THE EDUCATIONAL IMPLICATIONS OF THE PLATONIC AND
PRAGMATIC CONCEPTS OF THE GOOD

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THE EDUCATIONAL IMPLICATIONS OF THE PLATONIC AND
PRAGMATIC CONCEPTS OF THE GOOD

THESIS

Presented to the Graduate Council of the North
Texas State Teachers College in Partial
Fulfillment of the Requirements

For the Degree of

MASTER OF SCIENCE

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August, 1941

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PREFACE

It is hoped that this exposition on the Platonic and Pragmatic systems of philosophy will aid in the understanding and interpretation of the highest Good, and what the implications are in modern education. The author has attempted to point out the identical phases and contrasting features, and to summarize the data in which research has been plentiful.

The mass of data from extensive reading of books and periodical literature has added greatly to the understanding of the subject.
CHAPTER I

INTRODUCTION

The Purpose of the Study

This thesis is a comparative study of two systems of philosophy regarding what constitutes the highest good and the resulting systems of education which have been based on the two systems. The first system of thought is gleaned from the writings of Plato, who during his youth was the mouthpiece for Socrates, greatest of the ancient Greek philosophers. However, Plato wrote much, especially after the death of Socrates, that represented his own philosophy. The second system is that of the modern pragmatists, led by the American philosopher, William James, of the late nineteenth century, and that of John Dewey, who is still leading that school of thought in the twentieth century. The significant features of the resulting educational systems, both as to method and content, constitute an interesting study, chiefly from the standpoint of contrast.

Sources of Data

The writings of Plato fall into two classes, as follows: first, those which record the intellectual dialogues of Socrates and the various ones of his devoted followers; second,
certain writings of Plato which represent his own thinking, and are found in his *Laws* and the *Republic*. There are many editions of Plato's works, but the translations of Jowett (four volumes) and of Grote (four volumes) have been consulted most frequently for the purposes of this study. These editions provide scholarly synopses and commentaries, of particular value in proper interpretation.

For the discussions of pragmatism, the original text on the subject, by William James, the so-called founder of the school, is the starting point. Growing out of this philosopher's views are those of the modern educationists, chief among whom is the revered John Dewey. The views of these leaders of progressive education have been sufficient to meet the needs of this study, both in the light of their pragmatic concept and their educational theories.

**Limitations of the Study**

As was typical of most ancient philosophers, Plato was visionary and abstract in his thinking. He conceived of philosophy's mission as the quest to determine the highest and eternal good. The essence of his teaching was that the ultimate and highest good can be realized finally and only in the operations of the state. It is not the purpose of this investigation to consider the good as applied in the realm of politics, sociology, or various other fields of education. There was such a system, the definite and direct
outgrowth of the Platonic concept. Likewise the pragmatic concept has many aspects and applications, but only the one which is educational in significance will be herein treated. Thus the study is essentially one of analysis, in which theory and practice are interchangeably examined.

Backgrounds of the Two Concepts

It was the custom of Socrates (469 B.C. - 399 B.C.) to discuss with various ones of his devoted followers some selected philosophical topics of the day. His method was characteristic of the itinerant teacher, who gathered a group of young Athenian thinkers about him in some temple portico and engaged with them in the fascinating game of "dialectics," or logical analysis of terms. Socrates usually put the questions to the students, who, in turn, were forced to defend their answers. Plato was the most devoted of all these youthful followers. He was genuinely delighted to record the informal dialogues as he listened to, or participated in, these discussions. He revealed the great genius of his master by a subtle portrayal of humor, by an occasional flash of his prophetic insight, and by a faithful adherence to his daring, sweeping reasonableness. Perhaps nothing is settled in his dialogues, but everything is clarified and enhanced.

The struggle between democracy and aristocracy has not varied fundamentally since ancient Babylon. In his impres-
sionistic years of later adolescence Plato watched the rising tide of democracy gain in its assault on entrenched aristocracy. The self-styled "gad-fly" Socrates inspired Plato to champion the cause of intellectualism. To the Sophists and the populace generally this meant an intellectual aristocracy. This further implied a corresponding political reflection or organization. Hence the old master of philosophy was on the losing side when the mighty tide of a triumphant democracy swept over Greece. A revengeful court was not disposed to consider kindly the merits of his case. The picture of Socrates drinking the hemlock, dramatic though it was as an incident, meant little to Plato. But the fickleness of the mob, as demonstrated by their swift revenge on the court, made an indelible impression on the visionary youth. Durant outlines Plato's reaction to this famous historical incident in his interesting and entertaining narrative, as follows:

He was twenty-eight when the master died; and this tragic end of a quiet life left its mark on every phase of the pupil's thought. It filled him with such a scorn of democracy, such a hatred of the mob, as even his aristocratic lineage and breeding had hardly engendered in him; it led him to a Cynic resolve that democracy must be destroyed, to be replaced by the rule of the wisest and best. It became the absorbing problem of his life to find a method whereby the wisest and best might be discovered, and then enabled and persuaded to rule.¹

This explains Plato's passionate search for the "sumnum bonus," or highest good. It accounts for his educational

¹ Will Durant, The Story of Philosophy, p. 19.
theories which form such a striking contrast to the pragmatic concept, the origin of which will next be considered.

Rusk has pointed out that modern pragmatism is typically Anglo-Saxon, both in spirit and origin. He further adds:

The germ of the utilitarian or pragmatic spirit is to be traced to Bacon's introduction of the view that knowledge was to be sought for the glory of the Creator and the relief of man's estate; his aim was to establish a trustworthy system whereby nature might be interpreted and brought into the service of man.2

Plato's mind tended always toward a consideration of ideas, whereas that of William James thought always in the direction of things. Moreover, these things were always comprehended in a context, in terms of their environmental relationships. A favorite watchword of James was the French maxim that "whatever is not clear is not French." As far as he was concerned, whatever was only a mystical abstraction was not philosophy. The immediate cause of his revolt was his impatience with the ponderous obscurities and pedantic terminology of the German school, led by Kant and Hegel. He had studied with Wundt and others in Germany and had steeped himself in their philosophical discussions of metaphysics. Although Wundt is credited with the establishment of the first psychological laboratory, at Leipzig, in 1879, it is believed by many that James had already experimented in his own meagerly equipped laboratory as early as 1874. At any rate, both Wundt and James were following up experi-

ments designed to prove that intelligence itself is but a
tool, and the result of one of Nature's experiments in evo-
lution. The progressive steps by which pragmatism emerged
from instrumentalism and utilitarianism are set forth by
Durant.

He found the weapon he sought when, in 1878, he
came upon an essay by Charles Pierce, in the Popular
Science Monthly, on "How to Make Our Ideas Clear."
To find the meaning of an idea, said Pierce, we must
examine the consequences to which it leads in action;
otherwise disputes about it may be without end, and
will surely be without fruit. This was a lead which
James was glad to follow; he tried the problems and
ideas of the old metaphysics by this test, and they
fell to pieces at its touch like chemical compounds
suddenly shot through with a current of electricity.
And such problems as had meaning took on a clearness
and a reality as if, in Plato's famous figure, they
had passed out of the shadows of a cave into the
brilliance of a sunlit noon.3

Method of Procedure

The standardized research method used for the typical
comparative and philosophical study has been used in this
investigation. The philosophy of Plato relative to his
theory of ideas and his interpretation of the good is pre-
sented in Chapter II. His educational system growing out
of this philosophy is outlined in Chapter III. The phi-
losophy of pragmatism, relative to the good, constitutes
Chapter IV. Its resulting educational system is developed
in Chapter V. Chapter VI traces the points of similarity
and contrast between the two systems and makes a survey of

3Durant, op. cit., p. 657.
their chief educational contributions. Chapter VII presents the summary and conclusions which have been drawn in the light of the findings.
CHAPTER II

EXPOSITION OF THE PLATONIC PHILOSOPHY OF THE GOOD

General Aspects of Plato's Philosophy

The general theme underlying Plato's philosophy is that man should lift his soul above the sordid materialism of the world into the celestial atmosphere of the perfect and the good. Only by dint of patient and laborious study can man acquire that artistic intuition by which the eternal form, the true being, can be comprehended. Plato separates the life of ideal reality from the life of sensible appearance. By conceiving of the world as an imperfect reflection of the true reality, man becomes a seeker after truth that is essentially a spiritual affirmation. The application of Platonic philosophy is found in the thesis that ultimate and highest good can be realized only in the operations of the state. Above all, what Plato sought to realize in this state was order, or what he called music in the affairs of men.

The casual student of philosophy knows that Plato was one of the ablest and most devoted followers Socrates ever had. He likely knows further that neither of these two mighty intellects of Grecian antiquity represented any "school" of philosophy. Their search was for the truth, which deals with universals rather than with particulars or individuals. Hence philosophy was for them the love of wisdom rather than the pronouncement of truth.
There is not a topic discussed in modern philosophy that was overlooked by these ancient Greeks. The depth of their wisdom, in view of their meager scientific knowledge, is still a marvel of the power of mind. Yet Socrates and his followers were not especially aware of the extent of their wisdom. Indeed their dialectic discussions were carried on most informally, with teacher and pupils considering themselves as companions in the intellectual life. Socrates impressed upon Plato the ideal that he who realizes that he knows nothing is thereby made a recipient of the truth, and is in a position to learn everything. The attitude was essentially one of humility, with a devout fervor in the application of the truth.

Socrates founded a method of questioning that is destined to live as long as methods of teaching endure. He inspired Plato to follow up in his quest for truth many of the issues raised. Our great debt to these two leaders is well summed up by Ward in his terse and pungent sketch.

He turned aside from materialism. . . This poet-philosopher brought imagination to the aid of reason. . . For a time the essential spirituality of his conceptions was concealed even from himself. . . The intensity of his spiritual insight vitalized the various elements. . . He is difficult for the prosaic intellect to comprehend. . . He is the well-spring of European thought, in which all previous movements are absorbed, and from which all subsequent lines of reflection diverge. . . As was observed by Jowett, "The germs of all ideas, even
of most Christian ideas, are to be found in Plato."
He was the most fruitful of all philosophic writers.
"All philosophic truth," says Ferrier, "is Plato rightly
divined; all philosophic error is Plato misunderstood."
His dialogues are pervaded by two dominant motives: a
passion for human improvement, and a persistent faith
in the power and supremacy of mind......He has a constant
belief in the supremacy of reason......The supreme factor
is the reason, which guides the will.

Plato was an incurable mystic. Like the Greeks of his
time generally, he placed man's supreme happiness in the ac-
tivity of the intellect, including an element of love. Truth
had its origin and realization in a supernatural world acces-
sible only through a faculty of divine love or frenzy. One
does not wonder at Plato's insistence that the number who can
attain this realm is exceedingly few. He outlines its suc-
cessive growth according to the following:

Since truth lies outside the mind, it cannot, of
course, be evolved by any sort of mental process, but
must come to it, if at all, through some sort of expe-
rience, which the individual may or may not have.
Those who have it must, of necessity, possess a special
faculty for the apprehension of eternal and immutable
ideas—what might be called a super-natural sense. To
this sense Plato gives the name love or frenzy, a
divine element in the soul, which in its undeveloped
condition seizes upon the beautiful in its most material
manifestations, but which, in proportion as it is trained,
rises to more and more spiritual forms of beauty, until
it reaches the beautiful itself, which is one with the
good— that is, God.2

Before considering what is the highest good, it is nec-
assary to understand Plato's approach to the realization of
every concept. He held that every concept had back of it a

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1Henshaw Ward, Thobbing, p. 136.

2Thomas Davidson, The Education of the Greek People, p. 134.
perfect entity, or noumenon. In this discussion we shall refer to this entity as the Idea or Perfect Form. How this abstraction is apprehended by the human mind will now be discussed.

Plato's System of Ideas

The Heraclitian school of philosophy stressed the principle of change as a constant part of all sensible phenomena. One of their watchwords was that one cannot step into the same river twice. To escape this phantas-

magonia of flux, Plato elaborated his doctrine of ideas. Paradoxically enough, this doctrine to combat change, changed itself at different periods of Plato's life. Before one can comprehend his teachings regarding the good, he must analyze the principles underlying the true being or idea.

Something of this kind is what we may now attempt to do with regard to one or two Platonic ideas, ideas which under the often ironical title of Platonic love, are constantly referred to and seldom understood. These ideas may be defined as the transformation of the appreciation of the beautiful things into the worship of an ideal beauty and the transformation of the love of particular persons into the love of God. These mystical phrases may acquire a new and more human meaning if we understand, at least in part, how they first came to be spoken.3

The explanation should mention first that Plato con-
sidered only ideas as true causes. The phenomenon of

3 George Santayana, Poetry and Religion, pp. 119-120.
environment and nature were results, in that sense, rather than causes. He distinguished the many from the one, in the sense that particulars illustrate the general rule. The many particulars can be perceived, but only an unseen Idea can be conceived. Anything visible, therefore, he considered as an image or representative of the universal self-existent Form, capable of being contemplated only in conception. This Form is referred to as Plato's first principle, from which the visible figure is the point of departure.

He accordingly draws up two grades of cognition: the nous, or direct; and the dianoia, or indirect. Both of these are higher than opinion, which is divided into a higher grade of faith or belief, and a lower grade known as conjecture. Both these last two belong to the sensible world. Cognition functions in the world of real objects or ideas, while opinion serves to interpret the images of real ideas.

His system may be approached, for example, by taking a common noun through a classification of special groups, into more general classes, and finally into one great class which includes all being. Bryan has set forth the principle of Plato's Idea in his outline.

Now Plato believed (1) that, corresponding to every common noun there is a real, eternal, and perfect being, in the likeness of which and by which power the power of which every particular being coming under that class is made; (2) that,
corresponding to the system of common nouns, there is a system of such real, eternal, and perfect beings; and (3) that, corresponding to the highest common noun, there is a Highest Being, which is the prime source of all lower beings and so of all things whatever. The real, eternal, and perfect beings corresponding to our common nouns Plato called ideas. He did not, therefore, use the word in the sense that we are most accustomed to. The highest idea is God.

To Plato the Idea is like the sun, whose light illuminates all objects, which participate, in turn, in ideas. It follows that the physical objects perceived by the senses are but an imperfect reflection of the pure idea. Plato held that the soul has existed always, is pure and holy, and alone can comprehend pure and true ideas. Things, then, are the shadows of ideas thrown upon the screen of experience. Plato assumes the separate existence of ideas, independent of visible manifestation. From this assumption it follows that anything good or beautiful is so because it partakes of the universal self-good or self-beautiful Idea back of it. Only through intellectual contemplation does one become familiar with the unchangeable Idea. The highest of all Ideas is the Form of the Good.

The goodness of the ideas and the badness of the particular things is the central thought of Plato's philosophy. Man has or may have knowledge of both. With his eyes and ears and other senses he comes into contact with the world of things. With his soul he may know directly the world of ideal being, which culminates in God. Contact with the world through the senses, gives us not the true or valuable knowledge, but only the appearance of true wisdom. Contact

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with the eternal ideal beings, by means of the eye of the soul, gives us the only true and divine wisdom.\(^5\)

Hence the doctrine that the senses are the source of all sin, as developed by Plotinus, expounded further by Spinoza, and expanded subsequently into a system of religious thought by Mary Baker Eddy, was first promulgated in Plato's doctrine of ideas. Since only those who have entered into this ideal world of truth are qualified to direct others, it follows naturally that those few who are trained to do so should assume the guardianship of others. Those who owe them obedience will at once recognize the power of truth in the form of human example. This central faith in the power of truth determined Plato's attitude toward every question which confronted him.

The philosophy which resulted from these movements of thought was an attempt at a thoroughgoing unity of all objects of human experience. Plato still regarded the "Good" as the highest principle of both knowledge and being. To him it was the end for which everything exists. Human life and conduct, as a part of the whole, must be referred to this central principle for explanation and guidance. It was thus that in the period of his construction Plato sought to lay the foundations of morality in his doctrine of ideas. He was not content until he had, as he believed,

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linked the temporal to the eternal order, and found the source of man's moral life at the very heart of reality. Martin has well depicted the outcome of this concept.

You have only to believe that ideas have an existence independent of the minds which think them and all is transformed. Instantly you step out of Time into Eternity; form without content; number without things to be counted; common properties of objects stripped of the objects in which such properties inhere; the forms of logical discourse, minus the things talked about and the talkers as well; goodness, without anything in particular to be good; beauty in general, independent of any concrete beautiful thing, truth universal and absolute and outside experience. All this is now the real world, and the world of troublesome, fleeting objects becomes a shadow and a delusion.

Thus, to Plato's way of thinking, the more abstract and universal the idea, the more reality it possessed. It is well to remember that goodness exists primarily as an abstract term, so that the succeeding discussion will have meaning. A universe transformed into an ordered system of abstract postulates and verbal exercises is an exceedingly difficult picture for the modern mind to comprehend. However, the following discussion of the supreme good will prove to be a valuable approach to his system of education, growing out of these abstract concepts.

The Sunnum Forum or Highest Good

Out of the preceding discussion of Plato's ideas, we may formulate his concept of the chief good or goods.

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Reasoning from man to the universe, Plato argues that a mind in both the finite and the infinite has brought about the union of the two. The one is in various ways and degrees working in the other. This answers the question as to how ideas can be both in and out of themselves. Applied to his idea of the good, health and pleasure are undefined, yet he accepts them in his enumeration of the goods. The master virtue of the Greeks generally, in life and theory, was a universal temperance. Reason was the guide, yet to Plato this guidance assumed a two-fold function: first, it was to control the life of sensibility; and second, it was to guide the higher life of pure intellectual contemplation. Thus Plato's separation of the speculative life from the practical life of action formed the basis for Greek ethical dualism. His idea of the complete life was that one in which every part of man's nature, highest as well as lowest, should be in harmonious subjection to reason.

Like Aristotle, Plato bases his ethics, in part at least, upon psychology. In the soul of man he distinguishes three elements--reason, spirit, and desire. Reason is a unity, so also is spirit; but desire is manifold. Further, while both spirit and desire are impulsive in their nature, their relation to reason is not the same. Desire is antagonistic to reason, and is strictly irrational; spirit is reason's natural ally--reason's watch-dog sent forth to curb the alien force of desire, and again recalled and kept in check by its master reason.7

7James Seth, A Study in Ethical Principles, pp. 212-213.
Pleasure is depreciated as relative, while good is exalted as absolute. In the Philebus, from which is gleaned most of the subsequent discussion on this topic, pleasure is considered as inseparable from knowledge. Plato proceeds in his table of the goods from the more abstract to the less abstract, until at the lower end of the scale he touches human action and feeling. Perhaps the best, and certainly one of the most frequently cited, summaries of the good is found in the passage concluding this famous dialogue between Socrates and Protarchus.

Soc. Then, Protarchus, you will proclaim everywhere by word of mouth to this company, and will send messengers of the tidings far and wide, that pleasure is not the first of possessions, nor yet the second, but that first comes measure, and the measured, and the due, and whatever similar attributes the eternal nature may be deemed to have attained.

Pro. Yes, that seems to be the result of what has been now said.

Soc. The second class is the symmetrical and beautiful and perfect or sufficient, and all that belongs to that family.

Pro. True

Soc. And if you reckon in the third class mind and wisdom, you will not be far wrong, if I divine aright.

Pro. I dare say.

Soc. And would you not put in the fourth class the goods which we were affirming to appertain to the soul—sciences and arts and true opinions as they are termed; these come after the third class, and from the fourth, as they are certainly more akin to good than to pleasure.

Pro. Surely.
Soc. The fifth class are those which are defined by us as painless pleasures, being the pure pleasures of the soul herself, as we termed them,—forms of knowledge, which accompany the senses.

Pro. Perhaps.

Soc. And in the sixth generation, as Orpheus says,—Here, at the sixth award, let our discourse come to an end; all that remains is to put on a sort of crown or head. 8

Plato considered virtue as the most important form of the absolute good. Unfortunately Plato did not explain how virtue operates in a practical way, but he did declare that virtue was continually accomplishing ends and objectives absolutely good. Hamilton has pointed out this characteristic of Plato's teaching regarding virtue.

Plato, as a perfectionist, sought participation in the divine; but, along with this, as a more immediate aim he sought conformity to ideals of conduct which constituted for him a moral law. Were it possible to regard these ideals as specific forms of "the Idea," Plato would be simply a perfectionist, after his own mystical fashion. But he advocates wisdom, courage, temperance and justice without defining the nature common to them all. They are all virtues; each one of them in a specific way pursues the right. Plato's doctrine is that of those who say that every virtue seeks what is right and good. In his philosophy one finds the unity of lofty sentiment but not the unity of analytic thought. 9

In his attempt to explain the manner in which man attains the harmonious workings of the elements of virtue, Plato adopted a system of psychology quite ingenious, if


not entirely on a scientific basis. Everett points this out in the following passage:

Plato's psychology recognized three divisions in the mental life: First the reason, occupying the place of honor and authority; below it the active, or spirited, part; and lower still the appetitive element. Upon this division depends the Platonic scheme of virtues. Wisdom, courage, and temperance correspond respectively to the three divisions of the soul. Justice, the fourth virtue, is the harmonious activity of all three elements, and is possible only when there is strict subordination of the lower to the higher powers of man's nature.10

One of the chief theses developed in the Republic is that the state is the individual written on a large scale. With this conception of the state as a guide, he proceeds to set up his four cardinal virtues as follows:

1. Intelligence, having its acropolis in the head
2. Courage or spirit, encamped in the breast
3. Appetite, lodged in the abdomen
4. Justice, the harmony of all these three

The performance of all these constituted its excellence or worth. Hence the worth of intelligence was prudence, that of spirit, fortitude, and that of the appetite, temperance. The harmony of all these constituted justice, which was regarded as the basis for individual well being. To Plato, virtue was essentially the harmony of all man's powers. Wisdom, or intelligence, was the positive ruler of courage and appetite, which must be subordinated. According to Hyde, the good may be characterized as follows:

The good is the principle of order, proportion, and harmony that binds the many parts of an object

the effective unity of an organic whole. The good of a watch is that perfect working together of all its springs and wheels and hands, which makes it keep time. The good of a thing is the thing's proper and distinctive function; and the condition of its performing its function is the subordination of its parts to the interest of the whole.\textsuperscript{12}

In keeping with his reputation as the "dramatist of the soul," Plato conceives of virtue as the soul's health and vice its sickness. To part with righteousness for any external advantage is to commit the supreme folly of selling one's own soul. This holds true, both in the case of the individual and the state.

Righteousness, whether in a state or an individual is the health, harmony, beauty, excellence of the whole state or the whole man, secured by having each member attend strictly to its own distinctive work, with a view to the good of the whole state or the whole man. Thus defined it is something so obviously desirable and essential, that nothing else is worthy to be compared with it. Whoever parts with it even in exchange for the greatest outward honors, emoluments, comforts, or pleasures, is bound to get the worst of the bargain.\textsuperscript{13}

Plato considered an ideal as the discovery of and adaptation to the ideal structure or true reality. Hence Plato's ideal structure of reality led him to the conclusion that the ideal of the good is the unification of knowledge and pleasure. Measurement or calculating intelligence is the regal art of life, upon which the attainment of the good depends. The object of intelligence is to measure

\textsuperscript{12} William D. Hyde, The Five Great Philosophies of Life, p. 130.

\textsuperscript{13} Ibid., p. 142.
pleasure and pain, so as to secure the maximum of the former and the minimum of the latter.

The outcome of this harmonious life was strictly social in emphasis and application. While Plato's Republic is supposed to be a treatise on politics and ethics, it goes much beyond this and treats of the transforming power of justice in attaining the perfect sphere of the perfect life.

The Greek world, we may say, had no idea of a non-political society; to it society and the State were synonymous terms, the social life was a life of citizenship. The distinction between society and the State is a modern one. The Hellenic State was an adequate and satisfying social sphere for the individual; he wanted no other life than that of citizenship, and could conceive no perfect life for himself in any narrower social world than that of the State. So perfect was the harmony between the individual and the State that any dissociation of the one from the other contradicted the individual's conception of ethical completeness. It is to this sense of perfect harmony, this deep and satisfying conviction that the State is the true and sufficient ethical environment of the individual, that we owe the Greek conception of the ethical significance of the State. Our modern antithesis of the individual and the State is unknown; the individual apart from the State is to the Greek an unethical abstraction. The ethical individual is, as such, a citizen; and the measure of his ethical perfection is found in the perfection of his citizenship.\(^\text{14}\)

Since Plato conceived the state as a human being on a larger scale, he discovered in the two the same general functions and powers. The individual existed as a means to an end, that the whole might be achieved for the

\(^{14}\)Seth, op. cit., p. 288.
totality of individuals. Paulsen has pointed out the Platonie concept of individual worth, in view of this teaching.

We now obtain a new standard of value for the individual: the greater and higher the services which he renders to the whole, the more he contributes to the mental-historical life of his people by providing it with good institutions, by honoring it with noble deeds, by enriching it with true and good thoughts, by adorning it with beautiful and elevating works and symbols, the greater is his value and the more highly will he be appreciated by history. Moral worth in the narrow sense does not depend upon this; it is determined by the faithfulness and devotion with which the individual fulfills his mission, be it great or small.15

This is the summation of Plato's doctrine of ideas, out of which came his concept of the highest good. As a preface to the next chapter, dealing with his educational system, a general statement from the critic Edman, is quoted.

Ideas can be known, they can be thought; they can be remembered from the discarnate existence before birth when the mind lived among them; they can be adored as the term toward which life and passion move. The business of education is to turn the eye of the soul from the seductions of sense to these divine eternal patterns bound together in the "empire of the gods" by the Idea of the Good, which transcends all thought and all being, and is the goal of both.16

Just how many of Plato's ideals of the good were actually incorporated in a system of education cannot be determined with certainty.

15 Friedrich Paulsen, A System of Ethics, p. 279.

Because of his status as a mental aristocrat his influence was probably general rather than specific. It is certain that he exerted some influence on the educational philosophy of his day, and still more did he influence classical tradition of the medieval world. This was truly a great heritage for not only Greece but the whole realm of philosophers in every succeeding age.
CHAPTER III

PLATO'S SYSTEM OF EDUCATION

Education and Greek Life

Let us consider, first of all, that Plato developed a wonderfully inclusive psychology of education on which to base his science of education. He recognized that one gradually becomes what he imitates. In the light of this principle he insisted that Greek youth study only that subject matter and portrayal of character designed to elicit and develop the best in human nature.

In Greece the ideal of life and education concentrated itself in the one conception of worth. Although it came to stress, as time went on, moral worth, the chief emphasis was on family or social distinction and on landed inheritance. The worth of the individual as a member of society sums up very well Plato’s goal for education.

In keeping with the prevailing Greek view, Plato adapted education to meet two needs. One related to practical life, such as the earning of a livelihood, politics, war, or religious observances. The other was concerned with the ends of life, called generally the occupations of the Muses, such as the fine arts, science and philosophy. These constituted the ends to which all other occupations, including play, were but the means.
It was characteristic of the educated Greek to see to it that no part of his nature should be neglected. Every citizen had to be trained to assume the special duties incumbent on him as a member of the family, the township, the phatry, the riding, the tribe, and finally the state. Thus it appears that the objective of Plato's scheme of education might be said to include those activities designed to make the Athenian citizen a good husband, prudent father, conserving property-owner, participating town-member, vigorous state-officer, judicious judge, virile soldier, and a pious worshiper of the gods. His leisure hours were occupied by three types of diversions, to give expression to his three-fold nature. The first was that of feasting, in which the animal nature found expression. The second was the enjoyment of the liberal arts, as an expression of his emotional nature. And the third was participation in serious conversation, in which the trained intellect found expression. With the outline of these objectives of general Greek education, let us now consider the content of the curriculum which was fashioned to administer these objectives at the various age levels.

The Education of Childhood

Before the age of seven, children were to be under the care of their mothers and nurses. No foreign nurses were allowed to care for children before they had fully
mastered their mother tongue. Three aims were uppermost in nursery education: first, to strengthen the body; second, to inspire reverence for elders; and third, to instill an appreciation of the heroic deeds drawn from Greek mythology.

From the age of three to six, the child must be supplied with amusements, under a gentle but sufficient control. The children of both sexes will meet daily at the various temples near at hand, with discreet matrons to preside over them, and will find amusement for each other. At six years of age the boys and girls will be separated, and will be consigned to different male and female tutors. The boys shall learn riding, military exercise, and the use of the various weapons of war. The girls shall learn these very same things also, if it be possible. Plato is most anxious that they should learn, but he fears that the feelings of the community will not tolerate the practice. All the teaching will be conducted under the superintendence of teachers, female as well as male: competent individuals, of both sexes, being appointed to the functions of command without distinction.  

Plato chose seven for the age of formal school entrance. As is too frequently the case in modern public school systems, chronological age was the sole basis for entrance. Plato outlined in detail, chiefly in Book VII of his _Laws_, his proposed system of education. The chief physical exercises at the early school levels were running, leaping, discus-throwing, javelin-casting, and wrestling. The strength and flexibility of both hands and limbs were sought. Imitative dancing, choric movements, and symmetrical procession were also taught, but always in arms, to

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1George Grote, _Plato, and the Other Companions of Socrates_, Vol. IV, pp. 348-349.
familiarize the youth with military details. Music and literary appreciation also appear in Plato's curriculum. Poetry, music and dancing were consecrated to the worship and service of the gods, hence were fixed by authority. Plato's school had fixed articles of furniture, simple in taste, from which there could be no variation. Patriotic songs of a martial character were composed for use by the boys, while those of a quieter nature were used by the girls. A few games, such as hopping on one foot, tug-of-war, blindman's buff, hide and seek, pebble-throwing, flying-beetle, marbles and ball-playing were played on the school court for recreation.

At the age of ten years the boys and girls advance from this physical instruction, under the patronage of Hermes, and for three years are to study lute-playing, reading and writing, under the patronage of Apollo and the Muses. The pupils are carefully regimented into lines, are marched into school, where they sit on low benches, while the teacher, armed with a stick, occupies an elevated seat. Each pupil holds a pair of wax-covered folding tablets and a stylus. The writing lesson of yesterday is used for the reading lesson of today.

They will learn the use of the lyre, for three years. The same period and duration is fixed for all of them, not depending at all upon the judgment or preference of the parents. It is sufficient if they learn to read and write tolerably, without aiming to do it either quickly or very well. The
boys will be marched to school at daybreak every morning, under the care of a tutor, who is chosen by the magistrate for the purpose of keeping them under constant supervision and discipline. The masters for teaching will be special persons paid for the duty, usually foreigners. They will be allowed to teach nothing except the laws and homilies of the lawmaker, together with any selections from existing poets which may be in full harmony with these.²

It is interesting to note, in this connection, that Plato regarded his own homilies as vastly superior to those of other poets, serious or comic. His were not merely to be heard, but possessed genuine poetic charm as a result of direct inspiration from the gods. Too much reading and learning Plato disdained as dangerous to youths.³

Adolescent Education

From the years thirteen to sixteen the teaching of the harp and of music is carried on in combination. For the most part, simple Doric melodies are used. Dancing is to be of a restrained type, reflecting a virtuous character. All this, of course, is still regulated by censorial authority. The rudiments of arithmetic, geometry and astronomy are learned, not because of the necessities of practical life, but because these are endowments of the divine nature, of which the intellect is trained ultimately to partake. These subjects teach regularity of movement, a characteristic mark of what is good and perfect.

² Grote, Ibid., p. 351. ³ Ibid.
All this teaching is imparted to the youth of both sexes: to boys, by male teachers—to girls, by female teachers, both of them paid. The training in gymnastic and military exercises and in arms, is also common to girls and boys. Plato deems it disgraceful that the females shall be brought up timorous and helpless—unable to aid in defending the city when it is menaced, and even unmanning the male citizens by demonstrations of terror.4

The year sixteen marked an important milestone in the life of not only Plato’s student but the student in the actual Spartan school of Plato’s time. At this age the pupil passed, in a great measure, out of the hands of his parents into the care of the state, which undertook to round out his preparation for citizenship by three years of vigorous training in the gymnasium. Before describing this training let us view in retrospect Plato’s objectives up to this point.

Thus, according to Plato, the important thing for a youth to secure by the time he is seventeen is the admiration of noble deeds, and noble words, and noble character. The love of good literature is the backbone of this elementary education. Manual training and nature study, as a means to the appreciation of beautiful works of art and beautiful objects in nature, he would also approve. In the whole Plato is an advocate of those very reforms which are now being introduced into the elementary and secondary schools in the name of the New Education. What one loves is of more importance than what one knows; what one wants to do, and is interested in trying to do, is of more consequence at this stage than what one has done. Early education should be an introduction to the true, the beautiful, and the good in the form of great men, brave deeds, beautiful objects, and beneficent laws. The development of taste is more than the acquisition of information; the inspiration of literature, history,
art and descriptive science is far more valuable than drill beyond the essentials in grammar, geography, and arithmetic.\(^5\)

The boy who entered the public gymnasium was given a sudden, expansive freedom, quite similar to that of a freshman just entering college. He was no longer accompanied by his pedagogue but was free to go and come as he pleased. His exercises consisted of running, jumping, discus-throwing, wrestling, and boxing, known collectively as the pentathlon. Hyde considers Plato's program rather a new departure from the accepted curriculum.

Plato's programme for the years from seventeen to twenty, three of our four college years, is even more startling and heretical; and quite in line with certain tendencies in our own day. He would set apart the three years from seventeen to twenty for gymnastic exercises, including in such exercises, however, military drill. Plato appreciated both the advantage and disadvantage of intense athletic exercises. The period, whether of two or three years, which passes in this sort of training is useless for any other purpose,--for sleep and exercise are unpropitious to learning; and the trial is one of the most important tests to which they are subjected!\(^6\)

Many of these rigorous physical exercises were to be conducted in a way closely parallel to our modern prize ring. Especially was this true of boxing and wrestling. The exercises in the gymnasium were public, made so for the purpose of whetting competition among the contestants. Grote describes vividly the military characteristics of this training.


\(^6\)Ibid., p. 136.
Plato prescribes that the gymnastic training of his community shall be such as to have a constant reference to war; and that elaborate bodily excellence, for the purpose simply of obtaining prizes at the public games, shall be discouraged. There will be foot races, for men, for boys, and for young women up to twenty years of age—the men always running in full panoply. Horse-racing is permitted, but chariot-racing is disallowed. There will also be practice with the bow and with other weapons of light warfare, in which the young women are encouraged to take part—yet not constrained, in preference to prevalent sentiment. 

Growing out of this rigorous gymnastic training was a general military muster, to be held in connection with one or more of the seasonal festivals. The plan for the gala event has been outlined by Grote.

Once a month certainly—and more than once, if the magistrates command—on occasion of one of these festivals, all the citizen population are ordered to attend in military muster—men, women and children. They will be brought together in such divisions and detachments as the magistrate shall direct. They will here go through gymnastic and military exercises. They will also have fights, with warlike weapons not likely to inflict mortal wounds, yet involving sufficient danger to test their bravery and endurance: one against one, two against two, ten against ten. The victors will receive honorary wreaths, and public encomium is appropriate songs. Both men and women will take part alike in these exercises and contests, and in the composition of the odes to celebrate the victors.8

Adult Education

Plato's aim was to "find" the educated man. His teachings suggest that there was a crying need for intellectual curiosity in his time. Whereas Socrates sought to

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8 Ibid., p. 358.
"Debunk" men's minds, Plato sought to stimulate intellectual alertness in the critically minded few. His major premise rested on the assumption that knowledge is found by the method of clarifying men's thinking. He believed that knowledge gave a definite outlook on life, which made it easier for reason, the sovereign arbiter, to be in control. Hence his system of adult education became a philosophic contemplation of the ideas of the true, the beautiful, and the good. He realized that people generally are the enemies of the true wisdom because they will not mould their lives by the ideal of virtue. A splendid summary of Plato's system of adult education is given by Ryde.

At the age of twenty he would select the most promising youths and give them a ten years' course in severe study of science. This systematic study corresponds to the graduate and professional period in modern education, only he extends it over ten years, whereas we confine it to three or four. Again at thirty there is another selection of those who are most steadfast in their learning and the most faithful in their military and public duties, and these are given a five years' course in dialectic or philosophy. They are trained to see the relation of the special sciences to each other and how each department of truth is related to the whole. At the age of thirty-five they must be appointed to military and other offices. In this way they will get their experience of life, and there will be an opportunity to try whether, when they are drawn all manner of ways by temptation, they will stand firm or stir at all. And when they have reached the age of fifty, after fifteen years of this laboratory work in actual public service, holding subordinate offices and learning to discriminate good and evil, not as we find them done up in packages and labelled in the study, but as they are interwoven in the complicated texture of real life, 'those who still
survive and have distinguished themselves in every deed and in all knowledge, come at last to their graduation; the time has now arrived at which they must raise the eye of the soul to the universal light which lightens all things and behold the absolute good; for that is the pattern according to which they are to order the state and the lives of individuals and the remainder of their own lives also, making philosophy their chief pursuit; but when their turn comes, also toiling at politics and ruling for the public good.\(^9\)

This comprehensive statement of Plato's scheme to round out education enforces his point that the possession of wisdom in the form of true and fixed opinions constitutes life's greatest happiness. These lead to perfection, even though they may not be acquired until declining years. Plato trained for nobility of spirit, which came in its fulness only be divine revelation. It could be sustained only by infallible authority.

Thus the crowning product of Plato's educational philosophy was the production of a few chosen guardians who should rule for the welfare of the state. These were the spectators of all time and of all existence. Of course Plato was forced to restrict the application of his theories in the democratic Athenian society. The societal fabric he could not intellectually control. He maintained nevertheless that organized society depends upon knowledge for the end of its existence. His lovers of wisdom were to point out the patterns of true existence, even though their teachings might be stifled in a hostile society. Mild

though Plato's pronouncements seem to us, they were considered revolutionary in his day. To the modern, it appears that Plato, the great idealist, was not broadly idealistic enough to cover the dynamic life situation.
CHAPTER IV

EXPOSITION OF THE PRAGMATIC CONCEPT OF THE GOOD

Analysis of the Pragmatic Concept

When Archimedes boasted that he could move the world with his lever, if he had a place on which to stand, he was emphasizing a principle underlying the philosophy of instrumentalism. This scheme of thinking views mind, ideas or intelligence as instruments for the attainment of certain ends. Throughout the ages man has been interested in the invention and use of tools designed to serve in the conquest of environmental difficulties. A renewed awakening of this interest accompanied the Renaissance. With the tremendous era of expansion following the Industrial Revolution came the necessity for machine-age consciousness. Modern man has been forced to adjust to a mechanized civilization. Therefore he has come to value instruments, and even intelligence itself, in terms of their usefulness in attaining ends. The man from Missouri proverbially wants to be shown. People generally insist that we face real conditions today, rather than a theory of conditions.

It was pointed out in the introductory chapter that both Plato's philosophy and modern pragmatism have a common devotion to idealism. But Plato used ideals for
the realization of abstract ends, whereas pragmatism regards them as functional devices for adjusting the human organism to environmental demands. James has pointed out that there is nothing new in the pragmatic method since Socrates especially was adept in its use.1 But the ancients used it only in fragments. The modern philosophers, led by James, Schiller, and Dewey departed radically from the metaphysical attitude of Plato and subordinated the speculative to practical activity.

The fact that the Greek word for pragmatism includes our terms "active" and "efficient," and is also closely related to our words "practice" and "practical," makes the emphasis quite certain. Pragmatism is closely allied to utilitarianism. It is a virile philosophy of real life, with a distinctly modern outlook. The emphasis is on action, experimentation, and achievement, as opposed to theoretical contemplation and the worship of the abstractly beautiful. The scope of pragmatism is as broad as the universe, including the complete range of scientific, social and industrial activities. Pragmatism views the world in the making, and employs what will work in the attainment of its practical objectives. Beliefs, so James contended, are really our rules for action.

To develop a thought's meaning, we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. And the tangible fact at the root of all our thought-distinctions, however subtle, is that there is no

1William James, Pragmatism, p. 50.
one of them so fine as to consist in anything but a possible difference in practice. To attain perfect clearness in our thoughts of an object, then, we need only consider what conceivable effects of a practical kind the object may involve—what sensations we are to expect from it, and what reactions we must prepare. Our conception of these effects, whether immediate or remote, is then for us the whole of our conception of the object, so far as that conception has positive significance at all.²

Pragmatism, with its empirical doctrine of knowledge and its realistic ethics gives an intellectual character to the present age certainly as marked as utilitarianism gave to the early nineteenth century. Fundamentally, and in the widest sense, the modern concept of pragmatism has come to mean a standard or theory of truth. The border of interpretation extends to the terms "practical" and "satisfactory." Just what the new philosophy stresses in its concept of truth is answered by Brightman.

What, then, is pragmatism? Primarily it is a criterion of truth. Speaking broadly and ambiguously at first, we may say that it is the theory that the test of the truth of all thinking is to be found in its practical consequences. If the practical consequences are satisfactory, the thinking is said to be true.³

Four fairly distinct bases of pragmatism have been identified as the humanistic, the experimental, the nominalistic, and the biological types.⁴ The first view holds to the long-accepted idea that what satisfies human nature as a whole is true. The second goes a step further and affirms that what can be experimentally verified is true. The

²Ibid., pp. 46-47.
³E. S. Brightman, An Introduction to Philosophy, p. 51.
⁴Ibid., pp. 52-54.
third is really a sub-form of this type, which adds that any idea is simply a prediction of expected or possible results. The fourth, or biological, type is the one in most popular favor at the present time. Because of the eminence of its chief exponent, Dewey, the tendency has been strong to accept his teachings regarding pragmatism and the pragmatic test as authoritative. To Dewey, the pragmatic test has crystallized into the conviction that thought is for the purpose of adapting the human organism to its environment. This makes the idea synonymous with the function it serves in instrumentalism, for that theory holds likewise that thought is the instrument of adjustment.

An extended analysis of the nature and function of pragmatism has been written by Perry. To break up the quotation into parts serves to destroy its unity, hence the entire characterization is now presented.

In the first place, pragmatism employs for philosophic purposes what may be termed the "biological" imagination, as distinguished from the logical, the physical, and the introspectively psychological. Pragmatism views knowledge and religion as modes of life; and life it conceives not in any naturalistic sense, as an affair of forced adaptation to an indifferent and, at best, reluctantly plastic environment. Knowledge and religion arise from the exigencies of life, and the exigencies of life are real, perilous, and doubtful.

In the second place, pragmatism emphasizes the crucial importance of human efforts. It teaches that the spiritual life is in the making at the point of contact between man and the balance of nature—between the ideals of man, and the resistances, cruelties, and
seductions with which they are forced to cope. The hope of better things lies in the continued operation of the forces that are even now yielding good things. Civilization, not the totality of nature, nor any higher synthetic harmony, is the work of God. This is the Baconian prophecy renewed. Through the knowledge that is power, and guided by his desire and hope of better things, man may conquer nature and subdue the insurrection of evil.

Thirdly, since man's efficiency lies in his collective and not in his individual action, pragmatism emphasizes society. It is non-pantheistic and non-mystical. It attaches less significance to the direct relation between man and a dynastic God, and more to that relation to his fellows which may make man a servant of the collective life, and so leads him to a new conception of God as leader of a common cause.

And finally, pragmatism is melioristic. It speaks for the spirit of making better, and denounces alike the spirit of renunciation and the spirit of despair. It is the philosophy of impetuous youth, of protestantism, of democracy, of secular progress—that blend of naivete, vigor, and adventurous courage which proposes to possess the future, despite the present and the past.5

It may be stated by way of summary, then, that the pressure of an intensely practical age forced philosophy to become practical to survive. The theoretic life of contemplation, in search of the absolute and universal truth, gave way to one which asked simply for a philosophy that would work in everyday life. And pragmatism represents just that type of objective idealism which has answered the expressed need. Patrick has well described the mission which pragmatism has served in that respect.

Pragmatism is distinctly a philosophy with a modern outlook. The ancient Greeks, with their aesthetic contemplative habits, with their mathematical and astronomical interests, with their curiosity to

5 R. B. Perry, Present Philosophical Tendencies, pp. 267-268.
understand a ready-made perfected world, would have cared little for pragmatism, which is a philosophy of action, doing, experimenting, achieving, overcoming. The pragmatist does not think of the world as ready-made, perfect, beautiful, something to be enjoyed, contemplated, or worshipped; he thinks of it as a world to be made, or made over-remodeled to his desires and wishes. Consequently, it is not the astronomical Universe, the Cosmos, the world which the physical sciences try to penetrate, that the Pragmatist is interested in; it is the human world, the social world, the industrial world, the world of human affairs, which holds his attention. The world is in the making, and he wants to know how to make it better, that it may subserve his interests and his welfare.6

The discussion has dealt mainly with pragmatism as a stimulus to the study of thinking from the practical standpoint. Pragmatism in its relationship to theories of the good and truth will now be discussed. How this practical system of thought became the basis for a practical system of education will follow in the next chapter.

Pragmatism and the Good

A pungent characterization of pragmatism came from the pen of its early founder, William James, when he referred to it as "tough-minded."7 It is essentially the philosophy of the empiricist, who wants to go by facts rather than principles. Hence James pointed out its emphasis on the materialistic, pessimistic, irreligious, fatalistic, pluralistic and sceptical aspects of philosophy.

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7. James, op. cit., p. 12.
To begin with, pragmatism held the static systems of philosophy in profound suspicion. It reversed the backward look to first principles to the forward one for results. Hairsplitting philosophical discussions were ruled out as unproductive and impractical. In their place were theories designed to help solve pressing educational problems. How the pragmatist drives straight to the heart of a difficulty with a view to quick settlement is outlined by James.

A pragmatist turns his back resolutely and once for all upon a lot of inveterate habits dear to professional philosophers. He turns away from abstractions and insufficiency, from verbal solutions, from bad 'a priori' reasons, from fixed principles, closed systems, and pretended absolutes and origins. He turns towards concreteness and adequacy, towards facts, towards action and towards power. That means the empiricist temper regnant and the rationalist temper sincerely given up. It means the open air and possibilities of nature, as against dogma, artificiality, and a pretense of finality in truth.8

Pragmatism may be considered as being devoted to ideals, but its devotion is to an ideal of a sort vastly different from that conceived by Plato. Ideals to the pragmatist are usually regarded as functional devices for adjusting the organism to a unified or unideal world. Since nature is indifferent to man's mistakes, and will pardon none of them, ideals serve as tools in the mastery of nature and the attainment of happiness. But since

8 Ibid., p. 51.
everything is changing, including moral laws, the good is evolving also, in keeping with every other concept.

Quoting from James' earlier work we find:

The best, on the whole, of these marks and measures of goodness seems to be the capacity to bring happiness. But in order not to break down fatally, this test must be taken to cover innumerable acts and impulses that never aim at happiness; so that, after all, in seeking for a universal principle we inevitably are carried onward to the most universal principle,—that the essence of good is simply to satisfy demand. The demand may be for anything under the sun. There is really no more ground for supposing that all our demands can be accounted for by one universal underlying kind of motive than there is ground for supposing that all physical phenomena are cases of a single law. The elementary forces in ethics are probably as plural as those of physics are. The various ideals have no common character apart from the fact that they are ideals.9

Dewey points out that the true good can never be realized as long as there are conflicts between human nature and repressive moral codes. To this thinker, who is representative of the modern pragmatist generally, the good is realized when an ideal, set up by society, evokes an active response within the individual. Thus pragmatism represents a rise in the scientific interest and study of human nature. The authority of a social oligarchy has succeeded in doing little more than degrading human nature and personality. This modern view of the good is expressed in the following:

Good consists in the meaning that is experienced to belong to an activity when conflict and entangle-
ment of various incompatible impulses and habits terminate in a unified orderly release in action. This human good, being a fulfillment conditioned upon thought, differs from the pleasures which an animal nature—of course we all remain animals so far as we do not think—hits upon accidentally. Moreover there is a genuine difference between a false good, a spurious satisfaction, and a "true" good, and there is an empirical test for discovering the difference.10

In a society which has long enforced moral codes for the protection of vested interests, the static view of the good has prevailed. The old method of achieving the good was to end conflict by suppression. Passivity and stagna-
tion were the logical outcomes of such a system. But the pragmatic view sees the good as a changing entity. Hence it is to be achieved by the more wholesome and scientific method of coordination. Dewey expresses this view in the same discussion.

In quality, the good is never twice alike. It never copies itself. It is new every morning, fresh every evening. It is unique in its every presentation. For it marks the resolution of a distinctive complica-
tion of competing habits and impulses which can never repeat itself. Only with a habit rigid to the point of immobility could exactly the same good recur twice. And with such rigid routines the same good does not after all recur, for it does not even occur. There is no consciousness at all, either of good or bad. Rigid habits sink below the level of any mean-
ing at all. And since we live in a moving world, they plunge us finally against conditions to which they are not adapted and so terminate in disaster.11


11 Ibid., p. 211.
Dewey's chief interest in pragmatism centered around its usefulness as an instrumental theory of knowledge. This, in turn, led to a basis or criterion for the establishment of truth. In his text which has been accepted for a quarter of a century as the leading guide in educational reform, we find the following exegesis of the pragmatic theory.

The theory of the method of knowing which is advanced in these pages may be termed pragmatic. Its essential feature is to maintain the continuity of knowing with an activity which purposely modifies the environment. It holds that knowledge in its strict sense of something possessed consists of our intellectual resources—of all the habits that render our action intelligent. Only that which has been organized into our disposition so as to enable us to adapt the environment to our needs and to adapt our aims and desires to the situation in which we live is really knowledge. Knowledge is not just something which we are now conscious of, but consists of the dispositions we consciously use in understanding what now happens. Knowledge as an act is bringing some of our dispositions to consciousness with a view to straightening out a perplexity, by conceiving the connection between ourselves and the world in which we live.12

The logical outcome of pragmatism is that the good is what pays. Dewey was too thoroughgoing a Herbartian to overlook the value of experience in building up new relationships. Moral laws may change or be much improved. Though this philosophy views progress as an evolutionary concept, it holds that the mind is creative and that the human initiative is still powerful in directing the creative urge.

The fine distinction between a theory of truth and a truth itself is made by the philosopher Horne, who has admirably stated the major principle of pragmatism as follows:

The main principle of pragmatism is, the theories that work are true. This is very different from saying, true theories work. In the former case, practicality constitutes the very nature of truth. All are willing to admit that true theories work sooner or later, but not all are willing to admit that any working theory today is true. The latter view makes truths of today the falsehoods of tomorrow, which is the pragmatic view, while most people, admitting our views of truth may change, would hold that truth itself is eternal, changeless, subject to no identification, after any lapse of time whatsoever, with falsehood.13

Our conclusion is, then, that pragmatism means the pursuit, rather than the possession, of truth. This constitutes the pragmatic concept of the utilitarian good, for to the pragmatist the abstract or formless good is meaningless. The view of Dewey, that knowledge ceases to be knowledge unless it is used ever and anew in solving new problems, gives us the starting point for the discussion of pragmatic education, next presented.

13Herman H. Horne, Free Will and Human Responsibility, pp. 155-156.
CHAPTER V

PRAGMATISM AND MODERN EDUCATION

General Application of Pragmatism

The purpose of this chapter is to present the system of education growing out of the philosophical theory explained in the preceding chapter. What is considered most important about this philosophy of Pierce, James and Dewey is not its method but its power to reorient the individual, enabling him to take a richer and more significant view of his experiences. In this sense, pragmatism will be presented as a philosophy at work in the classroom situation. The general characteristics of the pragmatic theory as applied to the educational process will first be presented. This will be followed by a discussion of resulting school systems as their particular founders have interpreted and applied the pragmatic theory to their local situations.

Pragmatism does not seek to inculcate knowledge for its own sake. Knowledge is always a prelude to doing. It is a device by which its possessor becomes more skilled in judging what is worth knowing and doing. Education is far more than knowledge and skill. It is the liberating force which frees the mind from hard opinion and cultivates in its place self-expression and self-mastery, with the ability to weigh evidence and suspend judgment. It is the search for the good life.
Pragmatism, therefore, has a culture quite distinct from the old static ideals of the past. Horne described this new culture as "an educational philosophy that is improving schoolroom practice, making learning a more purposeful process, giving children a sense of reality in the school, making schools into workshops, laboratories, and libraries, and inspiring educational experimentation."\(^1\) Stressing this same activity concept of knowledge, Rusk has said,

The aspect of pragmatism which has exerted most influence on Education is the subordination of thinking to practice. In the pragmatic conception, we are told, knowledge is the prelude to doing, thought is secondary to action. Cognition in itself is incomplete until discharged in act.\(^2\)

Following the educational programs enunciated by Dewey and his early followers the so-called "progressive education" came into being. The fundamental postulate of this theory is that learning is the making of responses, and that meaning arises out of the active experiences of the individual child. Twentieth-century advancement in the science of psychology called the attention of educators to the importance of conditioning, the maintenance of wholesome emotional attitudes, the proper functioning of the endocrine glands, and the force of motivation in the learning process. Rugg has formulated three general principles on which educational reconstruction rests.

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1. The concept of life and education as growth.
2. The concept of meaning through active response; growth as the continuous reconstruction of experience.
3. The concept of the human being as an organism and of his responses as integrated.

With the beginning of the twentieth century a multitude of new-type experimental schools came into being. For the most part these were the outgrowth of the great progressives, namely, Comenius, Rousseau, Pestalozzi, Herbart, Froebel, Parker and Dewey. The latter two, in their laboratory organization at Chicago, are considered the pioneers in the American experimental movement. Their school, which was founded in 1896, at the University of Chicago, was the embodiment of Dewey's four great principles:

(1) Education is life and not merely a preparation for life; (2) education is growth, and as long as growth continues education continues; (3) education is a continuous reconstruction of accumulated experience; (4) education is a social process, and the school must be a democratic community.

The general principles of pragmatism took a more definite form in the set of principles drawn up by the newly formed Progressive Education Association, immediately following the first World War. Kilpatrick, the founder of the project method and foremost interpreter of Dewey, stressed the all-round development of the child through purposeful activities, carried to completion in their

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natural setting. Although the project method has since been largely replaced by the unit methods in combination with integration, the effect of Kilpatrick's theories and methods are still remarkably potent. As evidence of his influence, the seven captions for the guiding principles of the Progressive Education will be cited.

1. Freedom to Develop Naturally
2. Interest the Motive of All Work
3. The Teacher a Guide, Not a Taskmaster
4. Scientific Study of Pupil Development
5. Greater Attention to All That Affects the Child's Physical Development
6. Co-operation between School and Home to Meet the Needs of Child Life
7. The Progressive School a Leader in Educational Movements

Specific Applications of Pragmatism

In support of the caption at least a dozen prominent experimental schools could be profitably described. A portrayal of the particular features stressed would make the picture of pragmatic education fairly complete. However, sufficient distinguishing characteristics of a few systems can be delineated to give adequate illustration of the activity school. One of the first of these was the Fairhope, Alabama, school founded by Mrs. Marietta Johnson in 1907. A digest of its aims for organic education is given in Appendix A.6

5 Rugg, op. cit., p. 266.
6 Meyer, op. cit., pp. 36-37 (Adapted from a Fairhope bulletin).
Another typical one, selected from California, will now be analyzed. It is located in the mild Ojai Valley region, from which it derives its name. A digest of its aims is presented in Appendix B.\textsuperscript{7} In this system the child of six enters school, where the balance between activity and leisure is maintained. Education is a joyful process. The school applies its social program by extending it beyond the school into the community. The school building is used as a community center, fostering as it does, singing, folk dancing, fine and applied arts, handicrafts, a parents' study class, and library work. The fear traditionally accompanying corporal punishment, grades, and examinations has all been banished together. Music is an experience in participation, not a passive process of listening. The children work and play individually and in groups. Expensively equipped workshops within, and playgrounds without, constitute a school environment as nearly ideal as could be provided. Meyer calls attention to the influence of pragmatism in all this activity.

Accepting the pragmatist's view of a changing society, Ojai Valley has made its curriculum flexible and adjustable. It is a curriculum that changes with the school and with society. The drilling of an oil well in the neighborhood, for example, was made the basis of a lively project. The child's studies are made real by relating them as far as possible to the school's activities and occupations. The younger, moreover, is encouraged to marshal all available sources of information—the library, fellow

\textsuperscript{7}Ibid., pp. 37-38.
students, teachers, and workers in the various fields outside of school.\(^2\)

In keeping with the idea of providing facilities for the all-round growth of the child, the school provides opportunity for gardening and a nature study activity. These call for direct observation of the living world. Nature collections sometimes grow to be of immense size. Participation is stressed, even in its program of athletics. All must take exercise of some type. Twice a week there is a general assembly, with a flexible type of program given. Again, student participation is stressed.

In spite of the great depression this movement to found experimental schools on the practical basis continued unabated. Indeed, the drastic economy program which became the established order of the day forced educators to consider what were the true essentials in education and what were the traditional, hence expensive, hangovers. Typical of these schools was a group of six, organized in greater New York, in 1934. Their organization came to be known as the Associated Experimental Schools, and held to five common principles of operation.

1. They are coeducational, non-profit-making, and without any race discrimination.
2. They seek to establish a co-operative rather than a competitive basis for work; hence they reject marks, rewards, or honors; instead, they gauge their educational success by the wealth of the child's

\(^2\)Ibid., p. 40.
experiences and not by his acquisition of factual information.

3. They give their children experiences in real work and teach them respect for manual as well as intellectual work.

4. The schools are democratically organized, teachers sharing in the budget planning, hiring and firing, curriculum making, and in administrative matters generally.

5. They encourage the teachers to affiliate with the Teachers Union, as well as to participate in political, economic, social, and civic movements working towards social progress. 9

Thus it is evident that the system of education growing out of the pragmatic concept stresses Dewey’s maxim that education is both life and a preparation for life. Growth and integration are the bases for procedure. The curricular activities are not divided into intra and extra types, for whatever enters into the total experience of the child is considered as a part of the curriculum. Activities stress broad self-expression, in a social setting, with creativeness encouraged in every phase of endeavor. Experience rather than books is the essence of the learning process. A statement of how one of the most recent schools of this type achieves this goal is quoted from Pierce’s article.

The key to making the work purposeful for Wells pupils is to take them into partnership with teachers with respect to the educational purposes underlying curricular practices. Thus in the initiation of a unit, consideration is given to the place of the unit with regard to the social area studied, as well as to the previous related learning experiences of the pupils. A unit lead is not abruptly announced to, or superimposed on, the pupils, but no effort is expended in

9 Ibid., pp. 44-45.
artificial attempts to have pupils "discover" a topic already determined by the school. Basic to the learning situation is the pupils' understanding that the function of the core curriculum is to provide experiences in aspects of living essential for all citizens and that the contemplated unit is one of these aspects.10

This is the portrait of the modernized school produced by the operation of pragmatic thought. While this country has taken the lead in progressive education, it by no means has monopolized on the advancement of experimental theories. Some of the leading educators abroad, comparable to Dewey in this country, are Montessori, Decroly, Otto, Kerstenstein, Perrie, Shatsky and others. Since the principles enunciated by Decroly (Belgium's outstanding twentieth-century educator) form the basis for one of the best of these foreign systems a summary of these will be presented in Appendix C.11

The Present Outlook for Pragmatic Education

Counts was one of the first educators to challenge seriously the "child-centered" school theory. Following his visit to Russia, where the spirit of communism governs education, along with every other state agency, he expressed with ardent fervor his enthusiasm for socialistic reforms. His insistence that the school must become "social-centered" was especially strong in his challenge issued in 1932.

11Meyer, op. cit., p. 74-75.
His main thesis was that education must shift to meet the needs of shifting times.

If progressive education is to be genuinely progressive, it must emancipate itself from this (economic) class, face squarely and courageously every social issue, come to grips with life in all its stark reality, establish an organic relation with the community, develop a realistic and comprehensive theory of welfare, fashion a compelling and challenging vision of human destiny, and become less frightened than it is today at the bogies of imposition and indoctrination. In a word, progressive education cannot place its trust in a child-centered school.12

With the particularly bewildering times of the recession, following the depression, educators came to question what was the best basis for judging the merits of any system of education. This was merely in keeping with the trend of the times, which called into question every existing organization, good or bad. Brubacher stressed the necessity for sound activities in this connection.

In the newer epistemology of pragmatism, mind is an instrument of adaptation. But how is one to know whether the mind’s plan for adjustment to the environment is sound? He must do something; he must initiate a series of changes in the physical environment, the outcome of which will, or will not, verify his original plan. . . . Progressive education has gone a long way from activity as identified with play by Froebel. Activity is very serious business; it is not only the heart of the experimental method, but it is also the very soul of reality.13

12 George S. Counts, Dare the School Build a New Social Order?, pp. 9-10.

As something of a compromise between naturalistic education and humanism, Carmichael has suggested what he calls "pragmatic humanism." This system is possible only after a considerable broadening of what is the usual scope of pragmatism. How this can successfully combat powerful classical tradition is doubtful, but its value over the traditional system should not be overlooked.

In the realm of general theory, the naturalistic tradition of American education, while shaken almost in its day of victory, still seems in its general outline more comprehensive and free from obvious logical difficulties than do any competing theories so far proposed. It must not be forgotten, however, that in making this statement about this particular theory, we are referring to a philosophy that at its very center recognizes evolution and change as paramount. Today this liberal point of view seems to be developing into what may be called, if one approves of christening parties for concepts, a pragmatic humanism.¹⁴

If pragmatic education is conscious of anything, it is the tremendous responsibility education faces in the protection of democracy. Above all else, the system of education which is the guardian of liberty must be encouraged. Bode has well expressed this great need in the present national and world crisis.

It is becoming increasingly evident to all of us that we are living in one of the most momentous periods of all history. The need of a sense of direction is so urgent and so fraught with destiny as to make every other consideration seem almost trivial by comparison. Progressive education, with its emphasis on the development of the individual and its achievements in the field

of the learning process, is charged with a heavy and
special responsibility for the future of democracy.15

Education, XVII (December, 1940), p. 537.
CHAPTER VI

THE INFLUENCE OF PLATO AND PRAGMATISM ON MODERN EDUCATION

Contrasting Influences

The first contrasting feature that should be noted in a delineation of educational influences is the way the two systems have operated in evaluating the worth of the individual. Theoretically, at least, Plato adjusted his educational system to take care of the individual, but it was the highly selected individual whom he had in mind. The preservation of an intellectual aristocracy was education's great goal. The age of Plato is usually considered as the period of transition from Oriental absolutism to Western individualism. Since Plato preserved more of the former than the latter in his system of training, he was entirely consistent in providing only limited individual freedom. He subordinated the individual to the will of the state, as Seth points out.

We find this characteristic Greek conception carried to its consummation in the Republic of Plato. This is at once a treatise on politics and on ethics, on the State and on justice. Plato's problem is to find the ideal State, or the perfect sphere of the perfect life. The good man will be the good citizen of the good State, and without the outer or political excellence the inner or ethical excellence is of little avail. The just man is not an isolated product, he is not even 'self-made'; he grows up in the perfect State, and unconsciously takes on the colour of its
laws; he is its scholar, and, even, in the inmost centres of his life, he feels its beneficent control. To separate himself from it, in any particular, were moral suicide; to seek to have a 'private life,' or to call anything 'his own,' were to destroy the very medium of his moral being, to seek to play his part without a stage on which to play it. That is to say, social organization is necessary to the perfection of the individual life; and the only perfect social organization is the communistic State, which directly and immediately controls the individual, and recognizes no rights, individual or social, but its own. 1

Pragmatism, on the contrary, exalts the importance and uniqueness of the individual. The varieties of individual ability are seemingly limitless, and must be preserved for the welfare of democratic society. The emphasis is always on the practical in activities, in knowledge, and in growth. The child is educated for his own sake. The state, the church, and society generally, exist ultimately for the individual. Not even under the leadership of majorities should the individual be reduced to a means rather than an end. One of our great administrative educationists has expressed this emphasis on the modern school.

The unique contribution of the American common school is the contribution it makes to the successful operation of the American way. This school, this common school, is more than the buildings that house it, more than the curriculum it teaches, more than the teachers that staff it, more than the youth who attend it. It is the embodiment of the principle of open and universal opportunity. It recognizes the right of every child to a fair start, and to every individual, whether youth or adult, the chance for individual growth and achievement. The recognition of these things is not given on the basis of any

1 James Seth, Ethical Principles, p. 283.
fixed social or economic condition. It is given on
the basis of probable change.²

The second great contrasting feature of the two systems
is the role awarded to experience in education. It has been
amply demonstrated in the previous discussion how Plato
sought to realize an intellectual and rational system,
based on idealism, rather than a harmony of experienced
elements, based on activity. His evaluation of experience
thus becomes a diametrically opposed view from pragmatism.
Experience becomes a criterion for life in two opposed
worlds. What pragmatism considers of most worth in the re-
construction of experience Plato regarded as inferior,
since it deals with the inferior world of the senses.
Horne has tersely expressed the pragmatic view, in his
criticism of Dewey's philosophy.

In this pragmatic philosophy of education the
function of thinking is to direct movement, to guide
the problem-solving process, to find ways and means
of overcoming practical difficulties. Thought is a
tool; an idea is an instrument; action is primary.³

The third contrasting feature of the two systems is
involved in the concept of the curriculum. The general
characteristics of Plato's scheme of education were not its
extension of knowledge but its development of an attitude
or redirection of mind. And this was an aristocratic or

²Payson Smith, "The Unique Contribution of the Common
School to American Life," School and Society, XLVIII

³H. H. Horne, This New Education, p. 105.
exclusive caste of mind. The manual arts he dismissed as degrading. Arithmetic and geometry were studied for purposes of formal training, expressed by Plato as the contemplation of the essential Form of the Good. Likewise astronomy was studied in further search of the spirit of the beautiful. Dialectic afforded mental exercise which enabled the philosopher to grasp by pure intelligence the real nature of the good. Bode has criticized Plato's over-simplification of the curriculum.

On this basis the business of education was relatively simple. The pattern according to which the individual was to be molded was at hand in every case. For example, in Plato's Republic, which, in spite of its intentions, is an excellent example of aristocratic organization, it is taken for granted that every individual will belong to one of three classes or groups, each of these having specific duties for which the members of the group are to be prepared by an appropriate course of training. All that the curriculum builders of those days had to do was to make a list of these duties and to analyze out the corresponding activities. Perhaps some historian will presently discover that Plato was the original inventor of the method of job analysis.4

It is not surprising that one of such abstract intelligence as Plato would not stress the vocational or utilitarian arts. Our modern courses in industrial, manual or domestic arts, or the applied sciences generally, were heartily rejected as unworthy of serious study, as a passage from O'Shea's discussion of educational aims will illustrate:

The training must proceed without reference to anything the individual will be called upon to do in the work-a-day world in which he is condemned to live his physical, though not his spiritual life. The child should not be allowed to think of practical matters, for this degrades the spirit; practical arts are degenerating.  

An examination of the chief interests of the Athenian gentleman will reveal why Plato and the Greek philosophers held industry in such contempt. The first interest was that of war. Since the actual participation in combat, or the preparation for combat, was a continuous activity, the business of war occupied a place of first importance. Next in importance to war came sports and amusements. Music, literature, politics and philosophy constituted similar ranking interests, none of which were utilitarian in nature.

Pragmatic education, on the other hand, has broadened the concept of the curriculum to include all the experiences, both intra- and extra-curricular, that enter into the life of the developing child. Whereas Plato's educational scheme was more absolute, stressing formal discipline and essentialism, pragmatism broadens the scope of the curriculum to include all that is commonly understood as cultural and utilitarian. It insists on experimentation for its proof of values. Intelligence is always a creative force in this process, as Noble has well stated:

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This conception removes the age-old distinction between ideal and external reality. It places value where science would have it—on experimentation and the objects of experimentation. It thus becomes a realistic philosophy in the modern acceptance of the term.6

Points of Identity

The student of education may infer on a superficial examination of the two philosophies that Plato had nothing in common with the modern objectives of pragmatism. While there is far more contrast than identity, the two systems do coincide in a few particulars. Certainly the movement to emancipate women could not be considered as a backward movement. But few realize our debt to Plato in this respect, as Mahaffy explains:

No point in Plato's scheme excites more sympathy nowadays with advanced thinkers than that of equalizing the sexes in education, and subjecting women to the same training and duties as men. For he held that, though nature had not made women as strong as men, and that their important functions in the production of the race put them under some inconveniences and disabilities, there was, nevertheless, no reason to assume any permanent difference in kind. If such a theory is thought revolutionary by most people in modern society, what must it have been in the days and among the people of Plato's age?7

The fact is plainly evident that Plato admired Spartan qualities in women quite as much as in men. It was necessary for women to use good judgment in that day as well as today.

7 J. P. Mahaffy, Old Greek Education, pp. 103-104.
As long as higher education for women exists in this nation, there is an acknowledged debt to this pioneer in the movement.

It was pointed out by Zade (see footnote 4) that Plato was the inventor of job analysis. This is an important element in the project method which Kilpatrick and his associates developed in their pragmatic system of education. Plato's system of education coincided with pragmatism in advocating the creation of interest by intrinsic means rather than by force. This brings us to another point of identity in the two systems, namely, that life and philosophy are one. Butler affirms this, for he says:

It was the great thought of Plato, that inspired every word he ever wrote and that constitutes an important portion of his legacy to future ages, that life and philosophy are identical; but he used the word philosophy in a sense which was familiar to him and to his time, and for which we might very well substitute, under some of its phases at least, the word education.8

Plato's idealistic theory of values had within it the germ of all modern practical insight. An examination of contemporary idealism reflects how dependent philosophy still is on Plato for guidance. There is still need, according to Bightman, for an idealistic theory of values, and where can modern educational philosophy find it better than in Plato?

Of all the problems of philosophy none is closer to the heart of life than this; indeed it is the very problem of the heart of life. If philosophy is to justify itself as an interpretation of life, the theory of value ought to furnish results of the most illuminating and practical significance for the understanding and guidance of human civilization. Nevertheless, as aforesaid, although value-theory has been intensively cultivated of late, it has yielded relatively little practical insight; he would be daring who asserted that modern thought has advanced much beyond Plato in this respect.9

Importance of Their Permanent Educational Contribution

That Plato inspired many of our modern pronouncements regarding education as a preparation for life is well known. From Comenius through Rush, Pestalozzi, and all the progressives, the idea that life and education are inseparably intertwined is voiced again and again. In the first book of the Laws, Plato said,

Children should learn beforehand the knowledge they will afterwards require for their art. For example, the future carpenter should learn to measure or apply the line in play; and the future warrior should learn riding, or some exercise for amusement, and the teacher should endeavor to direct the children's inclinations and pleasures, by help of amusements, to their final aim in life.10

Plato maintained that education must fashion the life of the individual in an all-round manner, developing every faculty of body and soul into one harmonious whole. Certainly his influence on the modern theories of integration cannot be

9 E. S. Brightman, A Philosophy of Ideals, pp. 210-211.
doubted. Particularly was Plato a forerunner in the
development of a psychology of individual differences,
as O'Shea has pointed out in his exegesis of Plato's
theories:

There exists in embryo, or perhaps rather in
potential, in the human spirit ideal attributes, for
which education must provide the opportunity to
attain complete unfoldment. The purpose of all
study and training is to bring the soul up out of
the cave of ignorance, where only shadows of real
things are perceived, into the open day, where it
may behold the true light.11

It becomes an extremely difficult matter to isolate the
sources of the present multitudinous and confluent streams
of thought. To affirm that Plato is the originator of any
modern system of thought or educational practice does not
disparage the efforts of modern educationists who have
modified his original teachings in their modern application.
Yet the scientist who is equipped with fairmindedness and
intellectual curiosity realizes the gigantic contribution
made by Plato in the modern maintenance of these attitudes.
In that respect it appears that Plato's influence is des-
tined to be felt for a long period in the future.

The Republic of Plato is also the first treatise
upon education, of which the writings of Milton and
Locke, Rousseau, Jean Paul, and Goethe are the legit-
imate descendants. Like Dante or Bunyan, he has a
revelation of another life; like Bacon, he is pro-
foundly impressed with the unity of knowledge; in
the early Church he exercised a real influence on
theology, and at the Revival of Literature on politics.
Even the fragments of his words when 'repeated at

secondhand have in all ages ravished the hearts of men, who have seen reflected in them their own higher nature. He is the father of idealism in philosophy, in politics, in literature. And many of the latest conceptions of modern thinkers and statesmen, such as the unity of knowledge, the reign of law, and the equality of the sexes, have been anticipated in a dream by him.12

Both Plato and pragmatism have relied on the power of ideas for the advancement of their philosophy. Plato exalted ideas for their own sake, whereas pragmatism uses them as instruments. This is certainly a fundamental contribution, for all time. As long as the evolutionary concept of continuous creation exists, this contribution will grow in value.

All the world is being created, corrected, and developed by ideas. Each new idea is a revelation. Plato, who appears to have discovered this truth, made thereby a most important contribution to the thought of man.13

Again, both Plato and pragmatism have provided a stimulus to thinking, the former in the abstract, the latter in the realm of practical experience. But whatever the purpose of thinking, the power and certainty of its effect cannot be denied.

It is hard, indeed to exaggerate the power of the mind in reflective thinking, and it was this power which Plato was exalting; yet in correcting the error of a purely sensational philosophy he went too far in disparaging the value of sense-perception. Like all the Greeks he failed to understand the importance of


checking up his reflections by an appeal to the data of experience; but Plato understood, as we now under-stand, the power of creative thought, which has given us the great things in the world's history, not merely in literature, art, philosophy, and morals, but in science itself.\(^\text{14}\)

The great contribution of pragmatism to educational progress may well be summed up by giving a review of its aims, as gleaned by a reviewer of Dewey's philosophy. According to Crawford, these eight aims should be:

1. Education should be learning to do socially desirable things.

2. Education should be learning by doing.

3. Doing should be accompanied by insight and understand-
ing.

4. Activities should be so planned as to result from the learner's wanting.

5. Thinking should be arranged as an outgrowth of doing.

6. Knowing should be arranged as an outgrowth of doing and thinking.

7. Learning may be achieved through errors as well as successes.

8. Experiences should be timed according to the learner's readiness for them.\(^\text{15}\)

A very recent statement from Keliher, one of our outstanding leaders in the field of elementary education, sounds a hopeful note in the idea that democracy can be best protected by training people in attitudes of wholesome

\(^{14}\) G. W. T. Patrick, \textit{Introduction to Philosophy}, pp. 381-382.

cooperation. If democracy is really in the precarious condition that our national leaders declare it is, then neither pragmatic education, nor any other type can be brought to bear quickly enough to offset the avalanche of totalitarianism. The evolutionary processes of education will be destroyed in the blitzkrieg technique of modern warfare. But if pragmatism has been slowly but surely building up a bulwark of democracy that will stand the supreme test that is now pending, that contribution, so this writer contends, will prove to be the greatest and most significant contribution of all.

Let us offer them our warmth and maturity from which they may learn to value human beings. For from that sense of value comes capacity to respect the dignity of man. A child may learn that respect only from having it from us. As we respect him he will respect himself and care enough to be healthy. He will release his affection and concern for man and be a fit personality for democracy. Democracy is a great ideal of human cooperation that calls for stamina, grit, a passionate concern for all, and a sense of humor. The person who is healthy in body and attitude is most likely to be fitted to reach this high aspiration. 16

It is to be hoped that the attitudes she has described are still in process of creation in the modern American school. No matter what the outcome for democracy, the results of our educational system will tell. Therein lies the great contribution of pragmatism, for it has always insisted that the end crowns the work and that the education most worth having is that which proves its contribution by passing the test.

16 Alice V. Keliher, "For Young Americans," Progressive Education, XVIII (March, 1941), p. 142.
CHAPTER VII

SUMMARY AND CONCLUSIONS

Summary of Findings

On the basis of the completed investigation, the following summary of the findings has been drawn:

1. The philosophy of Plato exalts abstract contemplation; pragmatism stresses the value of activity, in a concrete world, subordinating the speculative to the practical.

2. Reality, to Plato, is an eternal world of Ideas, or pure Forms; pragmatism regards the world of practice as the complete reality.

3. Plato holds that truth is immutable, universal, and changeless; pragmatism regards truth as a relative and changing concept, with every man a law unto himself.

4. Plato regards justice and happiness as impersonal compounds of virtue, the supreme good; pragmatism regards the good as a social, evolutionary product, as relative and personal.

5. Plato imposes virtue as absolute, and its own reward; pragmatism evaluates it as relative, designed to serve human needs and ends.
6. Plato's scheme of education stresses the cultural values of life; pragmatism makes no distinction between the cultural and practical in its active concept of experience.

7. Plato stresses the rigorous values of formal discipline; pragmatism conceives education as a process of experiencing rather than an in-filling process of knowing.

8. Freedom, to Plato, is a liberating process, in which the spirit finds unity with the divine Mind; pragmatism humanizes liberty as a process to be continually achieved rather than an endowment to be bestowed.

9. Plato minimizes the value of experience in the imperfect world of the senses; with pragmatism, immediate experience, in the actual, living situation is the only true reality.

10. Plato's system of philosophy tends toward a static civilization; pragmatism stresses creativeness, and strives above all else to fit into a changing civilization.

Conclusions

In the light of this summary the conclusion is reached that Plato represents an idealistic philosophy, while pragmatism is thoroughly practical in emphasis. The resulting educational systems support, respectively, an aristocratic and democratic form of government. Perhaps the conclusion is warranted that life must contain elements of both streams
of thought to make it complete. Both systems of philosophy have undoubtedly made a permanent contribution to civilization. It is probable that the influence of both the "academic" and "liberal" systems of education will be pursued concurrently until the end of time. It is inevitable that the progressive system of pragmatism should receive the major emphasis in an American system of education, especially in this era when the pragmatic form of education is called on to train the future defenders of democracy.
APPENDIX A

THE FAIRHOPE IDEA OF ORGANIC EDUCATION

1. Fixed furniture in the school has been replaced by chairs and tables and movable furniture.

2. Fairhope consciously has tried to make all school work minister to the health of the child's nervous system. For this reason, formal reading and writing have been postponed until the child is eight or nine years old.

3. Specialization for the undeveloped child is not permitted.

4. External efficiency in any skill or learning is minimized.

5. To preserve the union of the intellectual and emotional life, "not only the creative handwork must be provided, but the purposefulness and initiative of the children must be respected."

6. For the spirit, lack of self-consciousness is essential. All external demands, with external awards, are excluded.

7. Grading, marking, and promotion tend to develop double motives. The idea of grouping based on achievement is impossible.
8. Since children must be grouped for convenience, and since "grouping according to chronological age tends to eliminate self-consciousness either of superiority and inferiority, this is the method adopted."

9. There is no do-as-you-please program. The new education controls and guides the child, but strives to have this guiding and controlling determined by the child's needs rather than the convenience of the adult.

10. "The new education believes that society owes all children guidance, control, instruction, association, and inspiration, through the primary, elementary, high school and college phases of growth. The whole question becomes, what are the needs of the body, the mind, and the spirit?... The new education identifies education and growth. It has a small eye to the future, and no eye to the market. It is concentrated upon immediate human ends. Growth is for growth. The process and the end are one."
APPENDIX B

AIMS OF THE OJAI VALLEY SCHOOL

1. To keep alive the questioning attitude of mind found in all normal children.

2. To encourage experimentation with ideas as well as with materials and thereby produce individual and independent thinkers.

3. To provide an outlet for all creative impulses.

4. To develop the body as a strong, flexible, and beautiful medium for the expression of rhythm, poise, and dignity through the ancient art of dancing.

5. To emphasize the profound value of art in life.

6. To give music as high a place as any subject, not regarding it as a mere decoration, but as an indispensable part of human well-being.

7. To build up an appreciation of and zest for high standards in work and in behavior.

8. To secure a happy spirit of cooperation, or order, and of self-help, and steadily to reduce the necessity of competition as a stimulus to effort.

9. To implant interests of such intensity and of so firm a rootage that the disintegrating diversions of modern society may never menace character.
APPENDIX C

DEGROLY'S PRINCIPLES OF A GOOD SCHOOL

It is set in a natural environment—close to nature. Here the child lives in the midst of what he is studying.

The school is not too large. It should be coeducational and should include children between the ages of four and nineteen. In the larger schools, coeducation should be continued till the ages of ten or twelve. (In most of the countries of the Old World, coeducation is still a controversial matter.)

The rooms should be studios or laboratories. Here activity rules; and to stimulate it, the room is equipped with tables, work-benches, running water, artificial heat and lighting, shelves and counters for exhibits and collections, and so on.

The faculty should be composed of educators rather than teachers. Active, intelligent, possessed of creative imagination and ability, they should love children. They must be willing and eager to understand their pupils.

Groups should be as nearly alike as possible.

The morning hours should be used for number work, reading, writing, and spelling. Such exercises should be started through play or games. What is left of the morning
is given over to various exercises: lessons of observation, comparison, and association; drawing, singing, and physical games.

The afternoons are to be used for manual work and courses in foreign languages.

For some mornings special excursions should be planned. Hikes and visits are desirable. The children may go fishing; hunt bugs and insects for collections; inspect factories and museums.

The parent must be taken into the school's confidence. He should be acquainted not only with the problems involved in the education of his child, but also with the aims and hopes, the methods and procedures, of the school as a whole. He should share the teacher's zeal and the children's interests.

Informality should grace the school. The system should be understandable to the child mind. Only in this way can the child be expected to learn self-control and self-discipline.

To develop initiative and self-confidence, the children give lectures to their fellows. With the teacher's approval, the topics are selected by the children themselves. Usually the subject is related to the lessons of observation and association.

Individual and collective work is stressed, the latter being the way to co-operation.
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