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A comparative study of the philosophies of education of John Dewey and Jacques Maritain.

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A COMPARATIVE STUDY OF THE PHILOSOPHIES OF EDUCATION OF
JOHN DEWEY AND JACQUES MARITAIN

LEURY, Jr. 1956

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To my parents:

A small return

for so much sacrifice.

A COMPARATIVE STUDY OF THE PHILOSOPHIES OF EDUCATION OF
JOHN DEWEY AND JACQUES MARITAIN

by

Bernard John Fleury, Jr.

A problem presented in partial fulfilment of
the requirements for the Master of
Science Degree
University of Massachusetts
1956

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CHAPTER I

INTRODUCTION

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INTRODUCTION

Definition of Philosophy -- The word "philosophy" itself, comes from two Greek words meaning "the love of wisdom." The earliest philosophers of Greece were true lovers of wisdom who were concerned with all branches of knowledge. It was only in later centuries that the advances in various branches of knowledge became so great that each branch developed its own specific philosophy. This seems to have been a necessary development since so much knowledge had been accumulated in the several branches that the study of each was sufficient for the scholar's entire lifetime.

To my mind the greatest evil that has resulted from these divisions in the seamless robe of philosophy is that too many have forgotten that all branches of philosophy are but parts of the whole, and that the same basic truths underlie all branches, though these truths may be expressed in various terminologies in the several fields. If we forget this basic unity that underlies the entire created world, then the various branches of philosophy become nothing more than breeders of confusion, each claiming to speak the truth about the world. It is with this basic understanding in mind, that there is a basic general philosophy underlying all the "specific philosophies", that we will now consider the importance of one of these "specific philosophies", the philosophy of education.

Importance of a Philosophy of Education -- Just as philosophy in its most general sense gives us an insight

into the reality of this world, so too a philosophy of education gives us an insight into the basic truths underlying education, and serves as the foundation upon which our educational structure will be built. Perhaps the three most basic questions about education that a sound philosophy will answer are: What is education? Why are we educating? and How shall we educate? All three of these questions are basically entwined and a consideration of one will lead to a consideration and understanding of the others. No sound educational system can be built unless there is a sound philosophy underlying it, a philosophy which gives definite answers to the three questions posited above.

Dewey in the Philosophy of Education -- John Dewey ranks as one of the foremost moulders of modern public education in America. There is hardly a public school system anywhere that does not in some aspect reflect Dewey's philosophy. His activity method, with modifications varying according to school systems, can be found in a great many public schools. Dewey's idea of "learn to do by doing" certainly has had a tremendous influence on public education as is evidenced by the emphasis on units which require active pupil participation, that are found in nearly all modern textbooks. A consideration therefore of Dewey's philosophy of education is basic to a correct understanding of our modern public school system.

Jacques Maritain in the Philosophy of Education -- There

is another segment of our American educational system which though very small in comparison with our public school system, nevertheless is significant in that five million of our American youth are educated by it annually. This system is the parochial or Catholic system of education. I use the terms "parochial" and "Catholic" synonymously because today the vast majority of "parochial" schools are also "Catholic" schools.

Jacques Maritain, a French philosopher who is now teaching in America, presents what I believe to be a modern restatement of the philosophy underlying parochial school education, though just as within the public system we will also find minor divergences from Maritain's philosophy in the parochial system. We chose Maritain as representative of a Parochial philosophy of education, because his basic philosophy is also the basic philosophy of parochial education.

There is an additional reason for considering Maritain and parochial education when examining our American system of education, over and above the five million pupils now enrolled in this system. This additional reason is the fact that there are many teachers in our public school system today who were trained under parochial auspices and who subscribe to the parochial philosophy of education. Since their number is increasing year by year, it seems reasonable to assume that they too will have an increasing impact upon our American

school system, and hence deserve consideration in order to completely understand all of our American schools.

Comparison of their Philosophies -- Since I stated under our discussion of the definition of philosophy, that any sound philosophy of education answers three basic questions, I will compare John Dewey and Jacques Maritain on the basis of these three questions:

1. What is education?
2. Why are we educating?
(In our treatment of this question in the paper we call this question "what are the ends of education"?)
3. How shall we educate?
(Means and methods of education.)

CHAPTER II

DEFINITION OF EDUCATION

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DEFINITION OF EDUCATION

Definition According to Dewey -- At the onset of any treatment or discussion on such a broad term as "Education", it seems eminently reasonable that the definitions of this term by our two philosophers be here given and in some measure explained.

John Dewey defines Education as the development or growth of the social being in social efficiency.¹ Right at the outset then in his Educational philosophy, Dewey makes society the criterion by which all education is measured, and by which the subject of Education, man, is formed. All through Dewey's works we find this continued emphasis on society as the dominant force not only in education but in our everyday lives. Even in his more general definition of Education which is given in his book Democracy and Education, Dewey brings in the idea of society and social activity in education.

Etymologically, the word education means just a process of leading or bringing up. When we have the outcome of the process in mind, we speak of education as shaping, forming, molding, activity- that is, a shaping into the standard form of social activity.²

It is quite clear to us then, that in Dewey's mind, the concepts of education, society, and environment are entwined and each has a profound influence on the other.

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1. Brown, James N. Educational Implications of Four Conceptions of Human Nature. p. 85.
 2. Dewey, John Democracy and Education. p. 12.

Definition According to Maritain -- Now let us turn to our second philosopher, Jacques Maritain and examine his definition of Education. Maritain defines the term education in its general sense and in its strictest sense. Education in the broad sense of the term is any process whatsoever, by means of which man is shaped and led to fulfilment. In its strictest sense, education is the task of formation which adults intentionally undertake with regard to youth, the special task of schools and universities.³

Definitions of Education Compared -- If we base our comparison of Dewey and Maritain on their respective definitions of education, we find no great antithesis between them. The only obvious difference that immediately strikes our eye is Dewey's emphasis on the influence and role of society in education, and Maritain's failure to even mention "social" in his definition. We must go on to consider the philosophies of these two men with regard to the Ends of Education before the marked contrast in their teachings can be noted.

3. Maritain, Jacques Education at the Crossroads. p. 2.

CHAPTER III

ENDS OF EDUCATION

CHAPTER III

ENDS OF EDUCATION

Ends of Education According to Dewey -- Once we investigate Dewey's and Maritain's ideas concerning the Ends of Education we discover the basic differences between these two men and the schools of thought that each man represents. Dewey says that

Education has no end beyond itself but rather is its own end; the educational process is one of continual reorganizing, reconstructing, transforming.¹

In another passage Dewey states further that

Apart from participation in social life the school has no moral end or aim.²

The very first and most striking aspect of Dewey's theory of the ends of Education then is the fact that to him, there are no absolute ends or goals of education but rather that all ends or goals are relative and constantly in a process of change. He does cite social efficiency or effective participation in social life as the end of education, but this end is in no way absolute or unchanging. The concept of social efficiency changes according to the needs of the social environment. Dewey speaks of social efficiency as the end of education only in the sense that social efficiency is an essential quality of education and not in the sense of social efficiency as an absolute goal.³

1. Dewey, John, op.cit. p. 85.

2. Dewey, John Moral Principles in Education. p. 11.

3. Brown, James N. op.cit. p. 85.

The concept of anything absolute and unchanging like absolute truth or goodness to which all education must conform is totally foreign to Dewey's theory of the ends of education. There is no absolute rule or end of education to act as a guide, only the concept of social efficiency as the constantly changing norm by which a constantly changing education will shape itself.

Ends of Education According to Maritain -- When we turn to Jacques Maritain and his teachings concerning the end of education, we find an entirely different story.

Education is an art every art is a dynamic trend toward an object to be achieved there is no art without ends, art's very vitality is the energy with which it tends toward its end, without stopping at any intermediary step.⁴

Maritain's first mention of the part society plays in education is in sharp contrast to Dewey's teaching of the all important role of society in education.

It is obvious that man's education must be concerned with the social group and prepare him to play his part in it..... but it is not the primary, it is the secondary essential aim. The ultimate end of education concerns the human person in his personal life and spiritual progress, not in his relationship to the social environment.⁵

Their Ends of Education Compared -- We find then, that the first main point upon which there is divergence between Dewey and Maritain is on their respective teachings as to the

4. Maritain, Jacques op.cit. pp. 2-3.

5. Ibid. pp. 14-15.

end of education. Maritain definitely and explicitly states that there is an ultimate aim or end of education, and goes on to say that this primary or essential aim of education is not social efficiency although social efficiency is an important secondary aim of education. Maritain is primarily concerned with the development of man as man, rather than the development of man as a social participant, as is the case with John Dewey. In order to best understand the ramifications of the ideas of these two men regarding the end of education, it is essential to develop their idea of what "man" is, for it is "man" with whom all education deals. He is the subject of education, the keystone about which all educational theory shapes itself.

"Ends" Defined -- In this chapter we have dealt with the "ends" of education. It would perhaps be very wise to clarify briefly what we mean when we speak of "ends", "intermediary ends" and "final or fixed ends".

An end is a goal toward which we are striving either willingly or of necessity depending on the type or kind of end. For example, death is an end toward which all men are of necessity moving. The Master of Science degree is an example of an end toward which I am willingly moving.

The distinction between "intermediary" and "final" end could be clarified in the following manner. A train is scheduled to run from Springfield, Massachusetts to Baltimore,

Maryland. On the way it will stop at Hartford, Trenton, and Philadelphia. Baltimore, Maryland is the "fixed" or "final" end of the train, while Hartford, Trenton, and Philadelphia are intermediary ends on the way to the final end. It is important to note here that intermediary ends are always a part of, a progressing toward the final end, and are in large measure determined by the final end.

Ends play a major role in Maritain's philosophy, particularly his concept of the "final" or "fixed" end of man. According to Maritain and Catholic philosophy in general, the final or fixed end of man which is eternal happiness with God, influences and in a sense determines the intermediary ends of every human being. Man's perfection, objectives, and fulfillment are all inextricably entwined with his final or last stop. The whole dynamic aspect of Maritain's educational philosophy is concerned with man's progress toward this goal, toward his fulfillment which he can find only by meeting the demands of his nature, both physical and spiritual.

CHAPTER IV

DEFINITION OF MAN

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DEFINITION OF MAN

Importance of Definition of Man to Philosophy of Education -- As we have just stated, there is one concept that is basic to every philosophy of education that has ever been devised by the mind of man, and that concept concerns man himself. The very simple question, "What is man?" and the answer that is given to that question is the foundation upon which educational philosophies are built. Hence we will give the fullest possible treatment to the ideas of these two men on the subject of the nature of man, since these ideas are the corner stones of each man's philosophical structure.

Definition of Man According to Dewey -- According to Dewey, man is nothing more or less than a creature of nature.

In truth, experience knows no division between human concerns and a purely mechanical physical world. Man's home is nature; his purposes and aims are dependent for execution upon natural conditions. Separated from such conditions they become empty dreams and idle indulgences of fancy This philosophy is vouched for by the doctrine of biological development which shows that man is continuous with nature, not an alien entering her processes from without.¹

Dewey's insistence on man as continuous and one with nature leads him to reject the idea of a separate and spiritual soul, mind or consciousness in man, as this idea would destroy the unity of man with material nature, and this unity seems all important to Dewey.

1. Dewey, John Democracy and Education. p. 333.

The traditional psychology of the original separate soul, mind or consciousness is in truth a reflex of conditions which cut human nature off from its natural objective relations. It implies first the severance of man from nature and then of each man from his fellows. The isolation of man from nature is duly manifested in the split between mind and body - since body is clearly a connected part of nature. Thus the instrument of action and the means of the continuous modification of action, of the cumulative carrying forward of old activity into new, is regarded as a mysterious intruder or as a mysterious parallel accompaniment.²

Dewey's denial of the soul as a separate spiritual principle leads him to deny the existence of consciousness and mind, taken in the sense of a self or consciousness exercising an influence on some object, as if the self or consciousness were itself outside the real object. The point is that a "separate knower," separate, that is, from the thing known, cannot be tolerated.³ The direct implications of the denial of a separate knower distinct from the thing known is that it denies once and for all the existence of anything objective like truth, being, goodness, or God, and makes everything subjective and dependent on a mind that is inextricably entwined with and part of nature. All traditional concepts that regard man as a creature composed of body and soul, of a material and a spiritual principle, are therefore completely false and unscientific according to Dewey.

The logical question that now arises is "How does Dewey

2. Dewey, John Human Nature and Conduct. p. 85.

3. Brown, James N. Educational Implications of Four Conceptions of Human Nature, p. 5.

define the mind of man?"

Dewey and the Mind of Man -- According to Dewey, man has within him at birth, a mass of impulsive tendencies to act; these tendencies, impulses and powers being inchoate and random, are devoid of organization or pattern. In addition, man lacks not only a pattern or organization of impulsive activities, but he also lacks any principle or source of organization of these activities within himself. These impulsive tendencies are given meaning or direction by interaction with a matured social medium. This social medium in the case of the child is of course the parent.⁴ Dewey therefore insists once more that the principle of organization and direction which directs and shapes human conduct and life is an external rather than an internal principle, the environment rather than a spiritual soul.

Dewey does say however that all men inherit the same makeup of impulsive and instinctive powers.

"The native stock of instincts is practically the same everywhere!"⁵

It must be clearly understood however, that when Dewey speaks of all men possessing the same "native stock of instincts" he means that all men have the same unlearned and undirected tendencies to act, but that there is no evidence

4. Dewey, John op. cit. p. 90.

5. Ibid. p. 91.

that these tendencies are destined to any preordained pattern. Again we must emphasize the fact that in order to have direction and meaning in these tendencies they must interact with the environment, for it is

.....the social conditions which have educated original activities into definite and significant dispositions.....⁶

Although it is fairly easy to believe that Dewey denies completely any inner principle of direction in man, he does mention "inner forces" in man which have something to do with his progress, but he just makes the statement and gives no explanation as to what these inner forces are.

There are in truth forces in man as well as without him. While they are infinitely frail in comparison with exterior forces, yet they have the support of a foreseeing and contriving intelligence.⁷

Dewey's Theory of Knowledge -- Any discussion of Dewey's ideas concerning man from an educational viewpoint, must consider also Dewey's theory of knowledge, for education and knowledge are closely allied terms in most people's minds. It would be impossible and not in accord with the purpose of this paper to enter deeply into Dewey's ideas on knowledge but I think that a summary of the most important points of his theory of knowledge will aid us in better understanding the means and methods of education which we will discuss in Part II of this work.

6. Dewey, John op.cit. p. 91.

7. Ibid. p. 10.

In his book The Quest For Certainty Dewey suggests that if we wish to have a correct understanding of the nature of knowledge, the logical procedure would be to examine that branch of human inquiry which has "produced" the most knowledge and then form a theory of knowledge based on its methods. The field or branch of human inquiry which to Dewey's mind has produced the most knowledge is Science, and so the scientific method will give us a correct understanding of the nature of knowledge.⁸ If we carry the mode of scientific method over to the knowledge process in general, the first point that Dewey makes is that it always has its origin in a problematic situation. If there is a direct motor response to a given stimulus, there is no occasion for reflection or for knowledge, such a situation is merely experienced, it is had.⁹ Once however the organism reacts to the doubtful situation as doubtful, its next step is to locate the exact problem to be dealt with. This is accomplished with the aid of sense data which are discriminated to afford signs or evidence that locates and defines the difficulty.¹⁰ Ideas then come to mind; ideas which are "doubtful possibilities" of the solution to the problem. They serve as hypotheses to guide our inquiry, "They are plans of actions to be performed."¹¹ These ideas are not acted upon

8. Collins, Russell J. The Metaphysical Foundations of John Dewey's Theory of Knowledge. p. 11.

9. Dewey, John The Quest For Certainty. p. 235.

10. Ibid. p. 178.

11. Ibid. p. 138.

immediately, but are held in suspense while we turn back to sense data for more evidence. New observations are made to test the worth of these ideas. These observations in turn may cause us to modify or revise our ideas. Judgment enters in to decide which ideas may be of help to carry on the inquiry. Reason plays its part by comparing suggestions among themselves in an endeavor to cast light on a possible solution to the difficulty. This continued interaction goes on "until some suggested solution (idea) meets all the conditions of the case and does not run counter to any discoverable feature of it." 12

After this summary of Dewey's ideas of the knowledge process, it seems fairly clear that to Dewey the function of knowledge is not to reveal any previously existing reality, but rather this function is a mode of reaction to a disturbed situation, which reaction must be successful in its attempt to restore harmony if it is to be called knowledge. In the process of restoring order the organism has at the same time discovered new relations among objects. These objects have acquired new meaning and given him increased control over things, the result being that the knower has added a new sum of acquired knowledge to his former stock.

It should also be clear that all knowledge according to

12. Dewey, John How We Think. p. 104.

Dewey involves doing, and if there is no action, there is no knowledge. Dewey does not merely mean that there should be action associated with knowledge, for to him knowledge is action, action of a special type, directed action.¹³

Though the foregoing treatment of Dewey's ideas of knowledge and the learning or knowledge process is far from complete, I believe it is adequate to serve as a foundation for later reference when we study Dewey's proposed methods of education.

In considering Dewey's philosophy of man we have treated on the question, "What is man" and "How does man learn". We will now consider Jacques Maritain's philosophy of man keeping the same two questions in mind.

Maritain's Definition of Man -- Maritain from the very outset in his discussion of man openly professes that to him the Christian idea of man is the true one.

When I state that the education of man, in order to be completely well grounded, must be based upon the Christian idea of man, it is because I think that this idea of man is the true one.¹⁴

And what is the Christian idea of man according to Maritain?

In answer to our question, then, "What is man?" we may give the Greek, Jewish, and Christian idea of man; man as an animal endowed with reason, whose

13. Collins, Russell J. op.cit. pp. 12-13. (This summary of John Dewey's theory of knowledge is taken for the most part from the cited work.)

14. Maritain, Jacques Education at the Crossroads. p. 6.

supreme dignity is in the intellect; and man as a free individual in personal relation with God, whose supreme righteousness consists in voluntarily obeying the law of God; and man as a sinful and wounded creature called to divine life and to the freedom of grace, whose supreme perfection consists of love.¹⁵

According to Maritain, in any treatment of man the main concept to be stressed is the concept of human personality.

Man is a person, who holds himself in hand by his intelligence and his will. He does not merely exist as a physical(natural) being. There is in him a richer and nobler existence; he has spiritual super-existence through knowledge and love. He is thus, in some way, a whole, not merely a part; he is a universe unto himself, a microcosm in which the great universe in its entirety can be encompassed through knowledge. And through love he can give himself freely to beings who are to him, as it were, other selves; and for this relationship no equivalent can be found in the physical world.¹⁶

He goes on to say that if we want to know what is the prime root or foundation upon which human personality rests we will acknowledge the soul

which Aristotle described as the first principle of life in any organism and viewed as endowed with supramaterial intellect in man, and which Christianity revealed as the dwelling place of God and made for eternal life.¹⁷

At the very core then of a human person, the very root of his existence is a spiritual and immortal soul which is the root of personality. Personality of course is only one aspect or

15. Maritain, Jacques op.cit. p. 7.

16. Ibid. pp. 7-8.

17. Ibid. p. 8.

part of a human being - the spiritual part. There is a second aspect of the human being called individuality, whose prime root or basis is matter. Man, therefore is " a horizon in which two worlds meet." 18

Dewey and Maritain on the Nature of Man Compared -- At this point we must stop and consider the complete and striking divergence between Jacques Maritain and John Dewey as regards the nature of man. Dewey denies that man is anything more than a natural, physical and material creature, who for the most part is a mass of impulsive tendencies to act, which tendencies are shaped largely by interaction with his environment. Man has no end beyond "social efficiency" or ability to adjust to physical life. Maritain proposes the dualism of Spirit and Matter which is anathema to Dewey. He emphatically states that man is a creature endowed with intellect and will and not simply with impulsive tendencies to act. To Maritain, man has a fixed and final end toward which he must strive, and that fixed and final end is eternal life with God. The activity of man is such that it demands special perfection. The fact that man has ideas, ideals, continuity, history, demands that he have a completion outside the purely physical. An understanding of these basic differences in their two opposing concepts of man will enable us to see much more clearly why each man proposes the type of education that he does, in

18. Maritain, Jacques op. cit. p. 9.

the second part of this work.

Maritain's Theory of Knowledge -- When we take up the theory of knowledge or "how we learn" of Maritain we find some similarities between his theory and Dewey's. There are certain radical divergences however, and it is these points of contrast which we will mention and discuss briefly. It should be understood that what Maritain proposes as a theory of knowledge is but a new explanation of Scholasticism, the philosophy whose main exponent was Thomas Aquinas. Since Maritain's ideas are incorporated into most modern treatises on the scholastic idea of knowledge, any new text of scholastic philosophy would correctly reflect Maritain's basic ideas on the subject.

The first and most radical point of divergence between Dewey and Maritain with regard to knowledge is that for Maritain and his school there is a distinction between the knower and the thing known. Scholastics maintain that we have only to refer to our own experience to verify the fact that the intellect has its own proper object. Whenever our intellect functions, whenever we know by means of it there is always some being present to our mind: "sub ratione entis", "by reason of their being". "Being" or "that which is" is anything which has existence or exists. Maritain and the scholastics maintain that "Being" is intelligible, that is, it is knowable by the intellect.¹⁹

19. Collins, Russell J. op.cit. p. 37.

How then is our knowledge or ideas of things gained? According to scholastics the process by which we gain knowledge is called "abstraction." The process of abstraction admits of various degrees according to the depth with which the mind penetrates into the data of experience. Educational psychologists would refer to this as generalization usually under the heading of "how children develop concepts", "generalizations," etc. Eg. "How does a child learn what 'three' means?" The first degree of abstraction - the abstraction required for the physical sciences - relinquishes the particular and individuating notes, of sensible objects, sensible change, until the intellect confronts the general (universal) essence of these. From the knowledge of these essences the mind is able to grasp the laws which govern the physical, material world and are universally applicable to the objects of our sensible experience.

In the second degree of abstraction the mind goes beyond these sensible changes and discovers a permanent element in all material beings, extension or the element of quantity present in all bodies. To do this, the intellect must abstract not only from all individual and sensible qualities, but even from all sensible matter, as is clearly seen in the concept of a geometric triangle or circle. Here only a form with its relation to intelligible matter is perceived; whether the matter of such a circle be gold, silver, or anything else, is no longer

considered. This abstract idea of quantity is the foundation for the science of Mathematics.

The third degree of abstraction reaches beyond all matter to the ultimate reality that is common to all- namely "being."²⁰

We are in the world of being as such of the transcendentals, of act and potency, of substance and accident, of intellect and will, all of them realities which can exist in immaterial as well as in material objects. ²¹

Their Theories of Knowledge Compared -- To summarize briefly the points of divergence between Dewey and Maritain with regard to knowledge and the knowledge process, we might reemphasize the fact that to Dewey the intellect is simply a function of man rather than a distinct faculty which must act in order for man to know. Knowledge to Dewey, is action, physical, material action, a function of the brain. To Maritain, knowledge may at times involve physical action, and the knowledge process does involve the brain, but this process is primarily a mental immaterial action of a spiritual and immaterial mind or intellect. The basic difference between these two men both here and in most of the other points of contrast that we have considered, is simply that Dewey admits only of the material and physical, while Maritain posits a spiritual as well as a material principle in human beings

20. Renard, Henri The Philosophy of Being. pp. 11-12.

21. Ibid. p. 12.

and human actions. There is one point concerning Dewey's concept of man which must be made clear, and that is the fact that even though he does not admit of the "spiritual" in the sense of some connection with a Deity, as does Maritain, still Dewey does not deny "spiritual" in another sense. Dewey's man can develop high ideals, which are immaterial or "spiritual," by interaction with society. In other words Dewey's "spiritual" is synonymous with "ideas" which are immaterial, and even though his ideas or spiritual are not the same type of spiritual as that posited by Maritain, in that they are not connected with a Deity, still they are "spiritual" in the sense that they are immaterial.

The outline on the following page emphasizes in the philosophers' own words their main points of contrast which have been discussed in this section of the Paper.

SUMMARY CHART I

A Comparison of John Dewey and Jacques Maritain with regard to the Definition, Ends, and Subject of Education

John Dewey	Jacques Maritain
<u>Definition of Education</u>	<u>Definition of Education</u>
Development or growth of the social being in social efficiency. <u>Educational Implications of Four Conceptions of Human Nature. p. 35.</u>	(Education in its broadest sense) Any process whatsoever by means of which man is shaped and led toward fulfilment. (Education in its strictest sense) The task of formation which adults intentionally undertake with regard to youth, the special task of schools and universities. <u>Education at the Crossroads. p. 2.</u>
<u>Ends of Education</u>	<u>Ends of Education</u>
Education has no end beyond itself but rather is its own end; the educational process is one of continual reorganizing, reconstructing, transforming. <u>Democracy and Education. p. 59.</u>	Education is an art..... every art is a dynamic trend toward an object to be achieved..... There is no art without ends, art's very vitality is the energy with which it tends toward its end, without stopping at any intermediary step. <u>Education at the Crossroads. pp. 2-3.</u>
Apart from participation in social life the school has no moral end or aim. <u>Moral Principals in Education. p. 11.</u>	It is obvious that man's education must be concerned with the social group and prepare him to play his part in it..... but it is not the primary, it is the secondary essential aim. The <u>ultimate</u> end of education concerns the human person in his personal life and spiritual progress, not in his relationship to the social environment. <u>Education at the Crossroads. pp. 14-15.</u>

John Dewey

Jacques Maritain

Definition of Man

.....man is continuous with nature, not an alien entering her processes from without
.....his purposes and aims are dependent for execution upon natural conditions. Separated from such conditions they become empty dreams and idle indulgences of fancy...
Democracy and Education
p. 333.

Definition of Man

.....an animal endowed with reason, whose supreme dignity is in the intellect; and man as a free individual in personal relation with God, whose supreme righteousness consists in voluntarily obeying law of God; and man as a sinful and wounded creature called to divine life and to the freedom of grace, whose supreme perfection consists of love.
Education at the Crossroads. p. 7.

PART II

CHAPTER V

THE MEANS OF EDUCATION

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THE MEANS OF EDUCATION

Relationship Between the Definition of Man and Means of Education --

Every statement of the goals of education, if it is a reasonable one, is based, in part, at least, on one's concept of the nature of man. This is also necessarily true of the means proposed for the attaining of the ends of education, for they too must take man's nature into account if they are to be efficacious.¹

As we examine the means of education proposed by John Dewey and Jacques Maritain, we shall see how closely each man's suggestions as to the means of education, adheres to his particular teachings concerning the nature of man. As we progress, the reason for the lengthy treatment of the nature of man in the first part of this paper will become more and more evident. Let us begin to examine the proposals of our philosophers as to the best means of education.

John Dewey and the Means of Education -- John Dewey insists that the best means of education is a selected and suitable environment. The insistence on this particular means of education seems to follow logically from Dewey's theory that the native stock of instincts common to all humanity is nothing more than impulsive tendencies to act which get their "meaning" and direction, their significance and organization only by social contacts or interaction with the environment.

1. Brown, James N. Educational Implications of Four Conceptions of Human Nature. p. 106.

If, as he (Dewey) says, mind and will are but the results of social intercourse, and if character has no center of integration but consists in a mere "interpenetration of habits from which it derives whatever stability it may have, it is evident that a selected, simplified, and purified social environment is the sole effective means of education.²

As we found in Part I of this paper, Dewey also says that the educational process is only one of "continual reorganizing, reconstructing, transforming."³ If this be so, then adults can provide the best means of education by fostering "a special environment whose main function is education."⁴ To further emphasize the importance of environment as the means of education, Dewey says also that

The best we can accomplish for posterity is to transmit unimpaired and with some increment of meaning the environment that makes it possible to maintain the habits of decent and refined life.⁵

Dewey on Child Experience and Activity -- After having examined Dewey's teachings on the best means of education and found that this means is a selected environment, it is logical to find that in educational matters Dewey has emphasized child experience and self-activity. For as Brown says

In the absense of any absolute truth, even moral

2. Brown, James N. op.cit. pp. 106-107.

3. Dewey, John Democracy and Education. p. 59.

4. Dewey, John Human Nature and Conduct. p. 28.

5. Ibid. p. 21.

truth or standard of values,⁶ and in view of the weakness and inefficacy of motives and ideals for influencing conduct,⁷ experiences in the various social situations is the only way open for educating the child.⁸

Anyone who makes even a superficial study of Dewey's educational thought soon realizes that "activity" is the keystone to his educational arch. The original inheritance of mankind being nothing more than native or acquired activities which received their meaning and direction from interaction with the environment leads us to the conclusion that education must always aim at "a freeing of activities."⁹ One question that arises at this point is "How are we to know which activities to choose?" Dewey answers that the child's interests are the guides as to which type of activity is to be exercised.

There exists natural interests on the part of the child....These are relatively crude, uncertain, and transitory. Yet they are all there is so to speak, to the child; they are all the teacher has to appeal to; they are the starting points the initiatives, the working machinery.¹⁰

Although interests are the general and most important guides

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6. Dewey, John German Philosophy and Politics. p. 42.
 7. Dewey, John Human Nature and Conduct. pp. 21-22.
 8. Brown, James N. op. cit. p. 107.
 9. Dewey, John Democracy and Education. p. 123.
 10. Dewey, John Educational Essays. pp. 124-125.

in the selection of activities, these interests themselves must be interpreted for their significance lies in what they lead to, the powers they form, the experiences they make possible. In other words every interest of the child must be evaluated in the foregoing light before it is utilized in the educational process.

Briefly then, we have found that a selected and suitable environment coupled with activities selected for the most part by child interest, which activities will cause the child's "impulsive tendencies to act", to interact with this environment, are the best means of education.

The Means of Education According to Maritain -- Now let us turn to our second philosopher Jacques Maritain to see what he proposes as the best means of education.

If it is true that the internal principle, that is to say, nature-and grace too, for man is not a merely natural being - is what matters most in education, it follows that the entire art consists in inspiring schooling and pruning, teaching and enlightening, so that in the intimacy of man's activities the weight of the egoistic tendencies diminishes, and the weight of the aspirations proper to personality and its spiritual generosity increases.¹¹

It seems as though any morally acceptable means of education are agreeable to Maritain as long as the foregoing dispositions and characteristics are fostered by them. He does mention two general means by which the educational process is best carried

11. Maritain, Jacques Education at the Crossroads. p. 35.

out and these are "knowledge taught and discipline."

We have had a view of the being who is to be formed into a true human person, perfecting himself by knowledge and love, and capable of giving himself; and we have seen that to achieve rationality and freedom this being must have knowledge taught and discipline.....¹²

Maritain lists and describes five "Fundamental Dispositions to be Fostered" and I believe that in a sense these can be called "means" of education because they are the tools which bring about the education or progress of the child. Briefly these dispositions are:

1. The love for knowing the truth.
2. The love of good and justice, and even the love of heroic feats.
3. Simplicity and openness with regard to existence:the attitude of a being who exists gladly, is unashamed of existing, stands upright in existence, and for whom to be and to accept the natural limitations of existence are matters of simple assent.
4. The sense of a job well done: a respect for the job to be done, a feeling of faithfulness and responsibility regarding it.
5. The sense of cooperation, which is natural in us, and as thwarted too, as the tendency to social and political life.¹³

How these dispositions are brought into the framework of Maritain's educational system has already been suggested, but it will become clearer when we discuss methods and the role of the teacher in the succeeding chapters.

12. Maritain, Jacques op.cit. p. 36.

13. Ibid. pp. 36-38.

Dewey's and Maritain's Means of Education Compared --

The contrast between John Dewey and Jacques Maritain with regard to the means of education is basically that Dewey emphasizes a single effective means of education: a selected and suitable environment, while Maritain though he may allow that the environment is one means of educating, goes further and suggests other means which he considers equally as important as the environment.

CHAPTER VI

METHODS AND THE ROLE OF THE TEACHER

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In this chapter we have grouped together Methods and the Role of the Teacher because of the close relationship that exists between these two educational items. Methods require a teacher for fulfillment and affect the role that the teacher plays in the classroom. On the other hand, the concept that is held concerning the proper role of the teacher in a classroom limits and in a sense determines the type of methods which may be employed.

Dewey and the Role of the Teacher -- John Dewey is very explicit when he speaks of the role of the teacher in a classroom.

I believe that under existing conditions far too much of the stimulus and control proceeds from the teacher, because of neglect of the idea of the school as a form of social life. The teacher is not in the school to impose certain ideas or to form certain habits in the child, but is there as a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences.....I believe that the teacher's business is simply to determine, on the basis of larger experience and riper wisdom, how the discipline of life shall come to the child.¹

According to Dewey then the role of the teacher in the classroom is that of a guide and director, and guidance and direction are not external imposition.² They are rather, a freeing

1. Dewey, John My Educational Creed. p. 9.

2. Dewey, John The Child and the Curriculum. p. 22.

of the life-process for its own most adequate fulfillment.³ The role of the teacher is further stated by Dewey when he says, "It is then the business of the educator to see in what direction an experience is heading."⁴

The teacher then must be ever on the alert to note the child's interests, encourage those interests which can produce significant outcomes, and help the child in responding to these influences through worthwhile experiences. The teacher is a guide, not an indoctrinator, a wise friend rather than an autocrat.

Dewey's Theory of the Nature of Method -- When we approach Dewey's theory of the nature of method we find him fighting against any sort of distinction between method and subject matter because if such a distinction existed then a dualism in existence would exist also and dualism is repulsive to Dewey.

The idea that mind and the world of things and persons are two separate and independent realms--a theory which philosophically is known as dualism carries with it the conclusion that method and subject matter of instruction are separate affairs.⁵

Dewey insists that "Method means the arrangement of subject matter which makes it most effective in use. Never is method

3. Dewey, John The Child and the Curriculum. p. 22.

4. Dewey, John Experience and Education. p. 32.

5. Dewey, John Democracy and Education. p. 193.

something outside of the material."⁶ During his entire treatment of method, Dewey is careful to emphasize the unity of method and subject matter. Method according to Dewey is to be considered as nothing more than effective treatment of material, treatment which makes use of the material with a minimum of waste of time and energy. He says that we can distinguish method as a way of acting and discuss it by itself; but the way exists only as a way-of-dealing with material. Method is not a separate and distinct category from subject matter, rather it is the effective direction of subject matter to desired results.⁷

Dewey is opposed to the isolation of method from subject matter for a number of reasons. It is not our purpose to discuss these reasons here, but a mere listing of them will give us an insight into his position of opposition. According to Dewey a number of evils flow from the isolation of method from subject matter:

1. ...there is the neglect of concrete situations of experience.
2. The notion of methods isolated from subject matter is responsible for false conceptions of discipline and interest.
3. The act of learning is made a direct and conscious end in itself.

6. Dewey, John op.cit. p. 194.

7. Ibid. p. 194.

4. Under the influence of the conception of the separation of mind and material, method tends to be reduced to a cut and dried routine, to following mechanically prescribed steps.⁸

We will not discuss these reasons further because in dealing with method we felt that our purpose should be a statement and discussion of Dewey's suggestions of the best methods to be used rather than a complete treatment of his theory of method. We did treat on his theory of method, because it is a reflection of his basic philosophy of the unity of nature, and his basic opposition to all dualism in nature. This theory of method is important as a point of contrast with Jacques Maritain.

Dewey and Method from the Practical Point of View -- When he approaches a discussion of methods from a practical rather than theoretical and philosophical point of view, Dewey divides method into two categories, General and Individual. He says that such matters as knowledge of the past, of current technique, of materials, of the ways in which one's own best results are assured, supply the material for what may be called "general" method. Dewey admits that there exists a cumulative body of fairly stable methods for reaching results, a body authorized by past experience and by intellectual analysis, which an individual ignores to his own misfortune.⁹ His main

8. Dewey, John op.cit. pp. 197-200.

9. Ibid. p. 200.

fear here is that methods will become the master of the teacher rather than the teacher using methods as powers at his command for his own ends. Dewey also insists that "to be used intelligently, existing practices, however authorized they may be, have to be adapted to the exigencies of particular cases."¹⁰ The second division under Dewey's recommendations with regard to method comes under the heading of "individual" method. The first thing that Dewey mentions under individual method is his theory of the method of knowing which we considered at length in Chapter III. This method of knowing furnishes the general features of individual method. Dewey states that the

specific elements of an individual's method or way of attack upon a problem are found ultimately in his native tendencies and his acquired habits and interests. The method of one will vary from that of another as his original capacities vary, as his past experiences and his preferences vary.¹¹

Dewey and the Effect of Teacher Attitudes on Method --

Therefore, although the first consideration to be taken into account in any teacher's choice of method has been outlined above, there are some attitudes which are central in effective intellectual ways of dealing with subject matter. According to Dewey, the most important of these ways are directness,

10. Dewey, John op.cit. p. 201.

11. Ibid. p. 203.

open-mindedness, single-mindedness (or whole-heartedness), and responsibility.¹² These ways are important enough in Dewey's ideas of method to merit brief explanation here.

First of all let us consider what Dewey means by directness. He says that self-consciousness, embarrassment and constraint are its exact opposites, and that confidence is a good name for what is intended by the term directness.¹³

Open-mindedness is an attitude of mind which actively welcomes suggestions and relevant information from all sides. It is a kind of passivity, willingness to let experience accumulate and sink in and ripen.¹⁴

Single-mindedness according to Dewey is equivalent to mental integrity. Absorption, engrossment, full concern with subject matter for its own sake, nurture it. Divided interest and evasion destroy it.¹⁵

Responsibility as an element in intellectual attitude means the disposition to consider in advance the probable consequences of any projected step and to accept them in the sense of taking them into account and making them part of our actions not merely assenting to them verbally. Intellectual

12. Dewey, John op. cit. p. 204.

13. Ibid. p. 205.

14. Dewey, John Democracy and Education. pp. 205-207.

15. Ibid. pp. 207-209.

thoroughness or a "seeing through" is another name for this attitude.¹⁶

We have considered each of the several major aspects of Dewey's ideas of method. His definition of the nature of method, his opposition to any isolation of method from subject matter which would involve his old enemy dualism, and his considerations of method as "General" and "Individual". As we move on to consider Jacques Maritain's treatment of the topics of method and the role of the teacher we again discover marked contrast.

Maritain and the Role of the Teacher -- Teaching is an art; the teacher is an artist..... the vital and active principle of knowledge does exist in each of us.... This inner vital principle the teacher must respect above all; his art consists in imitating the ways of the intellectual nature in its own operations. Thus the teacher has to offer to the mind either examples from experience or particular statements which the pupil is able to judge by virtue of what he already knows and from which he will go on to discover broader horizons. The teacher has further to comfort the mind of the pupil by putting before his eyes the logical connections between ideas which the analytical or deductive power of the pupil's mind is perhaps not strong enough to establish by itself..... the principal agent in education..... is the internal vital principle in the one to be educated; the educator or teacher is only the secondary dynamic factor and a ministerial agent.¹⁷

Maritain in describing teaching as an art qualifies himself in one example in which he calls teaching an "ars cooperativa

16. Dewey, John op.cit. pp. 209-210.

17. Maritain, Jacques Education at the Crossroads. pp. 30-31.

naturae", an art subservient to nature, an art which follows the pattern set by nature. He is in agreement with Dewey in opposing the concept of the teacher as a "sculptor who belabors the marble or despotically imposes the form he has conceived on the passive clay."¹⁸ It must be stated here however, that the agreement with Dewey which the foregoing reference implies is an extremely limited accord as we shall presently see.

First Point of Contrast Between Dewey and Maritain on the Role of the Teacher -- The first major difference between Dewey and Maritain is based on their conflict over dualism in nature. Maritain accepts the intellect or mind as a distinct spiritual faculty which is the teacher's art to develop and train. Dewey of course, emphatically rejects any such notion. According to Maritain there are two important factors to be considered in education: the mind's natural activity on the part of the learner and the intellectual guidance on the part of the teacher.¹⁹ At this point we can find another point of contrast between our two philosophers. Though both men talk of the role of the teacher as being one of guidance, there is a world of difference between what Dewey means when he used the word "guidance" and what Maritain means

18. Maritain, Jacques op.cit. p. 30.

19. Ibid. p. 31.

when he uses the same term. The basic difference is that to Maritain, "guidance" is direction toward a definite and final end, while Dewey admits of no definite or changless final end. It seems logical to assume that Dewey would certainly call Maritain's term "guidance" by a far different name, probably "indoctrination." It is true that when one admits of a definite and final end which is always and everywhere the same for all men, then that end assumes such an important and central role in life that it must of necessity be communicated to all men as being common to all. In a sense therefore, this could be called indoctrination.

Maritain on "Education by the Rod", and Progressive Education -- As we progress into Maritain's presentation of the role of the teacher we find him comparing "Education by the rod, and progressive education." He says frankly, "Education by the rod is positively bad education".²⁰ This type of education was bad according to Maritain precisely because it considered the teacher rather than the learner as the principal agent. The main contribution of modern conceptions in education has been the rediscovery of the basic truth that the "principal agent and dynamic factor is not the art of the teacher but the inner principle of activity, the inner dynamism of nature and of the mind."²¹ Maritain's main

20. Maritain, Jacques op.cit. p. 39.

21. Ibid. p. 32.

criticism of progressive education is that at times it tended to forget that the teacher is a "real cause and agent-through only cooperating with nature - a real giver whose own dynamism, moral authority, and positive guidance are indispensable!"²²

The freedom of the child is not like that of a purely animal nature which moves along "the fixed determined paths of instinct." Child freedom is rather the "spontaneity of a human and rational nature, and this largely undetermined, spontaneity has its inner principle of final determination only in reason, which is not yet developed in the child."²³ Maritain says that this freedom of the child is so unstable and flexible that the child is actually harmed if not helped and guided. He says further that to make a child responsible for acquiring information about that of which he does not know he is ignorant is the lowest type of education which renders the teacher a "tractable and useless attendant."

The right of the child to be educated requires that the educator shall have moral authority over him, and this authority is nothing else than the duty of the adult to the freedom of the youth.²⁴

Methods and the Role of the Teacher (mingled Factors in Maritain -- It might be wise to note here that in our treatment of methods and the role of the teacher according to Maritain,

22. Maritain, Jacques op.cit. p. 33.

23. Ibid. p. 33.

24. Ibid. p. 23.

we consider them as comingled factors just as he treats of them. The two factors are inextricably entwined in Maritain's works.

Maritain's Fundamental Rules for the Teacher -- Maritain presents a series of fundamental rules of education to serve as guides for the teacher or educator. The first rule he proposes, is to foster those fundamental dispositions which enable the principal agent to grow in the life of the mind.²⁵ The idea presented here is that the main task of the teacher is to make the child "heedful of his own resources and potentialities for the beauty of well-doing."²⁶ In other words mere repression of evil or false tendencies is far less effective than is the effective presentation of the good that such evil-doing would spoil.

The second basic rule is to center attention on the inner depts of personality and its preconscious spiritual dynamism, in other words, to lay stress on inwardness and the internalization of the educational influence.²⁷

When we are speaking of the development of the human mind, neither the richest material facilities nor the richest equipment in methods, information and erudition are the main point. He says that the great thing to be considered is

25. cf. Chapter IV of this work pp.

26. Maritain, Jacques Education at the Crossroads. p. 39.

27. Ibid. p. 39.

the awakening of the inner resources and creativity. Education should call for an intellectual sympathy and intuition on the part of the teacher, concern for the questions and problems with which the mind of a youth may be entangled without being able to express them, a readiness to be at hand with the lessons of logic and reasoning that will stimulate and move to action the developing reason of youth. Maritain is emphatic in stating that no set of tricks or techniques can accomplish this development only personal attention and presentation to the developing reason a system of rational knowledge. What are the best means or methods for accomplishing these stated tasks? 28

"By moving forward along the paths of spontaneous interest and natural curiosity, by grounding the exercise of memory in intelligence, and primarily by giving courage, by listening a great deal, by causing the youth to trust and give expression to those spontaneous poetic or noetic impulses of his own which seem to him fragile and bizarre...29

In this development of the intellect the path of sense-perception and sense-experience and imagination, should be followed as far as possible by the educator. It would be wise for us to note here that Maritain insists on the continued appeal to the imagination of the young. He recognizes

28. Maritain, Jacques op.cit. pp. 40-43.

29. Ibid. p. 43.

the need to awaken the imagination of the young and the folly of a purely rational approach to the child. Since imagination plays a large part in the life and development of the young, and since the art of the teacher consists in imitating the ways of nature, the teacher must of necessity appeal to the imagination of the child if he is to meet with any degree of success. Thorough understanding of the reality behind each subject is all important to Maritain.

In the first approach to mathematics, physics, or philosophy, let us see to it that the student actually grasps each step of the simplest mathematical demonstration, however slow this may be—that he actually understands in the laboratory how logically the statement of the physicist emerges from the experiment.³⁰

Maritain therefore insists on thoroughness in teaching even though the scope of the curriculum is thereby reduced. The mood or attitude of the teacher is also vital. The teacher must himself be concerned with the reality of things, with getting vision rather than with collecting facts and opinions.³¹

"Activity" in Maritain's Third Fundamental Guide -- The third fundamental guide in teaching has to do with fostering internal unity in man.

.....the whole work of education and teaching must tend to unify, not to spread out; it must strive to foster internal unity in man. This means that

30. Maritain, Jacques op.cit. p. 44.

31. Ibid. p. 45.

from the very start, and as far as possible, all through the years of youth, hands and mind should be at work together.³²

Herein, Maritain repeats the well known fact that man's intelligence is not only in his head but in his fingers also. He says that manual work should begin with the child's first years of school and go on throughout the rest of his education, even up through the college years. To Maritain the importance of manual training lies in the fact that it furthers psychological equilibrium and ingenuity and accuracy of mind which serve as the prime basis of artistic activity. What types of manual work does Maritain advocate? He replies that in time of great need it is wholly praiseworthy for youth to cooperate in many kinds of labor, but in normal times and as a rule, it is craftsmanship and also "mechanical and constructive dexterity" that should make up the manual training. Our philosopher advocates manual training in education to help reduce the social cleavage between the man who works with his hands and the man who works with his head. This social cleavage will, he hopes, disappear in the world of tomorrow.³³

Besides manual training there is another implication of this third rule, which is, that all education and teaching must start with experience, since sense-experience is the

32. Maritain, Jacques op. cit. p. 45.

33. Ibid. p. 46.

very origin of our knowledge, and education must follow the course of nature. But the point he emphasizes is that although education and teaching begin with experience they do so in order to complete themselves with reason. We must draw out of experience the rational and necessary connections with which it is latent, and which become apparent "only by means of abstraction and universal concepts, and in the light of the intuitive first principles of reason." 34 Therefore education must foster eagerness both for experience and reason, teach reason to base itself on facts, and experience to realize itself in rational knowledge, grounded on principles, looking at causes and ends, and grasping reality in terms of "how and why." 35

Maritain maintains that education and teaching can achieve internal unity only if their many parts are united in seeking wisdom as their goal; wisdom which "penetrates and embraces things with the deepest, most universal, and most united insights; wisdom which is over and above any field of specialization, for it has to do with realities that permeate each and every being." 36

The fourth and last basic rule for teacher guidance is that

34. Maritain, Jacques op.cit. p. 46.

35. Ibid. pp. 46-47.

36. Maritain, Jacques Education at the Crossroads. P. 48.

teaching liberate intelligence instead of burdening it, in other words, that teaching result in the freeing of the mind through the mastery of reason over things learned. 37

What he means in proposing this fourth rule can be briefly stated in the best possible manner by citing his own summary of this rule.

What is learned should never be passively or mechanically received, as dead information which weighs down and dulls the mind. It must rather be actively transformed by understanding into the very life of the mind, and thus strengthen the latter, as wood thrown into fire and transformed into flame makes the fire stronger. But a big mass of damp wood thrown into the fire only puts it out. Reason which receives knowledge in a servile manner does not really know and is only depressed by a knowledge which is not its own but that of others. On the contrary, reason which receives knowledge by assimilating it vitally, that is, in a freeing and liberating manner, really knows, and is exalted in its very activity by this knowledge which henceforth is its own. Then it is that reason really masters the things learned. 38

Maritain and Dewey Compared on Method and the Role of the

Teacher -- When we look over the ideas of Dewey and Maritain concerning method and the role of the teacher, we find that wherever they oppose each other, the divergence can be traced back to each man's basic conception of human nature. The role of Dewey's teacher is to act as a guide for impulsive activities to see that these activities interact with the environment so that through such experiences the child will

37. Maritain, Jacques op.cit. p. 49.

38. Ibid. pp. 50-51.

Progress toward the educational goal of social efficiency. Maritain on the other hand poses the teacher as an artist who is a cooperator with nature in developing the intellect or mind which is a power possessed by every human being. Since there is an absolute goal to be sought after, the teacher's main role is to assist the child in reaching that goal through the use of various methods or rules which we have outlined in this chapter. In conclusion then, we find here as elsewhere in our comparison of these two men, that most of their basic differences stem from their radically opposed concepts of what a man actually is.

CHAPTER VII

THE CURRICULUM

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Transfer of Training -- In most discussions on the subject of curriculum there is some space devoted to an old idea that arouses much contention between its proponents and its enemies, and that is the idea of "transfer of training." We shall treat on this idea briefly here because it serves another important point of contrast between our two philosophers. In addition, the type of curriculum any given educator advocates is at least partially influenced by his opinion regarding transfer of training.

Dewey on Transfer of Training -- John Dewey rejects the idea that "the child is born with undeveloped faculties which can be made to blossom forth by suitable appliances, and then devoted at will to other uses." He says also that "a child is not born with faculties to be unfolded, but with special impulses of action to be developed through their use in preserving and perfecting life in the social and physical conditions under which it goes on." ¹ Dewey maintains that this theory has been largely disproved and that most educators, at least those in this country, now believe that skill cannot be achieved "independently of the tools used and the object fashioned in the accomplishment of a special end."² He says

1. Dewey, John and Dewey, Evelyn Schools of Tomorrow. pp. 159-160.

2. Ibid. p. 160.

that drill in certain exercises may give a child great skill in performing the special exercise, but will not of necessity result in making him more successful in dealing with these qualities as they appear as factors in the situations of life. Furthermore, these exercises will be even less likely to train powers of comparing and discriminating at large so that they may be transferred to any use.³

That Dewey should reject "transfer of training" logically follows from his denial of the intellect as a distinct power within the human being, for how can you train what is not there? How train an "intellect" if there is no distinct power as such?

Jacques Maritain on Transfer of Training -- When we approach Jacques Maritain on the subject of "transfer of training" we find a somewhat different story.

Herbert Spencer long ago pointed out that if we give our pupils the knowledge which is "of most worth", as he put it, it is incredible that the pursuit of the best kind of knowledge should not also afford the best mental discipline. From quite another philosophical point of view than that of Spencer, I think his statement to be a golden one. The knowledge which is "of most worth"-I don't mean which has the most practical value, I mean which makes the mind penetrate into those things which are the richest in truth and intelligibility-such knowledge affords by itself the best mental training, for it is by grasping the object and having itself seized and vitalized

3. Dewey, John and Dewey, Evelyn op.cit. p. 160.

by truth that the human mind gains both its strength and its freedom.⁴

Thus we find Maritain and Dewey at opposite poles once more, as regards "transfer of training." We might repeat here, that this idea is basic in choosing a curriculum, and we shall see how much Maritain is influenced by his belief in "transfer of training" when we approach his suggested curriculum.

Jacques Maritain does qualify his belief in "transfer of training" by saying that it is not by mental gymnastics or gymnastics of its faculties that the mind is trained, it is trained or "set free" "by truth, when truth is really known, that is, vitally assimilated by the insatiable activity, which is rooted in the depths of self."⁵ It is all important to realize that Maritain's definition of "transfer of training" is not the conventional one, which considers the brain to be a muscle which can be better exercised by one subject than by another.

The "transfer of training" that Maritain adheres to could better be called a "transfer of truth" rather than of training. Maritain says that certain fields of study pierce deeper into reality or truth than do others. Since truth to Maritain is absolute and unchanging, always and everywhere the same, there is a carry over of truth from one field of

4. Maritain, Jacques Education at the Crossroads. pp. 51-52.

5. Ibid. p. 52.

study to another.

Truth is the "vitalizer" or "life giver" of the mind. It is truth which trains or develops the mind, and it is truth which is carried over or transferred from one field to another. For example, philosophy is a vital field of study to Maritain because it contains the basic elementary truths underlying a great part of our existence. It is the foundation upon which all other houses of knowledge are built. There is therefore a very definite "transfer" from Philosophy to all other fields, a "transfer of truth".

The basic divergence between Dewey and Maritain over "transfer of training" is not, therefore, because Dewey rejects the idea of the brain as a muscle to be developed through exercise in certain subjects, while Maritain accepts such an idea, but it is rather, a divergence in the ideas of each man concerning the role of truth in education. To Maritain truth is the "ultimate", the "basic", the "core" of education, while to Dewey since truth is subject to revision, it does not have an "ultimate" value in education. Maritain says that the reason for the opposition between "knowledge-value" comes from a mistaken idea of what knowledge really is, from the assumption that knowledge is a cramming of materials into a bag, and not the "most vital action by means of which things are spiritualized in order to become

one with the spirit."⁶ Once a person denies that any subject matter is in itself and by reason of truth more important than another, then we deny in reality that any subject matter has any importance in itself, and everything vanishes into futility.⁷

Effect of Transfer of Training on Choice of Subjects --

In order to examine in the concrete the implications of "transfer of training" which we have considered in theory we will proceed to an examination of the type of curriculum proposed by each man and pause periodically to consider how his opinion on "transfer of training" influenced his choice of subjects.

The subjects or fields of study an educator chooses for his curriculum depend in large measure on his standards by which he evaluates each considered study. Belief in or rejection of "transfer of training" is one standard which has great influence on an educator's choice of curriculum as we shall presently see.

Dewey Denies Any Hierarchy of Values Among Studies --

John Dewey, being logical in theory and practice as far as we have examined him, denies that there is any hierarchy of values among studies.

6. Maritain, Jacques op.cit. p. 52.

7. Ibid. p. 53.

It is futile to arrange them (studies) in an order, beginning with the one having least worth and going on to that of maximum value. In so far as any study has a unique or irreplaceable function in experience in so far as it marks a characteristic enrichment of life, its worth is intrinsic or incomparable. Since education is not a means to living, but is identical with the operation of living a life which is fruitful and inherently significant, the only ultimate value which can be set up is just the process of living itself. And this is not an end to which studies and activities are subordinate means, it is the whole of which they are ingredients.⁸

Dewey says that when we treat studies as a means to something beyond themselves, then we see that which controls their proper valuation is found in the specific situation in which they are to be used. Here again we see Dewey reemphasizing his point that the only goal of education is social efficiency, and any given subject which at a given time will serve as a means to that end, deserves to be included in the curriculum.

Maritain Accepts Hierarchy of Values Among Studies--

Before we begin to enumerate and discuss the general subject fields which Dewey would have included in the curriculum let us turn to Jacques Maritain and see what he has further to say on the matter of evaluating studies. As we would suppose because of his belief in transfer of training, Jacques Maritain does believe in a hierarchy of values among studies.

There are school subjects-those whose knowledge is "of most worth"- the main value of which is knowledge-value. And there are subjects-those

8. Dewey, John Democracy and Education. p. 281.

whose knowledge is "of least worth"-the main value of which (I don't say the only value) is that of training.⁹

He then goes on to suggest that we place those subjects "of most worth" in the category of learning, and those subjects "of least worth" in the category of play. Maritain does not hereby minimize these subjects "of least worth" by placing them in the category of play. Instead he reiterates that play has an essential part, though a secondary one in school life. "It possesses a value and worth of its own, being the activity of free expansion and a gleam of poetry in the very field of those energies which tend by nature toward utility."¹⁰ Under this broad category of play Maritain includes games, sports, physical training, all mechanical and handicraft work, in fact anything the school gives training in such as "household arts," "home economics," "carpentry," etc. He says that "they lose educational meaning and make the school ever so slightly absurd if they are dealt with as an activity of learning and put on the same level as genuine learning."¹¹

Maritain makes two divisions under the category of learning and subjects "of most worth." "In the first division he says, we would place those matters the knowledge of which

9. Maritain, Jacques Education at the Crossroads. p. 55.

10. Ibid. p. 55.

11. Ibid. pp. 55-56.

concerns the intellectual instruments and logical discipline required for the achievements of reason, as well as the treasure of factual and experiential information which must be gathered in memory." ¹² Under this first division Maritain lists grammar, logic, languages, history: national history as well as the history of man and civilization and especially the history of the sciences, with connected subjects such as geography.¹³

Turning to the second division under learning Maritain says that herein "matters should be placed, the knowledge of which refers directly to the creative or perceptive intuition of the intellect and to that thirst for seeing which has already been spoken of." ¹⁴ In this category he lists Eloquence (the art of thought - expression or creative expression) Literature and Poetry, Music and Fine Arts, Mathematics, Physics and the Natural Sciences, Philosophy, Ethics and Political and Social Philosophy and connected studies.¹⁵

After examining Maritain's standards for evaluating studies, we have found that first of all he does have a very definite and clear-cut standard for evaluating any proposed study. We found that he does believe in ordering studies

12. Maritain, Jacques op.cit. p. 56.

13. Ibid. p. 56.

14. Ibid. p. 56.

15. Ibid. pp. 56-57.

under the general categories of subjects of "least worth and subjects "of most worth", and that he is very explicit in enumerating just what these particular studies are. Our next and final step will be to examine the model curriculums they propose and then consider the influence of their respective philosophies on the curriculum of our modern school systems.

Dewey and the Organization of the Curriculum -- Dewey's main emphasis on the subject of curriculum seems to be on a reorganization and a modernization of the content and the way we handle the basic subjects which have been taught for years.

There are three things which must be changed if schools are to reflect modern society: first, the subject-matter, second, the way the teacher handles it, and third, the way the pupils handle it.¹⁶

He goes on to explain that the names of the subjects will remain the same: Geography, Reading, Writing and Arithmetic but their content will be greatly altered and added to. The schools must become places where the children learn to live physically as well as mentally. School subjects must be approached and taught as necessities for living rather than as ends in themselves. Geography for example should be taught as a necessity because

In a society where railroads and steamboats, news-

16. Dewey, John and Dewey, Evelyn Schools of Tomorrow. p.170.

papers and telegraph, have made the whole world neighbors, and where no community is self-supporting, the desirability of really knowing about these neighbors is obvious.¹⁷

This enlargement or expansion of the subject-matter must be done so as to include the new elements and needs of society. How can this be done? The answer, according to Dewey lies in a change of pupil and teacher handling of the subject-matter. The change necessary on the part of the teacher will be a change of method. No longer will teaching be a reading and recitation of facts from textbooks. Instead of a reading and naming of facts, ability to understand them and see their relation to one another will be encouraged. The role of the teacher must change from that of an orator and dictator to that of a watcher and helper.¹⁸

In this revised curriculum the pupil will become active instead of passive, a questioner and experimenter. This change in the role of the child follows from the change in the role of the teacher.

As teachers come to watch their individual pupils with a view to allowing each one the fullest development of his thinking and reasoning powers, and to use the tables of reading, writing, and arithmetic as means of training the child's abilities to

17. Dewey, John and Dewey, Evelyn op.cit. p. 171.

18. Ibid. pp. 171-172.

judge and act, the role of the child necessarily changes to.¹⁹

The task of the teacher then in this new curriculum is to see to it that pupils get proper material and that they use it in ways that represent relations and conditions that actually exist outside the classroom. Dewey says that the result of this curriculum would be to train a child to conduct himself properly in a democratic society, to take care of himself successfully.²⁰

The Public School System of Gary, Indiana -- The public school system of Gary, Indiana is given a complete description and seeming approbation by Dewey in his book Schools of Tomorrow. This school could rightly be called a "Community School" in the full modern sense of the term. Dewey approves of this school most highly because he says that it is accomplishing the goal of American education which is to help each child be successful as a human being and an American citizen.²¹ Dewey says that there are many things to be considered in deciding on the best ways of reaching this goal. He lists four of these factors which he considers basic:

1. A consideration of the individual peculiarities of every child that goes to school;

19. Dewey, John and Dewey, Evelyn op.cit. p. 172.

20. Ibid. p. 173.

21. Dewey, John and Dewey, Evelyn Schools of Tomorrow. p. 177.

2. the people who will teach;
3. the neighborhood in which the child lives;
4. the larger community which pays for the schools.²²

Dewey therefore sets up no standard or complete curriculum which should be taught in its entirety to every child in the land even in the world. He simply lists certain basic ideas to be taken into account when forming a curriculum and leaves the rest up to the individual locality.

Although Dewey's description of the school system in Gary, Indiana was written in 1915, and certainly would not be an accurate description of that system today, still I think it would be profitable to examine the aspects of that system which Dewey seems to approve of with the understanding that with adjustments to modern society, these same aspects would probably meet Dewey's approval today.

The aspect of the Gary, Indiana school system which Dewey felt was most important was the idea of the "social and community" school. In other words, the schools of Gary were for all of its citizens to learn in, regardless of age, and in addition this system was drawn up to fit the specific needs of the community. The schools are opened all day, six days a week, all year round. After the regular class hours

22. Dewey, John and Dewey, Evelyn op.cit. p. 177.

the playground is kept open and supervised to keep the children off the streets. In the evenings and on Saturdays and Sundays, classes for the adult population are held in whatever field or study a particular group may require.

Physical training and the physical progress of the child is also given close attention in the Gary schools, and a child is expected to progress physically as well as scholastically, and if satisfactory physical progress is not being made, then his classroom time is cut short and his physical training time is lengthened.²³ The school day is divided into six periods, four hours for classroom work or laboratory, one hour for the auditorium and one hour for "application" or play. In addition there are the other two hours, as we have already mentioned, when the children may use the playground facilities under supervision, after the scheduled school day has ended.²⁴

The emphasis as far as discipline is concerned, is on the "self-discipline" of each student. Student councils help regulate pupil activity, and there is strong student interest in school life and keeping up the school property.²⁵

The role of interest in the Gary schools is particularly

23. Dewey, John and Dewey, Evelyn op.cit. p. 181.

24. Ibid. p. 182.

25. Ibid. pp. 185-187.

pleasing to Dewey. The child is not forced to take any subject he is not interested in. He is allowed to go ahead at his own rate and advance accordingly. There is no break between Grammar School and High School, and all children do not finish the twelve years of school at the same time. The grade classifications are listed as "rapid," "average" and "slow" rather than as Grades 6, 7 and 8 etc. Those in the "rapid" class finish twelve years at about 16 years of age, the "average" at about 18 years, and the "slow" at 20. These classifications are not according to the type of work done but rather are used to "take advantage of the natural growth of the child by letting his work keep abreast with it!" 26

Dewey goes on to give many other details about the Gary School system, but we have said enough about it to gather what Dewey approves of in a curriculum. First of all the curriculum must be made to fit the needs of a specific community and the individual child. This type of curriculum demands flexibility in grouping and promotion to make sure that the interests and needs of each student are being cared for. Experience therefore, is the core of Dewey's curriculum. Experiences based on pupil interest are to Dewey, the essence of any curriculum.

Jacques Maritain and the Curriculum -- Jacques Maritain, unlike Dewey, does set up and describe a complete curriculum which would vary but little from place to place since those subjects

26. Dewey, John and Dewey, Evelyn Schools of Tomorrow. pp. 188-193.

"of most worth", will always and everywhere be "of most worth." He does qualify his curriculum somewhat when he says that his suggestions for a "normal" college curriculum were made for a "Western" youth of our day. By "Western" he means of course, a youth of "Western" or European civilization. Since Maritain's recommendations are very specific, I believe that an examination of his proposed curriculum set up in chart form and then followed by an explanation in succeeding pages as to why he includes those subjects in his curriculum, would give us the best understanding of the nature of his proposals.

CHART II

An Outline of Maritain's School System From
Primary to Graduate Education.

Maritain's Proposed Educational System

I The Rudiments: Elementary Education - 7 Years.

Years 1-4 (Age: 6-9) Initial elementary education.
(the three R's)

Years 5-7 (Age: 10-12) Complementary elementary education.
(continuation of the three R's)-training in
foreign language to begin at the age of ten.

II The Humanities: Secondary School and College Education-7 Years.

Years 8-10 (Age 13-15) Secondary Education.

Year 8: The year of Languages.

1. Foreign languages studied in connection with the national language.
2. Comparative grammar and the art of expression.
3. National history, geography, and natural history (especially elementary astronomy and geology.)

Year 9: The Year of Grammar.

1. Grammar, especially comparative grammar and philology.
2. Foreign languages and the art of expression.
3. National history, geography, natural history (especially botony.)

Year 10: The Year of History and Expression.

1. National history, history of civilization, the art of expression.
2. Foreign languages.
3. Comparative grammar and philology, geography, natural history (especially zoology.)

Years 11-14: (Age 16-19) College Education.

Year 11: The Year of Mathematics and Poetry.

1. Mathematics, literature and poetry.
2. Logic.
3. Foreign languages and the history of civilization.

Year 12: The Year of Natural Sciences and Fine Arts.

1. Physics and natural science.
2. Fine Arts, Mathematics, literature and poetry.
3. History of the Sciences.

Year 13: The Year of Philosophy.

1. Philosophy: metaphysics and philosophy of nature, theory of knowledge, and psychology.
2. Physics and natural science.
3. Mathematics, literature and poetry, and fine arts.

Year 14: The Year of Ethical and Political Philosophy.

1. Ethics. political and social philosophy.
2. Physics and natural science.
3. Mathematics, literature and poetry, fine arts, history of civilization and history of the sciences.

Bachelor of Arts Degree to be awarded following completion of College.

III Advanced Studies: University and Higher Specialized Learning - 5-7 Years.

Years 15-17 (Age 20-22) Time normally required for Master (no. of years not rigid) of Arts Degree.

Years 18-19, 20, 21 (Age 23-24, 25, 26,) Time normally required for Doctor of Philosophy Degree.

The classification of University Studies is by way of "Orders" rather than "Years" and it is not specified when each would be taken. These "orders" are:

1. First Order of Subjects: concerned with the realm of useful arts and applied sciences in the broadest sense of these words, and with advanced studies in technical training, engineering, administrative sciences, arts and crafts, agriculture, mining, applied chemistry, statistics, commerce, finance, and so on.
2. Second Order of Subjects: the realm of practical sciences-practical either because they belong to the domain of art or because they belong to the domain of ethics-which, through covering thoroughly specialized fields, nevertheless relate to man himself and human life: medicine and psychiatry, for instance, and on the other hand, law, economics and politics, education, etc.

-
3. Third Order of Subjects: the realm of the speculative sciences and the fine arts—concerned with the liberal arts proper and with that disinterested knowledge of nature and man and of the achievements of culture which liberates the mind by truth and beauty. In this order we find Mathematics, Physics, chemistry, astronomy, geology, biology, anthropology, psychology, prehistory, archeology, history, ancient and modern literature and languages, philology, music, fine arts, and so on.
 4. Fourth Order of Subjects: Highest animating center in the architecture of teaching—deals with those sciences that are also wisdom because they are universal by virtue of their very object and of their very essence: the philosophy of nature, metaphysics and the theory of knowledge, ethical philosophy, social and political philosophy, the philosophy of culture and of history, theology and the history of religions.²⁷

²⁷ Maritain, Jacques Education at the Crossroads. pp. 66-78.

Maritain, realizing that there would be some dispute as to why he includes certain subjects in his suggested curriculum, gives us a brief outline of his reasons for including these subjects. We will consider his reasons briefly to give us a clearer insight into his curriculum. Physics and natural science must be considered as a main branch of the liberal arts, since if they are properly taught they provide man

with a vision of the universe and an understanding of scientific truth and a sense of the sacred, exacting, unbending objectivity of the humblest truth, which play an essential part in the liberation of the mind and in liberal education.²⁸

Greek and Latin are not included in his curriculum because they would be chiefly a waste of time for most pupils. He says that if Latin and Greek should be taught at all, they should be given to graduate students who want them or need them in the pursuance of their particular field of study.

Maritain says that the study of comparative grammar and foreign languages would provide the required means for gaining mastery over these languages later on.²⁹ At this point it would be useful to note that all through his works Maritain insists that the teaching and content of each subject should be adjusted to the age and intellectual capacity

28. Maritain, Jacques *op.cit.* p. 69.

29. Ibid. p. 70.

of the pupil or learner. In this regard, he and John Dewey are united. Maritain says,

The knowledge to be given to youth is not the same knowledge as that of adults, it is an intrinsically and basically different knowledge,.....consequently I should like to emphasize that at each stage the knowledge must be of a sort fitted to the learners and conceived as reaching its perfection within their universe of thought during a distinct period of their development.³⁰

and we find John Dewey in agreement.

The child should spend his time on things that are suited to his age. The child should have an opportunity to develop naturally, mentally, spiritually, and physically.³¹

Thus we can see that Maritain's curriculum which at first sight seems heavy and burdensome, probably because of the terms used, as far as the methods of teaching are concerned at least, would be scientifically adjusted to the individual differences of the pupils within the school.

As far as literature and poetry are concerned, Maritain maintains that the "direct reading and study of books written by great authors is the primary educational means." The choice of these books should depend, in part, on the free choice of the student. The purpose of these books is to quicken and delight the youth's mind by the truth and beauty they convey, and to give him opportunity to exercise his

30. Maritain, Jacques op.cit. pp. 59-60.

31. Dewey, John and Dewey Evelyn op.cit. p. 60.

judgment in discerning the true from the false if there are any errors therein.³²

When he treats of his reasons for including philosophy in his curriculum, Maritain says that since education deals ultimately with the great achievements of the human mind, "without knowing philosophy and the achievements of the great thinkers it would be utterly impossible for us to understand anything of the development of mankind, civilization, culture, and science."³³ The question of which philosophy to teach, which would arise in secular colleges is not detrimental to the teaching of philosophy, according to Maritain. He says that in any real teaching of philosophy there is a common heritage of philosophical wisdom regardless of the system of the teacher. Secondly, "teachers in philosophy are not teaching to be believed but in order to awaken reason; and the students in philosophy owe it to their teacher to free themselves from him."³⁴

One important point remains to be stressed before we leave Maritain's ideas on the curriculum, and that point is "specialization." Since education up through the college years is by way of preparing and training judgment and the intellectual virtues, there is no room for specialization in

32. Maritain, Jacques op.cit. pp. 70-71.

33. Ibid. p. 72.

34. Ibid. p. 73.

these formative years. Rather it is at the university level "that specialization necessarily occurs."³⁵

The intellectual virtues acquired by one student are not those acquired by another, be it a question of techniques, useful arts, and applied sciences, or of practical sciences dealing with human life or of speculative sciences.³⁶

Maritain advocates also that college education should be given to all so as to complete the education of a youth before he enters manhood. Maritain insists that his education is not for the select few, but for all since "liberal education is the sort that enables each man to think as well as his native powers permit." ³⁷

If a student during his formative years, that is up through college, displays an eagerness with regard to certain subjects, this can be encouraged as long as "he be also trained in the things for which he feels less inclination,"³⁸ but which are a necessary part of liberal education. Maritain is definitely against preprofessional undergraduate courses and the elective system, as well as "occupational training" at the undergraduate level.

35. Maritain, Jacques op.cit. p. 79.

36. Ibid. p. 79.

37. Maritain, Jacques Education at the Crossroads. p. 64.

38. Ibid. p. 65.

Since to live well, since even to earn a living, requires a man to think, liberal education is the basic preparation for life. But it is a full time job and cannot be carried on adequately by institutions that attempt simultaneously to give occupational training and what they may call "practical" knowledge. That kind of knowledge can be speedily acquired, whether on the job or in a post-graduate professional school, by the man who has learned to think. It can be acquired only with difficulty and inadequately by the man who has not.³⁹

39. Maritain, Jacques op.cit. footnote p. 64.

CHAPTER VIII

CONCLUSION

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General Comparison of Maritain and Dewey Based on Our Three Questions-- In Part I of this work we compared our philosophers on the basis of "What is education?" and "Why are we educating?" The consideration of these two questions led us into a consideration of the definitions and ends or goals of education proposed by these two men. In Part II of this problem we have just finished our treatment on the third basic question, "How shall we educate?" The consideration of this question brought us into an examination of the means and methods of education proposed by these two men.

It would be useless repetition to outline and repeat the specific points of contrast between John Dewey and Jacques Maritain, since the basic underlying factor of disunity between the two men, lies in the acceptance by Maritain and the rejection by Dewey of the theory of "transfer of training" with its accompanying ideas of a hierarchy of values among the various studies, with subjects "of most worth" and subjects "of least worth." The contrast between these two men with regard to the curriculum is simply that Maritain proposes a set curriculum to be taught to all children capable of reasoning while Dewey proposes no set curriculum but simply advocates that the curriculum of each school consists in experiences suited to the pupil and locality in which the school is located.

The acceptance of nothing "definite" or "fixed" in education is Dewey's logical position, following from his denial of anything "absolute" or "final." The proposals of Maritain in education are "fixed" and "definite" since he accepts the "absolute" and "final".

Therefore the over all contrast between these two men is the age old conflict between those men who are called "relativists" and those men who are called "absolutists." In this paper we have seen the implications of each of these two men's opposing philosophies with regard to education.

The impact of John Dewey on public school education cannot be measured, as his ideas have permeated all areas of school life. Teachers are trained in many of our institutions, according to the proposals of John Dewey. The "Core Curriculum", the emphasis on Experience and Activity, the idea of curriculum adjustment to the needs of the individual child and community have been influenced by Dewey's educational philosophy. We could list several other aspects of our modern public schools which can be traced to Dewey, but that would be a waste of time since these aspects and their source are well known to all in the field of public education.

But what of Jacques Maritain? Where has his influence been felt? First of all, Maritain has had and is continuing to have an increasing influence in parochial and private

schools and in many liberal arts colleges. Again as in Dewey's case, no one liberal arts college can be said to follow Maritain's ideas exactly, although the general tone of Catholic Colleges is closely allied with that of Maritain. The influence that Maritain and his school will have on public school education, will depend, I believe, on the numbers and influence of the teachers and educators who are trained in institutions which follow Maritain's basic philosophy, and then take their positions in public education.

In conclusion, it is fairly obvious to all, that Dewey has had far more influence on American education as a whole than has the teachings of Jacques Maritain.

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