms and would provide for the continual transformation of society in democratic directions. Industrial occupations as the basis of the curriculum would liberalize practical studies and provide for the truly human use of the humanities. Because they embody the scientific method and subject-matter, they show the social setting of the physical sciences and encourage the application of the experimental method and spirit to the social and moral areas of living. They would discourage perpetuation of the division of society into leisure and laboring class and make clear the interdependence of the individual and society.

Conclusion. This makes possible a restatement of Dewey's two key emphases; democracy and the scientific method, in terms of their place in education today. In

theory democracy means sharing and freedom for the largest number, but as a practical concept its meaning must be constantly remade and rediscovered in terms of changing human needs and resources.³¹ Incidentally the needed change today in the practice of democracy is in the direction of more social control over economic forces since this will provide more liberty for more people. Dewey is opposed to the present capitalistic system.³² The way to this change is the application in the schools of the scientific method to social studies and problems, applying the method of intelligent inquiry to all areas of living. This alone will ensure the future of democracy.³³

³¹ Dewey, Problems of Men, p. 47.

³² Ibid., pp. 132, 140.

³³ Ibid., pp. 33, 53.

CHAPTER IV

VALUES FOR EVANGELICAL CHRISTIAN EDUCATION IN DEWEY'S PHILOSOPHY

In the preceding two chapters have been outlined philosophies of education based on two radically different ways of looking at reality. The first has as its foundation the Christian view of God as perfect, righteous, good, omnipotent, unchanging, Creator and Sustainer of the universe, Revealer of Himself to mankind. The second rules out the supernatural and thereby the possibility of Divine providence and revelation. The first holds that there is a changeless, eternal order of truth and reality which gives ultimate meaning to changing, temporal human existence. The second makes human experience with all its change the ultimate reality. Despite these differences in basic outlook, the educational theory of the second--Dewey's--has practical and theoretical points of emphasis that can well find a place in a philosophy of Christian education. The purpose of this chapter is to make clear these points, after first briefly outlining the general inadequacies in Dewey's educational philosophy.

I. Inadequacies

The root of most of the criticism of Dewey's system

appears to lie in what he omits or rejects, rather than in the positive elements he includes in his philosophy. Horne, one of Dewey's sympathetic critics, points out that his own idealistic philosophy "does not so much reject as supplement the pragmatic philosophy."¹ Criticism from the standpoint of Christianity seems to bear out this assumption, though the emphasis of such is on Dewey's inadequacies, with little attention given to positive values.² Thus, criticism of Dewey is (1) not that his concept of the scientific method as a means of knowledge is not valid, but that it is not the only means of knowledge; (2) not that his concept of the value of human experience and of democracy as the means to the best type of experience is not worthy, but that experience includes the transcendental as well as the social; (3) not that immediate aims in education do not need more emphasis, but that this emphasis must not exclude ultimate and absolute aims and standards; (4) not that intrinsic interest is not a valid means of discipline and motivation, but that it does not exclude other means, such as a sense

¹ Herman Harrell Horne, The Democratic Philosophy of Education, p. 236.

² Robert L. Cooke, Philosophy, Education, and Certainty, pp. 358, 359; James DeForest Murch, Christian Education and the Local Church, pp. 101, 102.

of duty; (5) not that the project or experimental method is not a tried method of learning, but that there are other useful methods of teaching, such as indoctrination; nor that the psychological manner of presenting subject-matter is not useful, but that it needs supplementing by the logical.³

Other inadequacies and inconsistencies in Dewey's thinking have been pointed out by others, but since the purpose of this thesis is to emphasize the good, rather than the bad in Dewey, the points just mentioned will be sufficient to show that his philosophy is not to be accepted uncritically.

II. Values

Value's in Dewey's thinking for evangelical Christian education may be classified in two groups: (1) general concepts which can enrich the overall view of Christian education and (2) practical methodology which can well be utilized in various teaching situations.

General concepts. Looking at his educational philosophical as a whole, one is impressed, first, with the amazing thoroughness with which the educational implications of his basic views are elaborated and, second, with the

³ Horne, op. cit., p. 296.

primary place which he assigns education. His thoroughness poses a challenge to Christian education to do likewise. Though a Christian philosophy could not go all the way with Dewey in making educational theory cover the whole range of philosophy, nevertheless evangelical Christianity can well give education an even larger place in Christian living and thinking.

The emphasis on growth as both the means and end of education has a valid place in a Christian educational philosophy, as illustrated by Bavinck's thinking and the second report of the I.C.R.E. committee on the study of Christian education.⁴ Christian education can benefit from Dewey's concept of education as growth of the individual in personality and intelligence rather than as primarily passive absorption of knowledge. Such an emphasis, for example, would cause Sunday school teachers to measure their success more by change in the everyday living of their students than by the number of Bible verses memorized. Whereas Dewey is vague as to the direction of growth, Christian education has an absolute standard in the personality of Jesus Christ as revealed in Scriptures.

The question of direction leads to consideration of the values in Dewey's treatment of aims in education.

⁴ Cf. ante pp. 10,22.

Dewey derides static or fixed goals for education; it proceeds in the direction indicated by social intelligence which is constantly expanding. For Christian education the ultimate standard of the personality of Christ is in its essence unchanging. Yet because this standard is infinite, human conceptions of it and of its implications in life should never be considered final. Evangelical Christian education today can well reexamine the implications of its final goal, particularly in regard to the social and economic areas of life. Dewey's criteria for aims should aid such a reexamination. Characteristics of good educational aims are: (1) They must be founded on the intrinsic needs and activities, including original instincts and acquired habits, of the individual. (2) They must be capable of enlisting the cooperation of the students; an aim must become the pupil's as well as the teacher's. (3) An aim must not be remote from a given learning situation; it must have a specific and immediate connection with the situation.⁵ These criteria, of course, grow out of Dewey's emphasis on the present, rather than the past or future, in education; study must have immediate worth in order to have value in the future. A similar, though not as exclusive emphasis is

⁵ Dewey, Democracy and Education, pp. 126-128.

valid in Christian education. Within the context of its absolute standard, its aims must develop from present needs and must be specific enough to have a genuine connection with a given situation.

Another emphasis of Dewey that is always timely for Christian education is his insistence upon the practicality of knowledge, that it is a means, not an end, that it must always be related to life. Two phases of this emphasis have value for Christian education. (1) Dewey warns against the danger of separating the symbols for experience that has resulted in knowledge (that is, language) from experience, with the result that education becomes mere use of symbols without their "normal connection with shared activities."⁶ This is a valid warning for Christian education, since there is a danger that symbols for the Christian faith--primarily the Word--may be substituted for the life itself and for the Reality which they represent. Knowledge without application in life is deadening in Christian experience; "faith without works is dead. . . ."⁷ This warning applies not only to strictly religious education, but also to other phases of education conducted with Christian aims. The connections of every type of knowledge with human experience

⁶ Ibid., p. 46.

⁷ James 2:26.

should be clear. And human experience in Christian thinking, of course, is not limited to the material, as in Dewey's philosophy, but includes the transcendental. (2) Looking at the connection of knowledge and life with a slightly different emphasis, Dewey insists on the relation of knowledge to its social context and warns against the isolation of the school from society, against the separation of "town and gown."⁸ This separation should be guarded against in Christian education and further suggests a warning against stressing the "vertical" in neglect of the "horizontal" in Christian experience, emphasizing the mystical at the expense of the social and ethical.

Two more of Dewey's strong points, closely related to the one just discussed, are his faith in human intelligence as the solely competent guide in all phases of living and his stress on the interdependence of the individual and society. Human intelligence analysed by Dewey as the experimental method is not, however, the only means of knowledge.⁹ There is a priori knowledge and deductive

⁸ Dewey, op. cit., p. 416.

⁹ Ibid., pp. 179-192. More thorough analyses are to be found in two other of Dewey's books, How We Think and Logic: the Theory of Inquiry.

knowledge, as Horne¹⁰ points out, and in orthodox Christian thinking there is divine revelation. Nevertheless, Christian education should encourage development of the scientific attitude with its characteristics of directness, impartiality, single-mindedness or completeness of interest, foresight, testing of ideas, and reflection on findings.¹¹ Dewey's insistence on the application of the experimental method to social and moral problems could never be carried out completely in Christian education, since the latter has some absolutes in such questions. One should not overlook, however, the value of scientific thinking in determining how these absolutes are to be applied in concrete, everyday situations, nor the place of intelligence in individual morality. The second point, that of the interdependence of the individual and society, serves to underline the growing awareness in evangelical circles of the social responsibility of Christianity.¹² That education is necessary to fulfill this obligation is shown in the seventh report in

¹⁰ Horne, op. cit., p. 489.

¹¹ Dewey, Democracy and Education, pp. 204-210; Dewey, Experience and Education, pp. 109, 110.

¹² Carl F. H. Henry, "Has Fundamentalism Lost Its Social Conscience?" United Evangelical Action, 6:3, 5, 6, June 1, 1947; S. Richey Kamm, "The Christian and His Civic Responsibility," United Evangelical Action, 6:3, 4, 9, May 15, 1947.

The Study of Christian Education.¹³

Dewey's criticisms of various educational theories can well be considered by Christian education. His reaction against formal discipline in the sense of training mental faculties through intellectual exercise without regard to subject-matter content has been generally accepted in the educational world. At other points the final word has not been said, but Christian education can benefit from Dewey's position in regard to his rejection of education as purely preparation or as "unfolding" and in the present controversies over vocational versus liberal education and the humanities versus natural sciences. Especially in secondary and higher education there is validity in his view that vocational and scholarly education should not be isolated with the first solely for the laboring classes and the second for the intellectually elite, but that there should be "cross-fertilization" to bridge the gap between the theoretical and practical sides of life.¹⁴ Dewey doubtless puts too much faith in the scientific method to reform society spiritually as well as physically, but in the present day clamour for a return to the classics in higher education, Christian education should not overlook the

¹³ Cf. ante p. 25.

¹⁴ John and Evelyn Dewey, Schools of Tomorrow, pp. 305-315.

values in the method and content of science. The method which has put almost limitless physical power into human hands and which reveals the wonders of the material universe has a vital place in a general program of education for Christian living.

Method. The preceding section pointed out values in the philosophy considered that contribute to the Christian idea of the general nature and purpose of education. This section will consider the basic theory of method, which in practice has become known as the project, problem, or activity method, and will cite evidence for the belief that it or modifications of it have a place in evangelical Christian education.

This method was outlined in its philosophical setting in Chapter III. It was shown how Dewey's naturalistic conception of thinking led to his view that the scientific, or experimental method is the pattern for all learning, and therefore the ideal educational method. Here the project method, which is the basic methodology of progressive education, will be examined on its own merit without regard to the philosophy underlying it.

Strictly defined, the project is "a unit of purposeful learning involving a practical problem complete in itself, aimed at definitely attainable goals and carried

out by the learner in a natural and life-like way."¹⁵ It emphasizes the learner's own purpose, or interest, in fixing the aim of the activity, guiding the process, and furnishing the motivation.¹⁶ Its characteristics, thus, are (1) cooperative and purposeful activity; (2) student freedom in choosing purposes and means, a freedom limited by the social guidance of the entire class and teacher; (3) psychological rather than logical organization of subject-matter; (4) unification of the curriculum around the organizing center of socialized activity in place of a curriculum composed of unrelated courses; (5) the conception of learning as individual discovery, and (6) the idea of motivation supplied by intrinsic interest rather than external compulsion.

In Dewey's thinking industrial occupations, simplified, of course, are to supply the basic type of activity through which the learner is to progress into widening field of knowledge. In its application activity has not been limited to this type. The following description of ways in which this broad theory of method may be put into

¹⁵ Thomas M. Risk, "Project Method," Harry N. Rivlin, editor, Encyclopedia of Modern Education, p. 614.

¹⁶ Stephen Duggan, A Student's Textbook in the History of Education, p. 317, 318.

practice will make the concept more concrete. Steps in the enactment of a project may include the following:

1. Conference for pooling ideas and making plans.
2. Trip, actual or vicarious through visual or other aids in which children observe and handle real objects in real situations.
3. Research through interviews, inquiries, or extensive reading.
4. Dramatic play or dramatizations in which children enact episodes or plays and identify themselves more closely with people and situations studied.
5. Construction usually in miniature of what is studied.
6. Pictorial or graphic representation as another way of organizing and interpreting what is learned.
7. Sharing experiences and findings with each other, classes, or with the community.
8. Culmination of the project through an exhibit, program, pageant, or demonstration.
9. Evaluation and fixation through reviews, tests, drills, and other devices through which pupils fix information and skills which they regard as

necessary or important.¹⁷

Many of the criticisms of this method grow out of certain extremes in practice, rather than from the theory itself. In his book, Experience and Education, Dewey deals with certain of these extremes, showing that they are not a part of his basic theory. Mention of these will make more clear the positive aspects of his methodology. In the first place, the emphasis on activity as an aid to learning does not mean that any sort of aimless activity will do. It must be activity which is intelligent, which has a purpose, and in which the learners can see the relation of what they do to the purpose.¹⁸ Then, there is pointed out the danger in misconceptions of related ideas of pupil freedom and interest as motivation. Freedom does not mean that individual pupils should have liberty to follow every impulse and desire. Freedom is controlled by the social situation in which the individuals share. This is normal social control left out of the school in traditional education, but carried into the classroom in progressive education. Because of the teacher's greater knowledge and maturity, he

¹⁷ John J. Loftus, "Activity Program," Harry N. Rivlin, editor, Encyclopedia of Modern Education, p. 11.

¹⁸ Dewey, Experience and Education, pp. 105, 106.

must plan the conditions that will provide for learning on the basis of individual needs and capacities, but this planning is not hostile to the legitimate freedom of individual pupils. Weakness in discipline in some progressive schools, Dewey thinks, is due to this lack of planning for conditions which in themselves will exercise control over pupils.¹⁹

Dewey warns against confusing purpose and interest with mere impulse and desire. The latter must not be ignored since they are the "moving springs," but they must be made intelligent through observation and judgment by the individual.²⁰

Dewey also points out that in using the psychological organization of subject-matter, progressive education has tended to give insufficient attention to logical organization, which is the goal of the learner. Because learning begins with materials within the range of ordinary life-experience does not mean it should end there. Knowledge that comes through experience should be gradually organized, as the learner matures, into the logical form of rationalized science.²¹

In attempting to evaluate any theory one of the first questions that arises is how well it works in actual

¹⁹ Ibid., pp. 56-66.

²⁰ Ibid., pp. 81-83.

²¹ Ibid., p. 82.

practice. One of the weightiest pieces of evidence for the worth of the project method is found in a report by a Progressive Education Association committee which is entitled New Methods versus Old in American Education. This is the report of an analysis by the committee of the majority of research studies on the results of progressive methods in education for the past twenty-five years. An abstract of the report gives the following information concerning its method of study and conclusions:

This present report is based upon a thorough analysis of all the more important studies of the past twenty-five years and most of the minor ones. No important finds, either favorable or unfavorable to new practices, have been omitted. Many studies were reviewed but not reported. Of these it may be truthfully said that, in general, they report a superiority for the new and experimental procedures as compared with old or traditional methods.

.....
 What then, in summary, has the total of all the available research studies to report?

In general, the evidence shows convincingly that the new methods do not result in a loss of academic proficiency in the usual subjects. So far as these ordinary school subjects are concerned, the record shows clearly that the children learn as much as they would otherwise have learned.

In addition to this clear-cut fact, where any measures have been applied, there is a definite gain in terms of initiative, skill in dealing with problems, knowledge of contemporary and world affairs, and social participation.²²

²² Harold Albery, chairman, et. al., Progressive Education: Its Philosophy and Challenge; and New Methods vs. Old in American Education: an abstract of the full report (Yearbook supplement). pp. 29, 32.

The bearing of this report on the value of Dewey's methodology naturally is limited by the fact that the progressive schools of America are not complete nor perfect embodiments of his theory, a fact illustrated by Dewey's criticisms of them in the sections of Experience and Education discussed above. Nevertheless, the report is valuable testimony to the fact that this methodology results in subject-matter mastery at least equal to that of traditional methods and in better personality development and general preparation for life.

A survey as comprehensive as the above, therefore, warrants the conclusion that the project principle is worthy of incorporation into a Christian scheme of education at many levels. It is not necessary to assume that it should be the only method nor that it should be followed without modification. Some of its limitations which point to the need of supplementation by more direct and logical methods of teaching are listed as follows: (1) difficulty in providing a well-rounded curriculum since too much organization by the teacher may vitiate the method's purpose; (2) danger of unproductive activity, wasted time, and lack of much needed practice; (3) failure of the method if completely applied to give the pupil perspective of logical and integrated organization of different fields of knowledge.²³

²³ Risk, op. cit., p. 615.

Freedom of activity and choice for pupils is another feature of Dewey's theory of method that has had as much or more criticism than any other. Progressive education is criticized for its lack of discipline.²⁴ As already pointed out, Dewey would limit this freedom by the indirect control of cooperative activities. Evangelical educators question whether this kind of control is sufficient to offset the deep-seated anti-social tendencies which they believe inherent in human nature as well as social propensities. It is believed not only by educators with an evangelical viewpoint, but by others as well that a certain amount of old-fashioned direct control by the teacher often is necessary to supplement the social control of a cooperative learning and doing experience. Cooke describes this "compromise with conservatism" as

. . . using the machinery of creativeness, activity, and self-expression of the child-centered school, . . . allowing child-freedom to the full limit of reasonableness and yet at the same time seeing to it that the child draws back when he begins to overstep his neighbor's rights.²⁵

This examination of Dewey's theory of method, therefore, leads to the conclusion that its key features

²⁴ William Owen, "My Case Against Progressive Education," The Saturday Evening Post, 217:14, 15, 53, 54, June 23, 1945; Robert L. Cooke, Philosophy, Education, and Certainty, pp. 361, 362.

²⁵ Cooke, loc. cit.

have a place in many phases of Christian education. The values in this method are admitted by some evangelical educators. While criticizing the philosophy of experimentalism, Bavinck finds a place for its methodology along with other types.²⁶ Edman holds that progressive education has "something to offer in methodology, . . . and improvement of teaching methods."²⁷ On the basis, however, of the survey of evangelical educational theories in Chapter II and of a general knowledge of teaching methods in evangelical circles, one can conclude that a philosophy of Christian education can well give larger consideration to the practical values in Dewey's theory of educational method.

III. A Practical Illustration

This discussion of values in Dewey's educational thinking may well be concluded by a brief presentation of a successful pioneering venture in evangelical education which illustrates how these values may be applied concretely. This venture is not a conscious, direct borrowing from Dewey, yet it embodies many of the theories and

²⁶ Cornelius Jaarsma, The Educational Philosophy of Herman Bavinck, p. 216.

²⁷ V. Raymond Edman, "New Lamps for Old," United Evangelical Action, 6:4, October 1, 1947.

emphases which he has elaborated. It shows how many progressive principles could be applied in higher education, a level of education which they do not often reach,

This venture has its origin at Biblical Seminary in New York, founded in 1900 by Dr. Wilbert W. White.²⁸ It is both a new trend in curriculum organization for theological education and a new emphasis in Bible study, which has been adopted in other schools both in this country and on many of the newer mission fields. In response to a growing awareness of lack of Bible knowledge among ministers and missionaries, this trend reorganizes the theological curriculum around the direct study of the Bible in English. It establishes kinship among all the various fields in theological training and uses "their common relationship to the Bible at the center . . . to make the curriculum a unit."²⁹ As a method of Bible study usually termed "inductive," this direct study of the Bible by books features direct contact with the Bible rather than secondary sources; independent, creative work by the student; socialized class sessions with sharing of findings; study of the literary forms in

²⁸ Abdel Ross Wentz, "A New Strategy for Theological Education," Christian Education, 20:306, April, 1937.

²⁹ Ibid., p. 315.

which the content is cradled.³⁰ It is an application to Bible study and teaching of the thoroughness and the inductive approach of the scientific method.

The following description of the curriculum and aims at Biblical Seminary will serve to show more clearly the emphases common with many of John Dewey's theories.

The [curriculum] is not regarded by its teaching staff as a body of subject-matter, done up in course packages to be dealt out to the student and digested by him. It is viewed as an orderly series of educative experiences arranged to achieve definite goals of personality. Not the Scripture alone, not a well-ordered curriculum alone, not educative processes alone, but personalities who know the Bible better than any other book and are able to use the Bible intelligently in actual life situations--these are the true objective of the Biblio-centric procedure. The aim is mastery of the Bible by contact with the book itself, a mastery that the student has himself achieved under the guidance of a teacher. It is a mastery that enables the student to enter personally into possession of the wealth of the Scriptures and to acquire, not facts, not predigested schemes, not the tricks of a trade, not a mechanical expertness, but a genuine apprehension and a method of study that becomes both his technical equipment of skills and his source of life.³¹

Thus this new trend in theological education has the following emphases in common with or similar to Dewey's educational views: (1) modified use of the method of

³⁰ George A. Turner, "The Place of the Bible in Theological Education," The Asbury Seminary, 2:125, 127, Fall, 1947.

³¹ Wentz, op. cit., pp. 315, 316.

science in teaching and study, (2) unification of the curriculum around a central emphasis (Bible study in contrast to cooperative activity in Dewey's system), (3) emphasis upon personality development as the goal of education rather than mere acquisition of isolated facts and skills, (4) encouragement of student interest and initiative, (5) emphasis upon creative work and learning through discovery, and (6) use of socialized experience as a method of teaching.

CHAPTER V

SUMMARY AND CONCLUSIONS

A review of findings and conclusions up to this point will make possible a summary of the proposed values in Dewey's educational philosophy in the setting of the present status of evangelical educational philosophy.

Chapter II attempted to describe the theological and philosophical foundations of the type of education for which values in Dewey's philosophy are sought. First, the main tenets of the orthodox or evangelical Christian faith were briefly outlined. Then were reviewed seven statements of philosophy of Christian education which led to certain conclusions concerning their inadequacies and the need for rethinking at some points the educational implications of the Christian faith. In general, these needs were indicated at the point of specific and immediate aims, the social responsibility of Christian education, and further utilization of the findings of modern educational science and psychology, particularly at the point of methodology. The chapter concluded with a suggested "working concept" of Christian education.

Dewey's system of educational philosophy was presented in Chapter III. A brief outline of his basic philosophy, pragmatism or instrumentalism, was followed by

a more thorough review of his educational theories. The general concept of education as growth or reconstruction of experience, the treatment of aims, subject-matter and method, the criticisms of opposing concepts of education were presented as developments of Dewey's two basic postulates, the relation of the individual and society and of knowledge and action, or in other words, democracy and the scientific method.

Chapter IV discussed theoretical and practical values in this system of educational philosophy for evangelical Christian education on the basis of an evaluation largely philosophical and subjective. First, the following concepts were shown to have contributive value to a conception of the nature and purpose of Christian education:

1. The idea of education as growth in personality and intelligence rather than mere reception of information.
2. The rejection of inflexible, static goals for education, which suggested rethinking the implications of Christian education's infinite goal--the stature of Christ.
3. The insistence upon the practicality of knowledge, that the symbols for learning should not be separated from their function in experience and that the school should not be isolated from society.
4. The emphasis upon the value of the scientific method in all areas of living.

5. The emphasis upon the social responsibility of education.

6. The criticisms of educational theories such as formal discipline and unfolding and of emphasis upon liberal at the expense of vocational education and upon the humanities at the expense of the natural sciences.

Secondly, the chapter examined Dewey's basic methodology and concluded that its principles could be applied at many levels as one method of attaining the aims of Christian education. The general features of this methodology, known broadly as the project, problem, or activity method, were summarized as cooperative and purposeful activity, student participation in choosing purposes and means, psychological organization of subject-matter, curriculum unification, encouragement of learning through discovery and of motivation through intrinsic interest. Examination of results of this method in practice and of criticisms concerning its weaknesses led to the conclusion that many of its features could be adapted to Christian education.

The chapter ended with a presentation of the system of Bible study and curriculum organization developed at the Biblical Seminary in New York as an illustration of

how many of the theoretical and practical values in
Dewey's thinking could be applied in evangelical education.

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