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# Towards an Ideal Education

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TOWARDS AN IDEAL EDUCATION

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A Thesis

Presented to

the Graduate Faculty

Central Washington College of Education

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In Partial Fulfillment

of the Requirements for the Degree

Master of Education

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by

Carl A. Carlson

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## CHAPTER I

### THE PROBLEM AND DEFINITIONS OF TERMS USED

John Dewey's philosophy of education has greatly influenced the modern school program. He believed the child learns from experience the things to do and those not to do. The purpose in teaching these distinctions is to help the child conceive finer and better things to do and to help him live a better life. As the student lives, works, and plays among his fellow students and teachers he finds resources that help him build a better life. These resources then become his own -- part of his very being -- his because they meet his felt needs, and his because he now holds them ready to use.<sup>1</sup>

There have been many interpretations and applications of this philosophy of education, but few have attempted to apply the ideals that are so important to its function.

#### I. THE PROBLEM

Statement of the problem. Modern education is based on the philosophy that through a functional and practical program the needs of the child will be met. In actual practice, too often

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<sup>1</sup>Paul Arthur Schilpp, The Philosophy of John Dewey (Menasha, Wisconsin; George Banta Publishing Company, 1939), p. 460.

ideals are left out of this program. For the purpose of developing these ideals and incorporating them into the functional pragmatic school system to form a program that will come closer to answering the needs of the child, and in the spirit of the philosophy of John Dewey, a man of high ideals and great moral character, this study was written.

Importance of the study. Among all the institutions of society the school is primary and of the greatest importance because it represents society's attempt to guide and nurture each oncoming generation.<sup>2</sup>

The United States has successfully built the greatest system of public education ever conceived by man. Every child in every one of our many neighborhoods in America has a school to which he can go. In many of these school systems he is offered a complete fourteen to sixteen year system of education including a public college.<sup>3</sup>

The schools have become the largest non-profit enterprise in the country. Nearly three billion dollars are being spent each year. The building of this system of schools is actually the most outstanding social achievement of the modern world.<sup>4</sup>

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<sup>2</sup>J. Donald Butler, Four Philosophies (New York: Harper and Brothers Publishers, 1951), p. 247.

<sup>3</sup>Harold Rugg and William Withers, Social Foundations of Education (New York: Prentice-Hall, Inc., 1955), p. 25.

<sup>4</sup>Ibid.

At least fifty million Americans are directly concerned in one way or another with education. This means that at least one third of the people of the United States are so engaged. These impressive facts demonstrate the American people's faith in the democratic way of life; for that way is based on consent, and that in turn on popular understanding. The only permanent route to understanding is the continuous education of all the people. With fifty million people so concerned with education, the major achievement of the program is merely a literate people. As many as 95 per cent of the people can read, write, and reckon, but many do not fully understand the social problems with which they are confronted.<sup>5</sup>

The modern philosophies of functional school programs are being developed with the purpose of answering this problem. They advocate systems whereby people will become aware of the necessities of society the world over. With the inclusion of ideals these necessities will be more closely met, and the needs of children will be more closely answered.

"The adventure of learning is the noblest occupation of man."<sup>6</sup> Once the mind has experienced the search for truth, the entire viewpoint is changed. Each day becomes significant, and there is no longer time to be wasted in vain hopes and inconsolable regrets.<sup>7</sup>

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<sup>5</sup>Ibid.

<sup>6</sup>Manly Hall, Journey in Truth (Philadelphia: J. P. Lippincott, 1944), p. 78.

<sup>7</sup>Ibid.

## II. DEFINITIONS OF TERMS USED

Curriculum. Throughout the report of this study the term "curriculum" shall be interpreted as meaning the sum total of all the organized experiences that the school presents the child.

Idealism. For the purpose of this study, the term "idealism" shall be interpreted as meaning a system or theory which maintains that the real is of the nature of thought, or that the object of external perception consists of ideas. It would be much better termed "ideaism".

Pragmatism. The term "pragmatism" shall be interpreted as meaning a system of thought in which stress is placed upon practical consequences and values as standards for explicating philosophic concepts, and as tests for determining their value and truth.

Realism. Throughout the report of this study the term "realism" shall be interpreted as meaning a doctrine that universals have a real objective existence: the antithesis of idealism.

## III. LIMITATIONS OF THE STUDY

The generalities and overall objectives stated in this study were applied to all branches of public and private education; whereas the more detailed descriptions and methods were related to the public elementary school.

No definite conclusions were meant to be drawn from this study as the title "Towards an Ideal Education" suggests.

Time and space prevent the sampling of all the educational philosophies that have been developed. This study was limited to several of the idealistic and pragmatic schools with the purpose of developing a compromise synthesis of the two.

#### IV. EXPLANATION OF PROCEDURE

Chapter two consists of a review of literature related to the problem presented in this writing.

Chapter three consists of a synthesis of the functional and ideal writings reviewed, and relates the findings and understandings resulting from this study.

## CHAPTER II

### REVIEW OF THE LITERATURE

#### I. THE IDEALISTIC VIEW

Michael Demiashkevich in his book, "An Introduction to the Philosophy of Education," gave this definition of idealism:

Idealism or spiritualism asserts that the ultimate reality is spiritual or immaterial; that it is something like our thought or images, something unextended in space.<sup>1</sup>

The term "idealism" is of Greek origin and is derived from the metaphysical doctrine of Plato (d. 347 B. C.) who taught that the ultimate reality consists of pure forms or ideas, of which things observable or "sensible" -- phenomena of the universe which are accessible to our senses -- are merely imperfect reflections or shadows.<sup>2</sup>

In further explaining the meaning of idealism, Demiashkevich stated:

The idealistic metaphysical doctrine is conjugated, epistemologically, with rationalism or apriorism or intuitivism. If the true reality is spiritual, if it is in the nature of thought or imagery, then our senses, which work only in conjunction with material stimuli addressing themselves to our physiological organs, cannot be the channel through which the true reality can be reached. The senses themselves are according to the idealistic epistemology, merely confused ideas, and our problem is not to fit our perceptions to the world, but the world to our perceptions, because there exists nothing except what exists in the Absolute Mind and in our finite minds which partake, to a degree, of the Absolute Mind. What mind projects into the world is reality and the only reality there is.

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<sup>1</sup>Michael Demiashkevich, An Introduction to the Philosophy of Education, (New York: American Book Company, 1935), p. 54.

<sup>2</sup>Ibid.

The external world is nothing but a landscape painted by our minds or spirits.<sup>3</sup>

In explaining the characteristics of a typically idealist education, the present writer will review literature first on the pupil, then the objectives of education, and finally the educative process -- all as an idealist would conceive them.

The pupil. Butler, in reviewing idealistic writings wrote the following:

B. B. Bogoslovsky in his book, "The Ideal School," has advanced some supplements to an experimentalist philosophy of education which deserve attention. Among these is an idealist treatment of the selfhood of the pupil. In order for the personality to be fullfledged, he says it must be "conscious of itself as something larger and more comprehensive than any single attitude." Another characteristic of personality is unity or oneness; there can be no serious "separatistic" tendencies this side of the abnormal. And a third characteristic is uniqueness or individuality: "there are few things more nauseating," says Bogoslovsky, "than a society of standardized minds, even if they are standardized on a rather high level." Personality so understood is of supreme value, and respecting the personality of the pupil as the supreme value is a disposition which should underlie all education. This Bogoslovsky says makes it imperative that three related values should always be actual in the educative process. These are sincerity, integrity, and the avoidance of oppression.<sup>4</sup>

Idealists in general hold that the pupil is neither good nor bad at birth; he can become either, depending largely upon his environment, surrounding influences, and his own will. However, to be able to reach a realization of true values is such a stupendous task,

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<sup>3</sup>Ibid, p. 55.

<sup>4</sup>J. Donald Butler, Four Philosophies and Their Practice in Education and Religion, (New York: Harper and Brothers Publishers, 1951), p. 214.

that it is usually much easier to follow evil ways than the good.<sup>5</sup>

Horne stated this very well in explaining the characteristics of the pupil.

The sense of natural justice, unless perverted, seems to be very strong in children. There is a natural basis too for conscience in the sense that something is right, that there is a right. What is held to be right is a matter of education and training and life-associations. Conscience grows by what it feeds on. It is the sense of the better way. Any belittling of conscience or its violation is damaging to character; it is blowing at the candlelight one has, it may be blowing it out. Man has a spark of celestial fire within him which, if tended, will give his life light, heat, and power.<sup>6</sup>

The idealists say the pupil is a spiritual being. This belief is to them an important insight which goes deep into the essential nature of the pupil. Deeper, in fact, than any other philosophy. Along with this insight there is another of equal importance which has to do with moral situation.

Idealism, as stated previously, admits the existence of evil in the world. It does not, however, grant evil any ultimate existence, but only recognizes its actuality in the present order. By so believing, the idealist recognizes that the possibility of doing evil is necessary in an order in which men are created free and have the opportunity to realize the goodness of God.

The moral situation of the entire human race becomes important to the idealist. The pupil in his classroom situation can not be

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<sup>5</sup>Ibid, p. 217.

<sup>6</sup>Herman Horrell Horne, This New Education, (New York: The Abingdon Press, 1931), p. 180.

isolated from the apparent evils of the world. The idealist teacher believes his pupils have souls. To state this brings up the consideration of what potential does the pupil have or what does he actually have in him, and how the transition from the potential to the actual can be brought about. These aspects of the pupil's nature bring up the problem of immortality and morality.<sup>7</sup>

In regard to the first, immortality, idealists are not agreed. Those placing great stress upon the absolute unity of the Ultimate Spirit hold that at death the limitations which out the individualities of people in this life are erased, and the finite spirit, separated for a time from the Universal Spirit, is lost again in that infinity of being from which it came. But differing from these are many idealists who regard individuality as a prime value which is not in opposition to the unity of God.<sup>8</sup>

The actual time of existence on this planet is but a very small time in comparison to the over-all soul growth. The pupil is born with a certain potential which has been gained through many centuries of soul growth. The few years of life on earth and the still fewer years of formal education afford the pupil the opportunity to make actual that which was potential in him at the time of his birth. The way in which he embraces this opportunity will determine his destiny in both the present world and in the world to come.<sup>9</sup>

The objectives of education. Horne has presented in thirty-three points the characteristics of an ideally educated person. This

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<sup>7</sup>Butler, op. cit., pp. 215-16.

<sup>8</sup>Ibid, p. 216.

<sup>9</sup>Ibid.

person of course could not exist; whereas, everybody is somewhat educated, nobody is perfectly educated. We differ from one another to the degree of our individual education. We are always becoming more educated but not necessarily better educated.<sup>10</sup>

Horne further stated that, "Education is adjustment."<sup>11</sup> As we become better educated we become better adjusted inwardly and outwardly.<sup>12</sup>

The thirty-three characteristics or idealistic objectives as Horne stated them are:

1. He is physically fit.
2. He lives near the maximum of his efficiency.
3. He has a body which is the ready servant of his will.
4. He is capable of earning a living for himself.
5. He is constantly doing his work better and better through study.
6. He knows about the human factors of the situation of which he is a part.
7. He regards other persons as having the same rights as himself.
8. His social interests are constantly widening.
9. He keeps old friends and makes new ones.
10. He is indignant at social wrongs.
11. He is a suitable life-partner for another, or becoming so.
12. He is tolerant of opinions different from his own.
13. He has good will toward all sorts and conditions of people.
14. He gives wisely of himself and his means.
15. He stands for the welfare of the larger group in the clash of human interests.
16. He holds existing social arrangements to be improvable.
17. His loyalty extends beyond family and friends to good causes.
18. He is self-controlled without being inert, and active without being nervous.

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<sup>10</sup>Horne, op. cit., p. 125.

<sup>11</sup>Ibid.

<sup>12</sup>Ibid.

19. He loves nature.
20. He prizes the creative more than the possessive.
21. His intellectual horizon is constantly expanding.
22. His opinions are based on evidence, not on emotional attitude.
23. He is careful in expressing judgments.
24. He is good company to himself.
25. His is a happy life.
26. He can enjoy a vacation.
27. He prefers that useful articles be also aesthetic.
28. He has the courage to do right against odds.
29. He feels at ease in the presence of those greater than himself.
30. He can make something with his hands.
31. He is democratic in his attitudes.
32. He can play with children and have a truly fine time.
33. He senses his kinship with all men and with the Reality of which they are an express part.<sup>13</sup>

Demiashkevich quite emphatically defended the right of the school to conduct free discussion and questioning of moral values.

"It may be reasonably doubted whether an unexamined life is worth living."<sup>14</sup>

He further stated that pupils should leave school with moral concepts that are backed by an adequate reserve of intelligence. They should be able to distinguish between a really great message of lasting value and the little things that come and go day by day.<sup>15</sup>

Youth desires the epoch of youth. It is a natural and beautiful and, on the whole, a useful peculiarity of youth, to strive toward and to dream about new, better forms of life, individual and social. To achieve a desirable lasting improvement, however small, in human affairs, it is necessary to dream about and to

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<sup>13</sup>Ibid, pp. 126-236.

<sup>14</sup>Demiashkevich, op. cit., p. 340.

<sup>15</sup>Ibid, p. 341.

strive toward the grandiose.<sup>16</sup>

Demiashkevich further stated, "The most foolish of all errors for clever young men to believe is that they forfeit their originality in recognizing a truth which has already been recognized by others."<sup>17</sup>

The educative process. The main characterization of idealist inspired education is that it is ideal-centered. This does not mean, as some critics would have us believe, that the idealist builds his program of education on a romantic picture of what he would like the child to be and some utopian picture of a perfect society.<sup>18</sup>

The idealist is first of all a metaphysical idealist and secondly a moral and social idealist. The ultimately real, he says, is Spirit; and this ultimately real Spirit is absolutely good. Individual children of men as actually found in the classroom may be far from the goodness of God in moral achievement. And present society may fall far short in resembling the coming City of God. But since ultimate reality is ultimate, and since present man and his society are transitory, education must be conformed to the ultimate, which is God, rather than to present man and present society, which are uncertain and changing.<sup>19</sup>

In explaining the role of the teacher in the idealistic education, Butler gave the following points:

1. The teacher is the personification of reality for the child. . . .

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<sup>16</sup>Ibid.

<sup>17</sup>Ibid., p. 342.

<sup>18</sup>J. Donald Butler, Four Philosophies and Their Practice in Education and Religion, (New York: Harper and Brothers Publishers, 1951), pp. 224-25.

<sup>19</sup>Ibid.

2. The teacher should be a specialist in the knowledge of pupils. . . .
3. The teacher should be an excellent technician. . . .
4. The teacher should be the kind of person who commands the respect of the pupil by virtue of what he himself is. . . .
5. The teacher should be a personal friend of the individual student. . . .
6. The teacher should be a person who awakens in the pupil the desire to learn. . . .
7. The teacher should be a master of the art of living. . . .
8. The teacher should be a co-worker with God in perfecting man. . . .
9. The teacher should be one who capably communicates his subject. . . .
10. The teacher must be one who appreciates the subject he teaches. . . .
11. The teacher who really teaches is always learning at the same time that he teaches. . . .
12. The teacher is an apostle of progress. . . .
13. The teacher should also be a maker of democracies. . . .
14. An appropriate final characterization of the ideal teacher is that he ought to be a study in self-elimination.<sup>20</sup>

In explaining the construction of the idealistic curriculum,

Horne believed that:

The curriculum is that which the pupil is taught. It involves more than the acts of learning and quiet study: it involves occupations, productions, achievements, exercise, activity. It thus is representative of the motor as well as the sensory elements in the nervous system of the pupil. On the side of society it is representative of what the race has done in its contact with its world, -- the secrets of knowledge it has wrested from the bosoms of nature and man, the ideals of the imagination it has embodied in permanent forms of art, and the deeds of man's will that have changed the face of nature and the character of human society.<sup>21</sup>

Most idealists are in agreement in insisting that all education

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<sup>20</sup>Ibid, pp. 226-29.

<sup>21</sup>Herman Horrell Horne, The Psychological Principals of Education, (New York: The MacMillan Company, 1909), p. 32.

can not be by direct experience, which is the assumption in modern educational experiments.<sup>22</sup>

Horne, in remarking on the term "education is life," objects that education can't be all of life. He concedes it is true that we learn by all of our experiences, but we would be much better off without some of them. The school at best is limited to exemplifying certain phases of life.<sup>23</sup>

Horne further stated that pupils in the idealistic school are to experiment and read and engage in activities and make their school as much a social center as possible, but it is so necessary to recognize that certain valuable elements in American social life can't be expressed through the school. Two of these elements are party politics and denominational religion. The American school is limited in its role as the center for all social influences.<sup>24</sup>

Butler explained that learning by "experience as a consistent policy means that knowledge is not introduced until the learner discovers a need for each item of knowledge in experience."<sup>25</sup> Most idealists hold that this can be dangerous in life, for in cases of serious need it is much better to have the knowledge ready to use than

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<sup>22</sup>Butler, op. cit., p. 243.

<sup>23</sup>Herman Horrell Horne, This New Education (New York: The Abingdon Press, 1931), p. 86.

<sup>24</sup>Ibid.

<sup>25</sup>Butler, op. cit., p. 243.

to attempt to learn the knowledge from that experience.<sup>26</sup>

In defending this idealistic view, Demiashkevich argued that a democratic form of government is very largely based on vicarious experience.<sup>27</sup>

The worth-while experience of others, embodied in the spoken, written, or printed word, is common mental or spiritual wealth. Among the birthrights of the child is the right to culture; in other words, the right to share in the accumulated experience of humanity. This right of the child seems to be the basis of all the fundamental rights and duties of a man and citizen in a democracy.<sup>28</sup>

In relating the idealistic methods of teaching, Butler stated that while the idealist believes in experimentation, activity, and the project, he also believes that doing is just one among many methods, not "the" method. The idealist prefers a sort of informal dialectic to be in process in the classroom. Alternatives of thought and of action are always present. He wants the student to be confronted by decision and selection as much of the time as possible. The prime methods used in bringing about this dialectic is by questioning and discussion. By carefully using these methods the teacher can lend real meaning to the subject being studied. Questions as such are not used so much to find out what the student knows, as they are to cultivate his judgment.<sup>29</sup>

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<sup>26</sup>Ibid, pp. 243-44.

<sup>27</sup>Demiashkevich, op. cit., p. 170.

<sup>28</sup>Ibid.

<sup>29</sup>Butler, op. cit., pp. 244-47.

Another method of teaching employed by the idealist is the use of the lecture. It must, however, allow place for student questioning, response, or judgment.

A third method used is the project in which students either singly or in groups pursue a constructive task themselves. The students will make good use of all community facilities, notebooks to be assembled, essays to be written, reference leads, writing, sketching, and many other activities that grow out of the unit of study.<sup>30</sup>

## II. THE PRAGMATIC VIEW

Pragmatism has become a leading philosophy in education today. It has given education a primary and central place among the social institutions. The most notable contributor to the philosophy of pragmatism has been that of John Dewey.<sup>31</sup>

Butler, in developing the meaning of pragmatism stated:

Pragmatism builds on the intuition that experience is the proving ground in which the worth of things is made plain. While its twentieth-century exponents hail it as a new philosophy, they do not regard the reliance on experience for which it stands as a new thing. Respect for experience and its power to show the worth of things is almost as old as the human race itself. What pragmatism has done has been to translate this confidence in experience into the language of the schools, to intellectualize it and make it at home in the ranks of the learned. For millenia it has been native to the field and the market place; in recent decades it has been flourishing in classroom and laboratory,

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<sup>30</sup>Ibid.

<sup>31</sup>Ibid, p. 457.

and on the printed page. . . pragmatism has said, "Experience is the real test of all things."<sup>32</sup>

James further explained pragmatism by explaining the "pragmatic method."

The pragmatic method is primarily a method of settling metaphysical disputes that otherwise might be interminable. Is the world one or many? -- fated or free? -- material or spiritual? -- here are notions either of which may or may not hold good of the world; and disputes over such notions are unending. The pragmatic method in such cases is to try to interpret each notion by tracing its respective practical consequences. What difference would it practically make to anyone if this notion rather than that notion were true? If no practical difference whatever can be traced, then the alternatives mean practically the same thing, and all dispute is idle. Whenever a dispute is serious, we ought to be able to show some practical difference that must follow from one side or the other's being right.<sup>33</sup>

As in the preceding section on idealism, this section will begin with the pragmatic conception of the pupil, then review the pragmatic objectives of education, and finally will review the educative process as the pragmatist sees it.

John Dewey explained the importance of experience to education and also the position it enjoys in the philosophy of pragmatism.

To "learn from experience" is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things in consequence. Under such conditions, doing becomes a trying; an experiment with the world to find out what it is like; the undergoing becomes instruction -- discovery of the connection of things.<sup>34</sup>

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<sup>32</sup>Ibid, pp. 422-23.

<sup>33</sup>William James, Pragmatism (New York: Longmans, Green and Company, 1928), pp. 45-46.

<sup>34</sup>John Dewey, Democracy and Education (New York: The Macmillan Company, 1916), p. 164.

The pupil. One of the main differences of opinion between the idealists and the pragmatists is that of the nature of the mind.

The idealists generally believe in the dualism of mind, that is, the body and the spirit are separate. Whereas, pragmatists generally believe in a monistic mind, or the body and spirit are one and should be viewed and educated as one.

John Dewey believed the philosophy of dualism to be very harmful and in many ways evil. In his Democracy and Education, he stated what he considered some of the more striking effects.

In part bodily activity becomes an intruder. Having nothing, so it is thought, to do with mental activity, it becomes a distraction, an evil to be contended with. For the pupil has a body, and brings it to school along with his mind. And the body is, of necessity, a wellspring of energy; it has to do something.<sup>35</sup>

Dewey went on to explain the application of dualism to education and the results by saying this philosophy results in nervous strain and fatigue for both the teacher and the pupil.<sup>36</sup>

Bodily activity is divorced from the perception of meaning. . . . The neglected body, having no organized fruitful channels of activity, breaks forth, without knowing why or how, into meaningless boisterousness, or settles into equally meaningless fooling -- both very different from the normal play of children.<sup>37</sup>

The result is that the children are not educated into the "responsibility for the significant and graceful use of bodily powers, but

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<sup>35</sup>Ibid, p. 165.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

into an enforced duty not to give them free play."<sup>38</sup> Greek education made remarkable achievements because they were never misled by "false notions into attempted separation of mind and body."<sup>39</sup>

Another of the harmful effects of dualism as stated by Dewey is that the eye and ear and other senses which are bodily activities have to be used. They have to be used to take in what the teacher or the book or the blackboard says. The mouth and vocal organs and the hands have to be used to express the written word. "Using the muscles repeatedly in the same way fixes in them an automatic tendency to repeat."<sup>40</sup> In all the pupil's activity outside the school he learns the use and value of his senses in connection with what he is doing. This is life. Therefore, in the actual classroom situation, the pupil must also have meaning of physical activity as it is related to what he is attempting to learn. Children must not be "expected to use their eyes to note the form of words, irrespective of their meaning, in order to reproduce them in spelling or reading, the resulting training is simply of isolated sense organs and muscles,"<sup>41</sup>

This method which isolates the sense organs from the purpose develops a mechanical habit void of meaning. "Any way is mechanical which narrows down the bodily activity so that a separation

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<sup>38</sup>Ibid, p. 166.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid, p. 167.

of body from mind -- that is from recognition of meaning -- is set up."<sup>42</sup>

The mind cannot perceive things apart from relations. A thing cannot be perceived by mere physical juxtaposition; judgment must also be employed in the perception to establish the very purpose for which the thing was meant to be or function. The more extensive our observations and ideas the more alive our mental action is. If a vital experience is connected with our observations and ideas and judgment must be used, then these very perception and ideas will become much keener.<sup>43</sup>

The pupil in a classroom situation is more interested in recitations than in lectures. In recitation he has a chance to do something and to interact between his teacher and fellow pupils; whereas, in a lecture he has to sit inactively and listen and take notes somewhat passively. He likes experiments, for again he takes an active part, but these experiments are usually complete in themselves and unconnected and teach their own technique and particular insight rather than the subject.<sup>44</sup>

Dewey wrote:

We must substitute for this futile and harmful aim the better ideal of dealing thoroughly with a small number of typical experiences in such a way as to master the tools of learning, and present situations that make pupils hungry to acquire additional knowledge. By the conventional method of teaching, the pupil

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<sup>42</sup>Ibid.

<sup>43</sup>Ibid., p. 168-69.

<sup>44</sup>Rupert C. Lodge, Philosophy of Education (New York: Harper and Brothers Publishers, 1937), p. 57.

learns maps instead of the world -- the symbol instead of the fact. What the pupil really needs is not exact information about topography, but how to find out for himself.<sup>45</sup>

"The pragmatist pupil does not expect to be turned into a narrow scholar or another worldly mystic. He does expect to become a thoroughly practical up-to-date citizen of his own world."<sup>46</sup>

As Dewey said:

In the great majority of human beings the distinctively intellectual interest is not dominant. They have the so-called practical impulse and disposition. . . . While our educational leaders are talking of culture, the development of personality, etc., as the end and aim of education, the great majority of those who pass under the tuition of the school regard it only as a narrowly practical tool with which to get bread and butter enough to eke out a restricted life. If we were to conceive our educational end and aim in a less exclusive way, if we were to introduce into educational processes the activities which appeal to those whose dominant interest is to do and to make, we should find the hold of the school upon its members to be more vital, more prolonged, containing more of culture.<sup>47</sup>

Objectives of Education. It is very difficult for a pragmatist to state his general objectives of education. As new objectives are achieved they always give way to still newer ones. New education for new development is continually necessary and with new developments and new education come new objectives.<sup>48</sup>

A group of distinguished educators, working with the State

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<sup>45</sup>John Dewey, Schools of Tomorrow (New York: E. P. Dutton and Company, 1915), p. 16.

<sup>46</sup>Lodge, op. cit., p. 58.

<sup>47</sup>John Dewey, The School and Society (Chicago: The University of Chicago Press, 1900), p. 26.

<sup>48</sup>Butler, op. cit., p. 462.

Education Department of the State of New York, compiled ideas and information of what the elementary schools should do for the children. They state twenty-three objectives of the elementary school. These objectives are very general and allow for the flexibility of change the pragmatist needs. They state quite effectively the views of the modern progressive pragmatist.

1. The elementary school teaches the fundamental skills and knowledges as a foundation for further learning and more effective living.
2. The elementary school works toward the emotional adjustment of children.
3. The elementary school provides for social development through group experiences.
4. The elementary school encourages desirable personal development.
5. The elementary school provides for the optimum health and physical development of children.
6. The elementary school encourages pupil creativity and appreciation of the creativity of others.
7. The elementary school makes provision for meeting the individual differences among children.
8. The elementary school provides learning experiences that are purposeful, meaningful and interesting.
9. The elementary school provides opportunities for children to participate in the planning and organization of learning experiences.
10. The elementary school evaluates the progress of individuals and groups as a vital part of the learning experience.
11. The elementary school meets the needs of the children which arise from conditions peculiar to the community.
12. The organization of the elementary school, though flexible, is consistent with its purposes and methods of procedure.
13. The use of time in the elementary school is a reflection of program needs.

14. The elementary school places each child in the best possible learning situation.
15. The elementary school makes a deliberate effort to help children through periods of transition.
16. The physical facilities, the equipment and instructional supplies of the elementary school contribute to the effectiveness of learning experiences.
17. The elementary school makes effective use of the human resources of the school.
18. The elementary school recognizes that the community offers many resources and actively seeks to use them.
19. The elementary school has effective leadership from the principal.
20. The school staff, children, parents, and members of the community contribute to policy formation and program development.
21. The elementary school actively seeks to develop a competent staff.
22. The elementary school provides optimum working conditions and relationships for its staff.
23. The elementary school is a part of the community: it takes an active part in community affairs and seeks the cooperation of other community agencies in its own program.<sup>49</sup>

Dewey also believes that it is futile to establish specific aims of education, but he does give two very general over-all aims or objectives which are natural development and social efficiency.<sup>50</sup>

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<sup>49</sup>The University of the State of New York, The State Education Department, A Design for Elementary Education in New York State (Albany: The University of the State of New York, 1955).

<sup>50</sup>John Dewey, Democracy and Education (New York: The Macmillan Company, 1916), p. 130.

The Educative Process. In both Europe and America education had become so formal and rigid that it was inevitable progressive education should indigenously arise. This revolt came more as a protest against coldly formalized teaching procedures than "as the outgrowth of a concerted formulation of new educational theory."<sup>51</sup> The refinements in theory the pragmatists developed came later. One of these insights which has received wide acceptance is that the cycle of learning is not so mechanical that it must be operated in frozen rigidity of time schedules and segmented departments and courses.<sup>52</sup>

Butler explained that the educative process must have freedom, flow, and variety like an actual experience, and these cycles must be considered basic.<sup>53</sup>

This means, more practically, that the unit of study is not necessarily a given class period or given course; it is an area which is marked out by the unitary or cyclical character of experience. Effective teaching will flow therefore by such cycles; and the effective teacher will guide learning by helping give form to units of study which transcend the artificiality of class periods. This is one way in which the learning of the school, as a formal institution of society, will go beyond the walls of the school to be fused and inter-related with the informal experiences which constitute life.<sup>54</sup>

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<sup>51</sup>Butler, op. cit., p. 466.

<sup>52</sup>Ibid.

<sup>53</sup>Ibid.

<sup>54</sup>Ibid.

The pragmatist teacher is a pragmatist first and a teacher second. He is interested in things he himself is doing and in solving each problem as it comes along. He has no general theory to cover the whole of experience as has the idealist. He is essentially an experimentalist or a trial and error man, solving problems as they arise as best he can, adapting himself to each new situation as it comes along, and as far as possible being "all things to all men."<sup>55</sup>

John Dewey gave examples of how the experimental method of teaching was carried out. In his "School and Society" he was explaining a class that was experimenting with eggs to determine the effect of the various degrees of temperature on albumen. Then the students were prepared not simply to cook the eggs, but also to understand the principle involved in the cooking of eggs.<sup>56</sup>

Dewey went on to say:

I do not wish to lose sight of the universal in the particular incident. For the child simply to desire to cook an egg, and accordingly drop it in water for three minutes, and take it out when he is told, is not educative. But for the child to realize his own impulse by recognizing the facts, materials, and conditions involved, and then to regulate his impulse through that recognition, is educative.

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<sup>55</sup>Lodge, loc. cit.

<sup>56</sup>John Dewey, The School and Society (Chicago: The University of Chicago Press, 1900), pp. 40-41.

### III. THE STRENGTHS AND WEAKNESSES OF IDEALISM

The Strengths of Idealism. There are two general characteristics of idealism which best estimate the strength of idealism.

1. Idealism makes the reality of the self the main focal point of philosophizing. This basic intuition is so very strong in every individual that any philosophy to be at all adequate must do justice to this intuition. Each philosophy has a focal point that is a basic intuition common to most men. However, none are as basic to each individual as that the self is real.<sup>57</sup>

The dependability and orderliness of Nature, while it can provide a basis for a system of thought, can and commonly does yield a system from which the self is excluded as a prime reality. And what profit is there in philosophizing if one philosophizes himself out of the picture? What does it profit a man if he gain a whole world view and lost his own soul? . . . Pragmatism commands a certain degree of confidence because of its insistence that everything must be tried by the fire of experience. But, here again, if experience is construed as an impersonal stream of interaction in which individuals participate, and if experience is represented as possessing us and not being possessed by us, how adequate is this philosophy to the sense of immediacy which our own private experience has?<sup>58</sup>

2. The second strength of idealism is that it is a "comprehensive philosophy."<sup>59</sup> It deals both with metaphysics and epistemology

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<sup>57</sup>Butler, op. cit., p. 269.

<sup>58</sup>Ibid.

<sup>59</sup>Ibid., p. 270.

as equally primary considerations.

There is a consistency and interrelationship of principles found necessary in both of these fields; this same consistency also follows through into matters of logic and into various realms of value; and the comprehensive system of thought resulting has been richly and fruitfully practiced in such important areas as education and religion.<sup>60</sup>

Pragmatism denies this primary importance of physics and ontology. Butler further explains:

In harmony with its theory of knowledge, pragmatism has revamped the pattern of metaphysics and has proposed a world view in which there is no abiding reality, no substantial being. As compared, therefore, idealism stands alone in its consistent inclusiveness.<sup>61</sup>

The Weaknesses of Idealism. 1. One of the great weaknesses which is perhaps unavoidable is the difficulty to correctly understand idealism. For example, the common misconception that idealism is a visionary utopianism is held by many. Another misconception or rather mistaken identity is the identification of idealism with some of the occult groups who are quite out of tune with social processes. A third misinterpretation is that particular philosophy interpreted mostly by Bishop Berkeley that nothing exists except in the mind of the individual. A fourth misconception related by Butler is:

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<sup>60</sup>Ibid.

<sup>61</sup>Ibid.

The version that idealism teaches that the conceptions or ideas which a given mind, or which the social mind, forms concerning reality are identical with reality. This again is a kind of subjectivism and also an identification of specific ideas with reality. Idealism holds neither of these conceptions. Whereas our approximations of the nature of reality must always take the form of ideas, the specific ideas which we have are not themselves the full comprehension of reality; room is always left for improvement, growth, development, and correction between our ideas and the reality which they seek to approximate. Yet that reality is nothing less than the stuff of ideas, nothing less than Mind, nothing less than Spirit.<sup>62</sup>

2. Another weakness of idealism is a sort of blind alley some idealists get themselves into by assuming "that the system of concepts comprising their philosophy is ultimate reality itself."<sup>63</sup> By persisting in this interpretation the individual shuts himself off from reality by a universe of conceptions which cannot be enduring. This amounts to a kind of "idolatry of ideas."<sup>64</sup> Butler said, however, that "In the face of the prodding of realism and pragmatism, it is hard to see how an idealist could continue to follow this blind alley for long."<sup>65</sup>

3. A third weakness of idealism is that of specific blends of idealism such as the critical idealism of Kant, the coldness

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<sup>62</sup>Ibid., p. 271

<sup>63</sup>Ibid., p. 272.

<sup>64</sup>Ibid.

<sup>65</sup>Ibid.

and generality of such idealists as Basanquet, Bradley, Gentile, and Grace, and such idealists as J. A. Leighton who "emphasize the reality of the individual self at the expense of the reality of ultimate self as a unified and integrated being."<sup>66</sup>

#### IV. THE STRENGTHS AND WEAKNESSES OF PRAGMATISM

The Strengths of Pragmatism. 1. The philosophy of pragmatism offers a day by day living which will help maintain mental health. We live one experience at a time. Whatever is in the past is in the past, and its study should only be undertaken to discover resources for a better understanding of the present. What is in the future is not yet ascertained and present experiences are learned to cope with future occurrences as they arise. This philosophy then brings much clarity to those who would dwell constantly in the past or are in such constant apprehension of what the future will bring that they are unable to understand or profit by present experiences. "This is also the counsel, it so happens, of religious faith."<sup>67</sup>

2. Conventional induction and deduction of knowledge are

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<sup>66</sup>Ibid.

<sup>67</sup>Ibid., p. 477.

inadequate and need the vitality of experience to supplement them. It will not be adequate in itself but experimentation offers some promise of the supplement needed and indication of the character of the reform.<sup>68</sup>

3. Pragmatism keeps the student close to experience rather than the artificial formal settings that have characterized many idealistic schools. It helps discern the ways of experience and offers some resource in the control of experience. It offers to some measure possession of the essence of life but this possession is not enduring nor does it tell how to be established in an abiding existence as does idealism.<sup>69</sup>

4. Even though a purely pragmatic education has many serious limitations it has lent insights to education that will never be erased. It has helped us see that truly educative happenings are not limited to what the teacher does, class sessions, courses of study nor schedules, nor any other formalities education had fallen into. Also a sensitivity to the cycles of learning has been developed through the help pragmatism has given us in discerning the cycles of experience.<sup>70</sup>

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<sup>68</sup>Ibid.

<sup>69</sup>Ibid.

<sup>70</sup>Ibid.

The Weaknesses of Pragmatism. 1. Pragmatism has a peculiar genius of following the ways of spirit without either possessing its essence or believing in the existence of spirit. It is therefore unsatisfactory in representing human existence to us.

2. Pragmatism applies the experimental method to each new situation as it arises; however, other methods need be used also, especially in initiating action which directs events over a long period of time.

3. There should be room for a watchful providence that sometimes delivers us from difficulties rather than coldly basing all hopes on experience.

4. Meanings are closely related to events and objects grounded more basically in mind. The mind does need experience to operate with to make meanings but there must be a mind to conceive them.

5. There is only a continuity in the epistemology and social order of pragmatism while in almost every other realm of thought there is multiplicity and discontinuity.

6. There is an incompleteness to the philosophy of pragmatism. Whereas it is a definite improvement over naive opportunism, which regards life as just one thing after another, it

still does not go far enough in attaining a philosophy of true meaning and ultimate unity.

7. Pragmatism states that nature is the product of the same spirit as man. Therefore, man is but a piece of society who thinks because he learned the use of words from society, one who has selfhood because society taught him he had it.

8. Pragmatism attempts to divorce the ways of spirit from the essence and existence of spirit.<sup>71</sup> Thus no meaning is given for the word "is." Everything is operational or in motion. It is spirit that supplies the ultimate meaning and basis of existence.

9. Pragmatism proposes the individual social life process is the basis of values, whereas it is true that some values do have as their basis of existence this process, the ultimate good. All other values are only approximations and only the ultimate will remain in the end.

10. The adequacy of pragmatic ethics can be questioned. It sets a very high standard but the question still remains as to its application to every moral situation. Moral value must be satisfactory to the ultimate requirements of selfhood, in addition to the situation at hand.

11. A further weakness of pragmatism is that Dewey does

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<sup>71</sup>Ibid., p. 478

not give enough place in his aesthetics to negative values. Positive values are usually preferred, but there is an appreciation for art which preserves such things as ugliness, anguish, despair, suffering, ambition, etc.<sup>72</sup>

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<sup>72</sup>Ibid., p. 479.

## CHAPTER III

### SYNTHESIS AND CONCLUSIONS

The philosophies of Idealism and Pragmatism have many tenets which are in marked contrast. These tenets, being the direct antithesis of one another, would seem incompatible. However, these differences as they are applied to educational method need not be so great.

As more and more writings and views were reviewed, it seemed apparent that the more modern the view the actually closer the philosophers are becoming in many of their opinions. This was especially apparent in the fairly recent writings of Dewey and Horne. Each man is generally given credit as the foremost spokesman of his school; Dewey the Pragmatist, and Horne the Idealist.

Before the turn of the century when classic idealism was the general educational philosophy in vogue, some educators, more especially John Dewey, came to the conclusion that education in order to be functional must be based on experience and practicality. They believed that lessons learned through experience are meaningful and are retained by the student. Since many people look to their education as a means of making a livelihood, the curriculum must be

practical. If a dispute or discourse has no practical difference, then of what practical use is it to the students' education? This view was in truth being completely ignored in many classical schools. However, since the modern progressive pragmatic school and its philosophy of education became so dominant on the American scene, the idealistic schools have actually incorporated many progressive ideals in their philosophy. For example, Horne conceded that we learn by experience even though he qualified this by adding we would be better off without some of that experience. In his definition of the curriculum he included occupations, productions, achievement, exercise, and activity, all of which Dewey and the pragmatists sought to include in the curriculum.

Further study and review revealed that the conflict between the two philosophies was due more to the tendency of each limiting itself to its own ideals, rather than that the philosophies are in opposition to one another. The pragmatists have filled in a large gap that was being ignored by most classic idealists, much of which has been incorporated by idealists. The pragmatists for the most part, however, have limited themselves to this gap and have ignored the further teaching of the idealists on the grounds that these ideals of soul and spiritual growth, the hereafter, the

education for total spiritual growth rather than immediate physical earthly growth, the realization of the self, and the like, are impractical subjects and have no immediate application to immediate needs. The pragmatists are not in total disagreement with all idealistic teachings, but they would rather devote their time and energies to more immediate, practical problems that have a functional application to the life as it is being lived today, rather than to a spirit life that may be lived.

So the problem of forming a compromise of the two philosophies is not so much that of bringing together opposing opinions as it is to develop more of an appreciation, and where possible an actual incorporation of the other's views. There are, of course, some inconsolable issues of which there are very definite differences of opinion such as (1) the actual meaning of education, that is education for what purpose, (2) the realization of the self and the hereafter vs. the practical demands of everyday life, (3) the nature of mind, (4) the place of experience and experimentation in the curriculum, (5) the question of individual capabilities to understand and maintain mental health, (6) basing all hope on experience rather than on a divine providence that can also help in time of need, (7) the place of evil, (8) the capabilities

or potentialities of the child at time of birth, (9) absolute good vs. present life good.

In synthesizing the work reviewed of these differences of philosophies, the writer will attempt to show how they can be philosophically maintained by each and a compromise or common ground reached as they apply to education:

1. The meaning of, or the purpose of education, is quite different for the pragmatist than it is for the idealist. For the latter, education is for the growth and development of the soul so that the ultimate or absolute spirit, that is immortal, may gain and progress. For the pragmatist, the purpose of education means a better preparation for the pupil to meet the needs of his present life on earth. Whereas these basic philosophies differ widely, the actual application and method of instruction need not be so different regardless of underlying philosophy. Education for each purpose has many common grounds and methods.

Through this realization that a common ground of method can be achieved to some degree by the opposing philosophies, the idealistic and pragmatic teacher or supervisor will be better enabled to work side by side in harmony and common agreement as to method and course of study and still maintain their individual philosophies.

Many subjects will achieve the results of each philosophy even though each may study that same subject for a different purpose. The really wide differences of subjects where each has only its own application generally come in higher education during which time the student should have had a fair opportunity to form a philosophy of his own, and choose the course of study he will follow.

2. An important doctrine, more especially for the idealists, is the realization of the self. A system or philosophy of life based on a system that does not include the reality of the self is unimaginable to the idealist. He will say, "What good is it to philosophize, if one philosophizes himself out of the picture?" While there is argument among the idealists as to whether the self remains an individual throughout eternity or becomes a part of one great self or spirit, they all hold that the self is a reality.

There are many pragmatists who believe the self is more than a physical body and that it is capable of developing into a larger self and ultimately achieving immortality. There are other pragmatists who believe as the realists do, that the only reality of the self is the physical body and its existence on earth. Most pragmatists believe, however, that the self is a reality and there may or may not be supernatural connotations. These connotations are

only considered if through the pragmatic method some practical consequence will develop.

Here again, these two basic philosophies seem incompatible. The pragmatists take the objective view, whereas the idealists take the more subjective view. Are we educating for immortal life, or for the everyday needs of a limited life that ends with death? A compromise of these views has started with men like Dewey and Horne, who have achieved some balance of objectivity and subjectivity in education. Each does have something to offer the other. If through appreciation and tolerance of one another a balance on this point can be achieved, the over-all education of the student can be enhanced by the fact that the student will be enabled to face the reality of life and immediate problems, and still feel the necessity to pursue more subjective truths.

3. One of the prime differences of agreement between the pragmatic realistic schools and the idealistic schools lies in the concept of the nature of the mind. The pragmatists hold that the mind and body constitute one organic unity, while the idealists believe that the mind is a separate or isolated entity caught and imprisoned in the body. If a liberal interpretation of the other's philosophy can be taken by each opposing school, then the differences

need not be so great, and the influences they have on the children can be similar. For example, the pragmatists hold that the body is part of the child, and he brings that part as well as his mind to school. The whole child must be educated, not just the mind. By believing in a monistic philosophy in which the mind and body are inseparable and one, the education of the whole child is automatically undertaken. The idealists hold that the body is merely a prison holding the mind for the duration of life on earth; therefore, the education of the mind is the important emphasis for the overall growth of the spirit.

Each side can readily recognize that certain attention must be paid to the physical education, if for no other reason than to facilitate the education of the mind. If proper physical development and care are not achieved, then the education of the mind also will suffer because of physical distractions. There is danger on both sides. The pragmatist can devote too much attention to the development of the body at the expense of mind development; whereas, the antithesis can be true with the idealist. Now if each will more liberally interpret his own philosophy, neither need depart from his own ideals and the whole child will be educated in a common way even though the basic philosophies differ. The

idealist will devote instruction and time to both physical and mental development because one facilitates the other, and the pragmatist will do the same because in his philosophy they are the same and should be educated together.

4. Pragmatism was developed with the main tenet that experience and experimentation are the proving ground in which the worth of all things is made plain. John Dewey's experimental school was built around the philosophy that we learn by experiences, both actual and vicarious. These actual experiences should be afforded the student rather than a continuous presentation of the more vicarious and exclusive experiences of the textbook recitation and lecture of idealism. As has been previously stated, many of the more modern idealists have accepted and included actual experience teaching in their curriculum. The idealist does not, however, carry teaching by actual experience as far as the pragmatist does. The idealists say that learning by experience as a consistent policy means that knowledge is not introduced until a need for that knowledge arises. Then the need can be satisfied by actual experience. The idealists go on to say that this can be a very dangerous thing in life. For it is sometimes better to have some knowledge to cope with an emergency, even though it be vicarious, than to attempt to

learn from the experience. This is, of course, related to the more extreme emergencies which may or may not arise in a lifetime. Between these two views, which are agreed that we learn by experience, there seems to be a very great need for a compromise of ideals. Actual experiences should be presented, but it is not always feasible or possible to employ them, and some vicarious textbook experience can be very helpful.

5. The pragmatic philosophy is very stabilizing to the mental health of many people who get lost from reality in the philosophy of idealism. The question arises whether the curriculum should be limited only to the study of strictly realistic life needs, or should it also include the contemplation of such apparently inconsequential idealistic things as how many angels can dance on the head of a needle, or the attempt to follow a truth into infinity. Some pragmatists believe the past should be studied to ascertain present needs. The future is not yet ascertained; so present experiences should be studied to learn to cope with future occurrences as they arise. This pragmatic view is too adamant for many pragmatists. It is, however, a very safe philosophy, especially for those who constantly dwell in the past, or are in such constant apprehension of what may happen in the future that they are

unable to profit by present experiences. But what of the others who aren't lured by the past or apprehensive of the future and desire to understand more of the development of beings? If the arguing of how many angels can dance on the head of a needle can give some insight or understanding of the immensity of, and the possibilities of the hereafter, then why is it not a practical subject for this particular student? If attempting to understand an absolute can give some comprehension of what infinity means, then also why is it not a practical subject for this particular student? Here, then, the compromise becomes a matter of individual attitude and capacity. The pragmatic studies will hold his feet on the ground and facilitate his present needs, while his idealistic teachings can help satisfy his quest for the life hereafter. Even though the individual may be one in need of the stabilizing influence of pragmatism, some knowledge of what idealism is, and what it explores, is desirable if only to strengthen the convictions of pragmatism.

6. There is a danger in the view that some extreme pragmatists take in relying on and basing all hope on experience. There should be room in forming a compromise for a divine providence that can in time of great need be turned to for guidance and help. However close to a true philosophy of life an

individual may believe he has approached, there is still much to be learned. It is doubtful that any mortal man has ever known complete truth. Because of this incompleteness, it is necessary to fill the gap that lies between the individual's capabilities and complete truth. This gap is, of course, wider for some than for others, and each individual should be aware of its existence.

7. The idealistic and pragmatic concepts of the capabilities and capacities of the individual at the time of birth differ greatly, but this difference need not be carried to the curriculum.

The majority of idealists believe that a child is born in sin, and much education must be devoted to moralistic teachings to overcome this basic and always present sin. Many other idealists believe the child is neither good nor bad at the time of birth, but he can become either depending on his surrounding influences, environment, and his own will.

In either case the pupil has certain capabilities that his spirit has gained by past experiences. The idealist teacher tries to bring the transition of the potential to the actual and guide the pupil to a realization of true values. To the pragmatist, the individual becomes a new individual at the time of birth and remains an individual only for the period of life on earth. In order to facilitate a happy and progressive life, certain values as to character, attitude, and a general

way of life must of a necessity become part of the curriculum.

In forming a compromise of these opposing views, it can be seen that regardless of the reason each has for teaching the way he does, both are in agreement that a happy life may come from a good life. Therefore, certain moral considerations and teaching should be given. Each, then, may teach the same values even though each has a different purpose in mind for the individual.

8. To the idealist evil has a definite place and definite reason for existing. He believes that since the earth is merely a proving ground for soul growth, where the lessons of ultimate truth are learned, there must be a system of evil in an order where a man is free to prove himself worthy to rise above the temptations of evil and realize the ultimate goodness of God.

The pragmatist believes that a man has the possibility of achieving a purposeful control of himself, and he is able to make the best of the circumstances his experiences present. Evil then, to the pragmatist, is merely the failure of man to stand up to life and face the situations his experiences present and demand. Even though the concept of evil is different, a compromise of the two philosophies can be drawn from the fact that each philosophy believes evil to be a thing that man to the extent of his capabilities can rise above through proper education, experience, and will. Education, then, can be

jointly devoted to helping the individual rise above evil through either an idealistic or pragmatic approach.

9. The truth of goodness to the idealist is an absolute. The objective of man is to reach a reasonable achievement of that truth. To the pragmatist, goodness is the avoidance of evil, which is the shortcomings of man. Here, as in the discussion of the place of evil, the compromise comes into play with the common factor that goodness, to a reasonable degree, can be achieved by man and should be developed in his education.

In many of our public schools and colleges, the faculties have tended to drift into cults, each opposing literally the philosophy of the other.<sup>1</sup> This attitude can never result in truly good education. Fortunately in recent years there has been some compromise of ideals, such as in the case of Dewey and Horne. These two men together have presented the pragmatic compromise as is exemplified in the correspondence the two men have had.<sup>2</sup> Most of the conclusions reached in this study have been based on such a willingness of the opposing philosophy to recognize and appreciate the views of the other.

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<sup>1</sup>Harold Rugg and William Withers, Social Foundations of Education (New York: Prentice-Hall, Inc., 1955), p. 719.

<sup>2</sup>Herman Horrell Horne, This New Education (New York: The Abingdon Press, 1931).

As has been previously stated, many of these philosophical views are entirely incompatible. However, as they are applied to educational theory and method, many common grounds can be reached. At least a harmony of method and rapport among the people in education can be achieved to a better degree, even though each may have a different philosophy of life.

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