
Emory University/ Spring 2005
EDS 310 *Classics of Educational Thought* Tuesday/Thursday 11:30-12:45

Casey Patrick Cochran, Ph.D.
cpcchr@emory.edu

Course Description

This course is a study of selected works of Western educational philosophy, including Plato's *The Republic* and Rousseau's *Emile*. The course will focus on primary source material from notable educational thinkers, emphasizing their contributions to current educational practice. Through lectures, readings, class discussions, debates, book reviews, and field experiences, the course encourages student participation in the ongoing discourse in Western educational thought.

Objectives

The student will:

- Reflect on educational thought through the writings of major thinkers.
- Explain how worldviews influence educational theory.
- Debate historic educational issues.
- Observe first-hand educational theory in practice.

Materials

Plato's *The Republic*—available on electronic reserve or purchase Allan Bloom's translation of *The Republic of Plato* (Second Edition); **Rousseau's *Emile***—online at <http://projects.ilt.columbia.edu/pedagogies/rousseau/contents2.html> or purchase Allan Bloom's translation of *Emile or On Education*, BasicBooks (Perseus Books Group), 1979 (ISBN: 0-465-01931-5). All other readings are on electronic reserve or distributed in class.

Requirements

All assignments are to be fulfilled under the Honor Code.
All written assignments must be typed—double-spaced, 12-point font, one-inch margins.

Group Project—Classics in the News (non-graded; -5 points each if not prepared): The instructor will divide the class into six groups and assign each group two dates on which it must lead a 15-minute discussion on a current educational issue related to this course. Talk only enough to set up your discussion question(s). *You must link the topic to this course.*

Guided Reading Questions (8 @ 4 points each=32%): You must complete all readings and prepare thoughtful responses to all Guided Reading Questions (GRQ's). These responses will serve as guides for brief group discussions during class periods, so 'note' or 'bullet' style is fine, with one exception; for each set of GRQ's, you must select one question that is of personal interest and write a response for submission to the instructor (do not exceed ¾ page). **Note:** *No GRQ's are due on the day your group serves as Emile Discussion Leader (see below).*

Lewis Reading Response (6%): For the C.S. Lewis reading, 'Men Without Chests,' submit a one-page (maximum) response consisting of the following: 1) first paragraph—state Lewis's major thesis, explaining the connection with *The Republic*; and 2) second paragraph—state your reaction to the thesis.

Group Project—Emile Discussion Leader (18%): The instructor will assign each group a book in Rousseau's *Emile* for which it will serve as discussion leader. In preparation, the group must do the following:

- ❑ Read Bloom's 'Introduction' (pp. 3-29), paying special attention to the section that corresponds with your assigned Book in *Emile*—for Books I-III (pp. 7-15), and for Books IV-V (pp. 15-28). This will help you to identify the major themes in the book and to relate *Emile* to 'The Elements of a Worldview' and to Plato's *Republic*.
- ❑ Using Bloom's 'Introduction,' develop 3-5 GRQ's for the assigned book. Questions should focus on the major issues identified by Bloom, incorporating, whenever possible, 'The Elements of a Worldview,' any connections with *The Republic* and/or 'Men Without Chests,' and current educational practice. Questions should be keyed to the paragraph numbers in brackets within the online text and with the page numbers in Bloom's translation. *You must submit your questions to instructor and classmates at least two weeks prior to the due date.*
- ❑ On the assigned date, using the technology available in the classroom, make a thoughtful, creative 40-minute presentation/discussion, focusing on the GRQ's you provided. When appropriate, make linkages with 'The Elements of a Worldview,' *The Republic*, 'Men Without Chests,' and with current educational issues.
- ❑ Submit to the instructor a one-page (maximum) outline of your presentation, including: 1) the Guided Reading Questions and a statement explaining how the questions relate to the issues raised by Bloom in the 'Introduction'; 2) a statement explaining how your presentation makes linkages with 'The Elements of a Worldview'; 3) a statement explaining how your presentation makes linkages with *The Republic*; 4) a statement explaining how your presentation makes linkages with 'Men Without Chests'; and 5) a statement explaining how your presentation makes linkages with current educational issues.

Note: *You need not submit GRQ's on the day your group serves as Discussion Leader.*

Group Project—Debate (12%): On an assigned date, your group will debate another group on an assigned topic. The two groups must choose sides and prepare for debate by assuming the persona of the author(s) of the primary source. See “Guidelines for Debate” in this syllabus. **Note:** *You do not submit a Debate Position Paper on the day your group debates (see below).*

Debate Position Papers (2 @ 6 points each=12%): For the two debate topics not your own, you must write a one-page (maximum) position paper, consisting of the following: 1) first paragraph—summarize without prejudice the assigned reading(s) on one side of the issue (1/4 page); second paragraph—summarize, without prejudice, the opposing reading(s) (1/4 page); 2) third paragraph—state your own position (1/2 page--you do not have to agree with either side).

Group Project—Classics in Action (20%): Each group must choose from the following list, read the primary source; arrange with the school administration for a visit that would include observations and interviews with administrators, faculty, and students; and using the technology available in the classroom, make a highly interesting 25-minute presentation, including: 1) a BRIEF biography of the author; 2) a review of the primary source; 3) an account of your school visit; 4) a linkage with ‘The Elements of a Worldview’; 5) a linkage with *The Republic*, ‘Men Without Chests,’ and/or *Emile*; and 6) submit to the instructor a brief outline of the presentation (no longer than one page), including summaries of all the elements mentioned in 1-5 above.

- ❑ Primary source: *The Spirit of the Waldorf School* (lecture series, 1919) by Rudolf Steiner; School: The Waldorf School of Atlanta, 827 Kirk Road, Decatur, GA (404) 377-1315.
- ❑ Primary source: *The Montessori Method* (1912) by Maria Montessori; School: First Montessori School of Atlanta, 5750 Long Island Dr., (404) 252-3910
- ❑ Primary source: “The Lost Tools of Learning” (1947) by Dorothy Sayers; School: Covenant Christian School, 3130 Atlanta Rd., Smyrna, GA, (770) 435-1596
- ❑ Primary source: *A Philosophy of Education: Volume 6* (c. 1900) by Charlotte Mason; School: Intown Community School, 2059 LaVista Rd., (404) 633-8081
- ❑ Primary source: *How Children Learn* (1967) by John Holt; Schools: The Galloway School, 215 W. Wieuca Rd., (404) 252-8389; or Paideia School, 1509 S. Ponce de Leon Ave., (404) 377-3491.
- ❑ Primary source: (find out); Jewish schools: e.g., Davis Academy; The Epstein School; Greenfield Hebrew Academy; Torah Day School of Atlanta; New Atlanta Jewish Community High School
- ❑ Primary source: (find out); Catholic schools: e.g., The Marist School; St. Pius X School; The Donnellan School
- ❑ Design your own project (see Instructor).

Policies

Attendance:

<i>Absences</i>	1-2 =no penalty 3 =4 points off	4 =8 points off 5 =15 points off	6 =18 points off 7 =21 points off (failure)
<i>Tardies</i>	1-3 =no penalty	Each subsequent tardy=2 points off	Early departure= tardy

Late work: You will receive half credit for late writing assignments.

Presentation/Debate Make-up work: Anyone who misses a presentation must submit a paper, adhering to the following criteria: 1) *Emile Discussion Leader*—3-5 page paper, consisting of a) a summary of the book; and b) responses to the GRQ’s for the assigned book, making linkages with ‘The Elements of a Worldview,’ *The Republic*, ‘Men Without Chests,’ and current educational issues; 2) *Classics in Action Presentation*—5-7 page paper, including a brief biography of the author, a review of the primary source, a link with ‘The Elements of a Worldview,’ *The Republic*, ‘Men Without Chests,’ and/or *Emile*, and an account of your school visit; 3) *Debate*—5-7 page summary of the assigned primary sources and the debate involved.

College Writing Requirement: This course does *not* satisfy the College Writing Requirement.

Grading:

93-100 = A 87-89 = B+ 85 = B- 83 = C 81 = D+ 0-79 = F
 90-92 = A- 86 = B 84 = C+ 82 = C- 80 = D

Sudden Disappearance Syndrome (SDS): Unless sick, please do not leave the classroom during class time.

Food/Drinks/Hats: Please do not eat, drink, or wear a hat during class, unless under doctor’s orders.

Cell phones: Please turn all cell phones and other electronic devices ‘off’ during class.

Student engagement: The instructor expects all students to be engaged in class activities. Students finding other amusements during class time (e.g., reading *The Wheel*, conversing, sleeping) will be counted absent.

Classroom environment: The instructor encourages a friendly, open classroom environment; however, the classroom is not an extension of student social life. The business at hand is educational thought.

**EDS 310 Classics of Educational Thought
Course Calendar (Part 1)/ Spring 2005**

<i>Date</i>	<i>Classics in the News</i>	<i>Topics, Readings, Assignments due</i>
<i>Jan 20</i>	--	Orientation/Introduction
<i>Jan 25</i>	--	The Elements of a Worldview lecture/discussion, Part 1 <u>Reading</u> : 'The Major Elements of a Worldview' (on e-reserve—read and bring to class)
<i>Jan 27</i>	--	The Elements of a Worldview lecture/discussion, Part 2
<i>Feb 1</i>	--	Introduction to Plato's <i>The Republic</i> <u>Reading</u> : 'Hebrews, Greeks, and Plato's Republic'; 'The First Philosophers' (both on e-reserve--read and bring to class)
<i>Feb 3</i>	Group 1	<i>The Republic</i> , Books I-II; GRQ's due (on e-reserve)
<i>Feb 8</i>	Group 2	<i>The Republic</i> , Books III-IV; GRQ's due
<i>Feb 10</i>	Group 3	<i>The Republic</i> , Books V-VI; GRQ's due Group 1 / <i>Emile</i> Book I GRQ's due for classmates
<i>Feb 15, 17*</i>	Group 4	<i>The Republic</i> , Book VII; GRQ's due Group 2 / <i>Emile</i> Book II GRQ's due for classmates
<i>Feb 22</i>	--	C.S. Lewis's 'Men Without Chests'; Lewis Reading Response due Introduction to Rousseau's <i>Emile</i> ; <u>Reading</u> : 'Biography of Rousseau' Group 3 / <i>Emile</i> Book III GRQ's due for classmates
<i>Feb 24</i>	Group 5	<i>Emile</i> , Book I / Discussion Leader: Group 1 ; GRQ's due
<i>Mar 1, 3*</i>	Group 6	<i>Emile</i> , Book II/ Discussion Leader: Group 2 ; GRQ's due Group 4 / <i>Emile</i> Book IV GRQ's due for classmates
<i>Mar 8, 10*</i>	Group 1	<i>Emile</i> , Book III/ Discussion Leader: Group 3 ; GRQ's due Group 5 / <i>Emile</i> Book V GRQ's due for classmates
<i>Mar 15, 17</i>	Spring Recess—no class	

*These dates are reserved for group discussion/preparation meetings; group chair will take roll.

<i>----Group 1----</i>	<i>----Group 2----</i>	<i>----Group 3----</i>	<i>----Group 4----</i>	<i>----Group 5----</i>	<i>----Group 6----</i>
1	1	1	1	1	1
2	2	2	2	2	2
3	3	3	3	3	3
4	4	4	4	4	4

**EDS 310 Classics of Educational Thought
Course Calendar (Part 2)/ Spring 2005**

<i>Date</i>	<i>Classics in the News</i>	<i>Topics/Readings/Assignments</i>
<i>Mar 22, 24*</i>	Group 2	<i>Emile</i> , Book IV/ Discussion Leader: Groups 4 and 5 ; GRQ's due
<i>Mar 29, 31*</i>	Group 3	<i>Emile</i> , Book V/ Discussion Leader: Group 6 ; GRQ's due
<i>Apr 5, 7*</i>	Group 6	Debate/ G1 v. G2 : State-funded universal education (Moderator: Group 3) <u>Readings</u> : 'The State Free School System' (Dabney) and 'The Engine of Atheism' (Hodge); 'Twelfth Annual Report' (Mann); Debate Position Paper due (Groups 3, 4, 5, 6 only)
<i>Apr 12</i>	--	Classics in Action Presentations/ Groups 5 and 6
<i>Apr 14</i>	Group 5	Debate/ G3 v. G4 : Negro education after emancipation (Moderator: Group 1) <u>Readings</u> : 'Washington & DuBois: The Problem of Negro Leadership' (Gibson); 'The Atlanta Compromise Speech' and 'Industrial Education for the Negro' (Washington); 'The Talented Tenth' (DuBois); Debate Position Paper due (Groups 1, 2, 5, 6 only)
<i>Apr 19</i>	--	Classics in Action Presentations/ Groups 1 and 2
<i>Apr 21</i>	Group 4	Debate/ G5 v. G6 : Traditional liberal arts v. Progressivism (Moderator: G4) <u>Readings</u> : <i>The Conflict in Education</i> (Hutchins); <i>Experience and Education</i> (Dewey), both in Noll; Debate Position Paper due (Groups 1-4 only)
<i>Apr 26</i>	--	Classics in Action Presentations/ Groups 3 and 4
<i>Apr 28</i>	--	Course Summary Discussion; Course evaluations

* These dates are reserved for group discussion/preparation meetings; group chair will take roll.

<i>----Group 1----</i>	<i>----Group 2----</i>	<i>----Group 3----</i>	<i>----Group 4----</i>	<i>----Group 5----</i>	<i>----Group 6----</i>
1	1	1	1	1	1
2	2	2	2	2	2
3	3	3	3	3	3
4	4	4	4	4	4

Educational Classics

- | | |
|--|---|
| <i>Deuteronomy</i> (c. 1450 B.C.), Moses | "First Annual Report" (1836); "Twelfth Annual Report" (1848), Horace Mann |
| <i>Proverbs</i> (c. 950 B.C.), Solomon | |
| <i>The Republic</i> (380 B.C.), Plato | <i>The State Free School System Imposed Upon Virginia by the Underwood Constitution</i> (1876), Robert Lewis Dabney |
| <i>The Education of Children</i> (?), Plutarch | <i>The "Engine" of Atheism</i> (1890), A.A. Hodge |
| <i>On Oratory</i> (55 B.C.), Cicero | <i>Talks to Teachers</i> (1899), William James |
| " <i>The Sermon on the Mount</i> " (c. A.D. 30), Jesus Christ | <i>The School & Society</i> (1900), John Dewey |
| <i>The Education of the Orator</i> (A.D. 92), Quintilian | <i>Up From Slavery</i> (1901), Booker T. Washington |
| <i>The Confessions</i> (A.D. 397-400), Augustine | <i>The Child and the Curriculum</i> (1902), John Dewey |
| <i>The Rule of St. Benedict</i> (c. A.D. 530) | <i>The Souls of Black Folk</i> (1904), W.E.B. DuBois |
| <i>The Prince</i> (1513), Niccolo Machiavelli | <i>The Future of the American Negro</i> (1907), Booker T. Washington |
| <i>The Book of the Courtier</i> (1518), Baldassare Castiglione | <i>The Montessori Method</i> (1912), Maria Montessori |
| "Letter to the Christian Nobility of the German Nation" (1520); "Letter to the Mayors and Aldermen of All the Cities of Germany on Behalf of Christian Schools" (1524); "Sermon on the Duty of Sending Children to School" (1530), Martin Luther | <i>The Discovery of the Child</i> (1913), Maria Montessori |
| <i>The Great Didactic</i> (1632-1657), Jon Amos Comenius | <i>Democracy and Education</i> (1916), John Dewey |
| <i>An Essay Concerning Human Understanding</i> (1690); <i>Some Thoughts Concerning Education</i> (1693), John Locke | <i>Education, Christianity and the State</i> (1925), J. Gresham Machen |
| <i>Emile</i> (1762), Jean Jacques Rousseau | <i>Dare the School Build a New Social Order?</i> (1932), George S. Counts |
| <i>School Management</i> (c. 1775), Christopher Dock | <i>Education and the Emergent Man</i> (1934), William C. Bagley |
| <i>Leonard and Gertrude</i> (1781-1787), Johann Pestalozzi | <i>The Higher Learning in America</i> (1936), Robert M. Hutchins |
| <i>Vindication of the Rights of Woman</i> (1792), Mary Wollstonecraft | <i>The Abolition of Man</i> (1943), C. S. Lewis |
| <i>How Gertrude Teaches Her Children</i> (1801) Johann Pestalozzi | |
| <i>The Education of Man</i> (1826), F.W.A. Froebel | |

Important Educational Works Since 1950

<p><i>Academic Wastelands</i> (1953), Arthur Bestor</p> <p><i>The Restoration of Learning</i> (1955), Arthur Bestor</p> <p><i>Toward a Reconstructed Philosophy of Education</i> (1956), Theodore Brameld</p> <p><i>The American High School Today</i> (1959), James B. Conant</p> <p><i>Education and Freedom</i> (1959), Hyman G. Rickover</p> <p><i>The Process of Education</i> (1960), Jerome S. Bruner</p> <p><i>Summerhill: A Radical Approach to Child Rearing</i> (1960), A.S. Neill</p> <p><i>Growing up Absurd</i> (1960), Paul Goodman</p> <p><i>Excellence: Can We Be Equal and Excellent Too?</i> (1961), John W. Gardner</p> <p><i>A Conversation on Education</i> (1963), Robert M. Hutchins</p> <p><i>How Children Fail</i> (1964), John Holt</p> <p><i>How Children Learn</i> (1967), John Holt</p> <p><i>The Technology of Teaching</i> (1968), B.F. Skinner</p> <p><i>Science of Education; The Psychology of the Child</i> (1969), Jean Piaget</p> <p><i>The Open Classroom</i> (1969), Herbert R. Kohl</p> <p><i>Schools Without Failure</i> (1969), William Glasser</p> <p><i>Future Shock</i> (1970), Alvin Toffler</p> <p><i>Pedagogy of the Oppressed</i> (1970), Paulo Friere</p> <p><i>Deschooling Society</i> (1971), Ivan Illich</p> <p><i>Beyond Freedom and Dignity</i> (1971), B.F. Skinner</p> <p><i>Crisis in the Classroom</i> (1971), Charles A. Silberman</p> <p><i>Free Schools</i> (1972), Jonathan Kozol</p>	<p><i>Better Late Than Early</i> (1975), Raymond & Dorothy Moore</p> <p><i>Landscapes of Learning</i> (1978), Maxine Green</p> <p><i>Paidea Proposal</i> (1982), Mortimer Adler</p> <p><i>Education and Power</i> (1982), Michael Apple</p> <p><i>The Troubled Crusade</i> (1983), Diane Ravitch</p> <p><i>Frames of Mind: The Theory of Multiple Intelligences</i> (1983), Howard Gardner</p> <p><i>A Place Called School</i> (1984), John I. Goodlad</p> <p><i>The Educational Imagination</i> (1985), Elliot W. Eisner</p> <p><i>The Closing of the American Mind</i> (1987), Allan Bloom</p> <p><i>Cultural Literacy</i> (1987), E.D. Hirsch</p> <p><i>The Dialectic of Freedom</i> (1988), Maxine Green</p> <p><i>Among Schoolchildren</i> (1989), Tracy Kidder</p> <p><i>Multicultural Education</i> (1989), James Banks</p> <p><i>Schools for the 21st Century</i> (1990), Phillip C. Schlecty</p> <p><i>Savage Inequalities</i> (1991), Jonathan Kozol</p> <p><i>The Disuniting of America: Reflections on a Multicultural Society</i> (1992), Arthur M. Schlesinger, Jr.</p> <p><i>Why Johnny Can't Tell Right From Wrong: Moral Illiteracy and the Case for Character Education</i> (1992), William Kirk Kilpatrick</p> <p><i>Reason in the Balance: The Case Against Naturalism in Science, Law & Education</i> (1995), Phillip E. Johnson</p> <p><i>Darwin's Black Box</i> (1996), Michael Behe</p> <p><i>Left Back: A Century of Failed School Reforms</i> (1999), Diane Ravitch</p> <p><i>The Underground History of American Education</i> (2000), John Taylor Gatto</p>
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Guidelines for Debate

Opponents must consider the assigned debate topic and mutually agree upon respective sides--Affirmative or Negative. All group members must actively participate in the debate.

One non-debating group will moderate the debate and will: 1) **arrange** seating; 2) **distribute** the score sheets to the three groups serving as judges (see below); 3) **time** the debate, giving a one-minute warning during each debate segment (if a debater is speaking when time elapses, he or she may finish the sentence, but no more); 4) **collect** the score sheets, **average** the scores for each debating group, and **submit** the final averages to the instructor; and 5) **lead** the class in a 5-minute wrap-up.

The three groups, which are neither debating nor moderating the debate, must serve as judges for the debate. In conference, each group will fill out the form below and submit it to the group moderating the debate. The average scores will comprise the grade points for each debater for this assignment.

Rate as follows: 2=consistently 1=inconsistently 0=seldom/never

Affirmative group: _____ Negative group: _____	<i>Judges' Notes</i>	YES Side	NO Side
PREPARATION Did the group show preparedness, including research outside the readings?			
CONTENT Did the group members use logical, pertinent arguments to make their case?			
PERSUASIVENESS Did the group members speak authoritatively and convincingly?			
REBUTTAL Did the group members effectively deal with opposing arguments?			
DECORUM Did the group members treat their opponents respectfully?			
PARTICIPATION Did all group members play an integral role in the debate?			
	TOTALS		

The debate will adhere to the following schedule:

- 1) Opening arguments: each side, beginning with Affirmative, has **four minutes**.
- 2) Preparation: **two minutes**.
- 3) Cross examination: each side, beginning with Affirmative, has **three minutes**.
- 4) Audience cross-examination: each non-debating group has **three minutes**.
- 5) Preparation time: **one minute**.
- 6) Closing arguments: each side, beginning with Affirmative, has **three minutes**.
- 7) Balloting: judges have **two minutes** to submit their scores to the moderators.
- 8) Tabulation / Wrap-up: One moderator averages the scores and submits them to the instructor, while the other moderators lead the **5-minute** wrap-up. (**Total=39 minutes**)

**Classics of Educational Thought/ Spring 2005
Attendance Record (11:30-12:45)**

	<i>Students</i>	Jan	February						March				April						Total	
		27	01	03	08	10	15	22	01	08	22	29	05	12	14	19	21	26		28
1	ARNOLD, Jon																			
2	CHO, Angela																			
3	DIAMOND, Alyse																			
4	DOUGHERTY, Maureen																			
5	DUNN, Matt																			
6	GANGAVARAPU, Silpa																			
7	JUPITER, Emily																			
8	KAHN, Adam																			
9	LAZAR, Kimberly																			
10	MINOR, Scott																			
11	PETE, Casey																			
12	POTTER, Cynthia																			
13	ROHRSCHEIDER, Tim																			
14	ROTHFIELD, Emily																			
15	RYCKMAN, Lauren																			
16	SEIBALD, Alixandra																			
17	SIEGEL, Nicole																			
18	SIMON, Allyson																			
19	SIMON, Shelby																			
20	SKLUT, Alex																			
21	STEIN, Matthew																			
22	SUNSHINE, Emily																			
23																				
24																				
25																				

Absences	1 absence=no penalty 2 absences=2 points off	3 absences=4 points off 4 absences=8 points off	5 absences=15 points off 6 absences=18 points off	7 absences=21 points off
Tardies	1-2 tardies=no penalty	Each subsequent tardy=2 points off		Early departure= tardy

Classics of Educational Thought
Grade Record/ Spring 2005 (11:30-12:45)

		Feb 3	Feb 8	Feb 10	Feb 15	Feb 22	Feb 24 Mar 1/8	Mar 22/29		Apr 5/14/21				
		Repub I-II	Repub III-IV	Repub V-VI	Repub VII	Lewis	Emile I/II/III	Emile IV/V	Emile DL	Posit. Paper	Deb	Class In Act	Att Lst	
	-----Students	4%	4%	4%	4%	4/4%	4/4%	4/4%	16%	4/4%	12%	20%	-	Final Grade
1	ARNOLD, Jon	/	/	/	/	/	/	/	/	/	/	/		
2	CHO, Angela	/	/	/	/	/	/	/	/	/	/	/		
3	DIAMOND, Alyse	/	/	/	/	/	/	/	/	/	/	/		
4	DOUGHERTY, Maureen	/	/	/	/	/	/	/	/	/	/	/		
5	DUNN, Matt	/	/	/	/	/	/	/	/	/	/	/		
6	GANGAVARAPU, Silpa	/	/	/	/	/	/	/	/	/	/	/		
7	JUPITER, Emily	/	/	/	/	/	/	/	/	/	/	/		
8	KAHN, Adam	/	/	/	/	/	/	/	/	/	/	/		
9	LAZAR, Kimberly	/	/	/	/	/	/	/	/	/	/	/		
10	MINOR, Scott	/	/	/	/	/	/	/	/	/	/	/		
11	PETE, Casey	/	/	/	/	/	/	/	/	/	/	/		
12	POTTER, Cynthia	/	/	/	/	/	/	/	/	/	/	/		
13	ROHRSCHEIDER, Tim	/	/	/	/	/	/	/	/	/	/	/		
14	ROTHFIELD, Emily	/	/	/	/	/	/	/	/	/	/	/		
15	RYCKMAN, Lauren	/	/	/	/	/	/	/	/	/	/	/		
16	SEIBALD, Alixandra	/	/	/	/	/	/	/	/	/	/	/		
17	SIEGEL, Nicole	/	/	/	/	/	/	/	/	/	/	/		
18	SIMON, Allyson	/	/	/	/	/	/	/	/	/	/	/		
19	SIMON, Shelby	/	/	/	/	/	/	/	/	/	/	/		
20	SKLUT, Alex	/	/	/	/	/	/	/	/	/	/	/		
21	STEIN, Matthew	/	/	/	/	/	/	/	/	/	/	/		
22	SUNSHINE, Emily	/	/	/	/	/	/	/	/	/	/	/		
23		/	/	/	/	/	/	/	/	/	/	/		
24		/	/	/	/	/	/	/	/	/	/	/		
25		/	/	/	/	/	/	/	/	/	/	/		

93-100 = A 87-89 = B+ 84 = C+ 81 = D+ 70-79 = F
90-92 = A- 86 = B 83 = C 80 = D
85 = B- 82 = C-

Introduction to the Hebrew and Greek Classics in Educational Thought

A Brief Comparison of Hebrew and Greek Thought

Philosophy is a Greek term formed by two words (*phileo* and *sophe*) meaning the love of wisdom. Philosophy as an intellectual discipline emerged from discussions among scientists and mathematicians in Miletus in the 6th century before Christ (more about those discussions later). The Hebrews (specifically Moses, David, and Solomon), preceded the pre-socratic Greeks by about half a century and developed their own system of thought, including the “wisdom literature” contained in Job, Psalms, Proverbs, Ecclesiastes, and The Song of Solomon.

While the early Greeks spent their intellectual energies on theoretical analysis, especially in the realm of metaphysics, the Hebrews shunned theory and instead engaged in the study of practical wisdom, that is, the science of godly living. The starting point for learning this divine wisdom, according to the Hebrew writers, was the fear of the Lord.

The God concept appeared late in the development of Greek thought. The Greeks reasoned from the world of things to God, who remained a nebulous concept even as late as Aristotle, who spoke in terms of an “unmoved mover,” a being beyond man who was neither personal, nor immanent. The Hebrews, on the other hand, began with the knowledge of God, and their quest for truth was a quest for understanding man’s relationship to that God and what that meant for daily life. So, philosophical reflection for the Hebrews was much more practical than for the Greeks. The Greeks pursued science, while the Hebrews were more interested in ethics and law, as they related to human behavior in relation to a holy God.

One of the reasons for the differences in emphasis between Greek and Hebrew thought was their contrasting epistemological views. Epistemology, you will remember from the opening lecture, is the science of learning and knowing—that is, how knowledge is achieved. Greek views on epistemology developed into a debate between rationalists (Plato) and empiricists (Aristotle). Rationalists, you will recall, believe that human reason is the best method available to man to attain knowledge and truth. Rationalists *conceive* truth. Empiricists, however, depend on sense experience (touch, taste, sight, etc.) in the physical environment to arrive at knowledge. They observe and *perceive* truth. Both epistemologies moved from the physical world to God.

Hebrews did not discount the mind or the senses as avenues of knowledge, but held up divine revelation as the highest and surest source of truth. Revelation is defined as the knowledge communicated by God to men by His acting and speaking in history through the law, the prophets (“thus saith the Lord . . .”), and historical events. God is real and His knowledge is total (He sees the whole picture), and is thus superior to the limited human faculties of the mind and senses.

Another reason for the differences between Greek and Hebrew thought was their contrasting style of speaking, the Greeks being more abstract than the Hebrews in their descriptions of ultimate reality. Under Plato’s influence, the Greeks avoided speech characteristic of the ever changing, concrete world and spoke in terms of abstract “essences” or “ideas.” The Hebrews, in contrast, expressed themselves in terms of the concrete world.¹

¹ For example, the Greek term *omnipotent* is often used to describe the Hebrew God—it is used to communicate the idea that God, being “all powerful,” can do anything. The Hebrews, however, used no such entangling, abstract terms. They understood that there are things that God cannot do—He cannot lie, He cannot not be God, and He

A third reason for the differences between Greek and Hebrew thought was their conflicting views of history. Perhaps the greatest legacy of Hebrew thought is their linear philosophy of history, that is, the idea that the universe is finite and had a definite beginning point (“In the beginning God created the heaven and the earth . . .”) Attempts by current scientists to arrive at a date for the beginning of everything is a Hebrew idea.

For the Greeks (Heraclitus, for example), history was a cyclical process of eternal occurrence, involving an infinite series of creations and destructions—like spring, summer, autumn, winter--extended to embrace the entire universe. Later, the German philosophers Nietzsche and Heidegger revived this concept, arguing that there existed no definite beginning or end of man, who is trapped in this cycle. For the Greek mind, redemption is escape *from* history. For the Hebrew, redemption is *in* history, which is a meaningful, purposeful movement through time for a nation and individuals.

Note: *At this point, you should be ready to read the Hebrew classics.*

Introduction to Plato’s *Republic*

In the 6th Century B.C., pre-Socratic thinkers (this simply means Greek philosophers who preceded Socrates) addressed the basic question, What is the original ground of being that outlasts or endures through all change? Or put another way, How do we make sense of the manifold kinds of experiences of daily life? Or, How do we find unity in the midst of diversity? Or, What is the fixed reference point that will explain all the many facets of reality? Or, What is the ultimate “stuff” out of which all else comes and from which all can be explained? Or, What is ultimate reality? You will recall that this is the metaphysical question.²

A group of Greek mathematicians and scientists in the city of Miletus, a Greek settlement in Asia Minor (modern Turkey), wrestled³ with these questions. Within this “Milesian school,” Thales, Anaximander, and Anaximenes embarked on an intellectual search for the ultimate *arche*⁴, or “stuff” out of which everything had come or evolved. Although they disagreed on what the “stuff” was, they did agree that it was a physical substance. In 585 B.C., Thales suggested that the ultimate stuff was **water**. Anaximander rejected the notion of water as being the *arche*, since water is a finite substance. He argued that the ultimate stuff must be infinite and named it the *epiron*, or “**the infinite.**” Anaximenes joined the discussion by professing that ultimate reality is **air**.⁵

From Ephesus, another Greek city of Asia Minor, Heraclitus entered the debate, contributing a marked departure from the Milesians’ way of thinking. Heraclitus pointed out that

cannot “make a stone so heavy that even He couldn’t lift it.” The Greek term *omnipotence*, when describing Jehovah, must be tempered to mean simply that God controls His creation. The problem emerged when trying to describe Jehovah in abstract, Greek categories. The Hebrews would not use term *omnipotence*, but “God owns the cattle on a thousand hills,” and other rich imagery, not abstractions.

² College presidents used to tackle this question in a capstone senior class (before they took up the awful habit of raising money).

³ In Georgia we “wrastle” and in Texas they “tussle,” but these Greeks just plain wrestled.

⁴ By the *arche* the pre-socratics meant “primacy in point of time” (thus, “beginning”); the word was also used to mean “primacy of reality” (thus, “chief” or “primary”). The English words *archangel*, *archbishop*, and *archenemy* are derivatives.

⁵ This discussion might seem foolish to our 21st century minds, but these men did make fascinating cases for their claims.

everything in human experience is in a state of flux or “becoming,” that is, everything in the physical world is in a constant state of change. He said, “You can’t step in the same river twice.” But, according to Heraclitus, this constant change is not random or chaotic—it is guided by a principle that he called the *logos*. Therefore, he argued, the *arche* is not a physical substance, but a principle which drives this process of change. This principle, he said, is the original ground of being that outlasts or endures through all change. It is the *logos* that makes sense of the manifold kinds of experiences of daily life. It is the *logos* that provides unity in the midst of diversity, that serves as a fixed reference point that explains all the many facets of reality. It is the ultimate “stuff” out of which all else comes and from which all can be explained. The *logos*, claimed Heraclitus, is ultimate reality . . .

Then along came Parmenides, who countered Heraclitus by stating that all is not changing or in a state of becoming, rather everything is in a state of being or sameness. The failure of philosophers to reach a consensus on ultimate reality led to a period of skepticism, characterized by relativism and what came to be called sophism⁶. If the Ph.D.s--Parmenides and Heraclitus--can’t agree, the skeptics reasoned, then perhaps ultimate truth cannot be known, and there is no use in seeking ultimate answers. We should instead be practical and deal only with what works in the here and now⁷. In the hands of the skeptics (called Sophists), the science of rhetoric developed, which avoided issues of ultimate truth and measured the success of an argument by its ability to persuade. A modern example would be the “Madison Avenue boys,” whose advertising schemes are too frequently not so much concerned with truth telling as they are with sales.⁸

Socrates stepped into the intellectual vacuum of Sophism with the message that if Greek culture embraced skepticism, science and civilization were at risk. He argued that civilization needs more than superficial thinking to ground its culture. Socrates, in a very real sense, was on a mission to revive western civilization. His pupil Plato joined in the mission, as well as Plato’s pupil Aristotle, to reestablish the idea of ultimate truth. Now, you are ready to read the selections from *The Republic*.

⁶ *Sophism* came to mean superficiality or deceitfulness, the marks of skepticism.

⁷ You might recognize current forms of this view of life, called, among other things, secularism and pragmatism.

⁸ A 20-year veteran of criminal trial law once told me that the purpose of a trial is not to arrive at the truth (did the accused actually commit the crime), but to win. This is the face of skepticism.

After death of Socrates, Plato, and Aristotle--new spirit of skepticism.

Emphasis, not on ultimate truth, but on the practical business of living. Philosophy should not try to lead us to truth, but to happiness or peace of mind (philosophical *adorakia*).

Two schools--Stoics and Epicureans. Stoic's fundamental rule in seeking peace of mind was the principle of imperturbability. We cannot control what happens to us, but we can control our inner attitude toward events. Keep a stiff upper lip.

Epicureans--ancient school of Hedonism. Preceded by Cyrenaics--purpose in life is to achieve pleasure and avoid pain, so "eat, drink and be merry, for tomorrow we die." Live for now. Ran into the "hedonistic paradox"--achieving pleasure leads to boredom; failing to achieve it, leads to frustration. Augustinian aside: "For You have made us for Yourself, and our heart is restless until it rests in You."

Epicureans made adjustments to avoid paradox and developed a refined Hedonism which focused on just the right amount of food, wine, sex; maximum pleasure without the price tag. (Chefs at 3000 year celebration in Jerusalem).

A.D. 50, Paul met the Stoics and Epicureans at Mars Hill in Athens (Acts 17:16).

EDS 310 *Classics of Educational Thought*
Guided Reading Questions: Hebrew Classics
The Ten Commandments, The Psalms of David, and Solomon's Proverbs

Using examples from the writings of Moses, David, and/or Solomon, briefly identify some of the educational implications suggested by Hebrew thought in the following areas:

1. Theology: One, personal, immanent, transcendent God--Jehovah--who created all that exists out of nothing and who communicates to man through the Law, the Prophets, and acts in history. Jehovah is sovereign over the creation and directs human history.

2. Anthropology: Man was created good by God as a physical and spiritual being, but fell from favored status because of rebellion. Men may be reconciled to God by a faithful participation in the laws and ceremonies given to Israel by God at Sinai. The central theme of the law is blood atonement as a remediation for man's rebellion.

3. Metaphysics: The physical world is real, but temporary; the spiritual realm, where God resides is real and also eternal. Men were to live their lives *coram Deo*--before the face of God, that is, in the light of eternity since God is the ultimate reality.

4. Epistemology: The highest source of truth is not the mind (rationalism) or the senses (empiricism), but revelation, that is, God acting and speaking in history.

5. Axiology: Truth, good, beauty, and right all exist in an absolute sense and find their source and definition in God. While God has not revealed all truth to man, He has revealed accurate information regarding moral behavior (Ten Commandments, etc.)

Note: An important distinction between Hebrew and Greek thought is that the Hebrews were generally practical/concrete while the Greeks were theoretical/abstract. While the “God Hypothesis” came relatively late in Greek thought, the Hebrews assumed God’s existence and defined wisdom as the science of godly behavior. The Greeks speculated about God while the Hebrews tried to obey Him.

Significant Hebrew contributions to Western thought: Ethics, law, and history. The Hebrews gave Western civilization the idea of history as a line, instead of the commonly held notion of a circle or wheel. Even modern scientists generally embrace the idea that the universe had a beginning point (e.g., The Big Bang) and is moving toward a conclusion.

EDS 310 *Classics of Educational Thought*
Guided Reading Questions #1: *The Republic*, Books I-II

Book I

1. Explain the relationship Socrates claims exists among wealth, poverty, and human behavior (328b-331b). Relate this argument to the possible role of education in a society.

2. Explain Thrasymachus' view of justice (336b-338a) and how it might relate to educational policy.

Book II

3. Ethics and values are common themes in the classroom. Summarize Glaucon's view of justice. (358e)

4. Explain the difference between teaching justice as intrinsically good and teaching justice as an instrumental good. What is the effect on children who are taught justice as an instrumental good? (362d)

5. What does Adeimantus mean by "*I should create a facade of illusory virtue around me to deceive those who come near, but keep behind it the greedy and crafty fox of the wise Archilochus*"? (365c)

6. Plato wants to produce men and women of courage, but he does not wish to create a nation of mere gymnasts or weight lifters. Plato is striving for men and women of courage, yes, but who also have a gentle nature. How do you develop these seemingly opposing characteristics among the republic's guardians? Plato finds the answer in music. Describe Socrates' views on the relationship between physical and soulful education, and the role of music and literature in the formation of children's character. Be sure to include Socrates' ideas on the appropriate content of stories for guardian education (376d-end of Book II)

EDS 310 *Classics of Educational Thought*
Guided Reading Questions #2: *The Republic*, Books III-IV

Book III

1. Explain Socrates' rationale for the appropriate style or form for stories. (391e-398a)

2. Explain Socrates' instructions for the appropriate mode and rhythm in music education. (398b-403c)

3. According to Plato, the citizens of the republic must be physically robust (no room for invalids or weaklings here); therefore, education in the first ten years of life is predominantly physical. Describe the physical education of the guardians. (403d-411c)

4. Summarize the Myth of the Metals and how it relates to education. (413c-417b)

Book IV

5. According to Socrates, how do the citizens of his proposed republic achieve true happiness? (420b-421c; 434a-c)

6. What function does the elementary education of the guardians have in society? (423c-427c)

7. Identify and explain the significance of wisdom, justice, courage, and moderation. (352d-354a; 434d-435a)

8. Create a chart which depicts Plato's views concerning the relationship among the three parts of the body (head, chest, abdomen), the three parts of the soul (reason, will, appetite), the three classes of society (producers, auxiliaries, rulers), and the three virtues (wisdom, courage, temperance). (435c-441c)

9. According to Socrates, which is a just society? A just man?

EDS 310 *Classics of Educational Thought*
Guided Reading Questions #3: *The Republic*, Books V-VI

Book V

1. Explain the concept of *family* and its relationship to the state in Plato's proposed republic; include in your response the role of women and the rearing of children (451c-471c).

2. Comment on the significance of the following quote by Socrates (473d-e):

Until philosophers rule as kings or until those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide, while the many natures who are present pursue either one exclusively are forcibly prevented from doing so, cities will have no rest from evils, Glaucon, nor, I think, will the human race. And, until this happens, the constitution we've been describing in theory will never be born to the fullest extent possible or see the light of the sun . . .

3. The latter part of Book V contains an explanation of Plato's "Theory of Forms." Speculate as to its implications for education. Note: This theory constitutes Plato's views on metaphysics and epistemology.

4. According to Socrates, what is the distinction between *knowledge* and *opinion*? What ability distinguishes a philosopher from a non-philosopher? (pp.149-156)

Book VI

5. According to Socrates, what effect does a bad society have on a good man? (497-501a) What does this tell you about Plato's anthropology?

6. Explain Plato's concept of "the good" and its bearing on the education of rulers (503-506e).

7. Explain the Sun Analogy (507a-509c) and the Line Analogy (509d-511e).

EDS 310 *Classics of Educational Thought*
Guided Reading Questions #4: *The Republic*, Book VII

1. Explain the "Allegory of the Cave" (514-519b). Be sure to tell how it illustrates the four states of mind--that is, the two kinds of opinion and the two kinds of knowledge.

2. Following are the six stages of philosopher-king (ruler) education. Briefly explain each one.

elementary education—be sure to include Plato’s view of compulsion in education (535a-537b)

physical education (ages 10-20) —(537b-c)

mathematics (ages 20-30) —ten years of training in body, mind, and character; as you explain this stage, be sure include what happens to those who fail and how this relates to ‘The Myth of the Metals.’ (537c-d, 522c-531d)

dialectic (ages 30-35) — five years of theoretical training in the doctrine of ideas (537d-540a, 531e-535a)

practical politics(ages 35-50) — fifteen years in the ‘cave’ with things and men (539e-540a)

philosopher-kingship (540a-end)—in addition to your explanation of this stage, comment on Plato’s directive that the state must take possession of children in order to protect them from the habits of their parents.

EDS 310 *Classics of Educational Thought*
Guided Reading Questions #5: *Confessions*, Book 1

Ch. 1: What does the following quote reveal about Augustine's theology and anthropology?
"You arouse him to take joy in praising you, for you have made us for yourself, and our heart is restless until it rests in you."

Ch. 3: What does this section reveal about Augustine's theology?

Ch. 6: Briefly summarize Augustine's description of his infancy.

Ch. 7: a) What was Augustine's view of the inherent moral nature of man? b) What platonic influences does Augustine exhibit in this chapter?

Ch. 8: Summarize Augustine's continuing description of infancy.

Chs. 9-10: Summarize Augustine's insights on his own early education.

Ch. 12: Describe the child Augustine's attitude toward his schooling and the adult Augustine's insights looking back.

Ch. 13: a) How does Augustine relate his studies in *The Aeneid* with his own personal, spiritual condition. b) What does Augustine see as truly valuable education? What does he consider inane?

Ch. 14: a) How does Augustine contrast learning his native language (Latin) with learning a foreign language (Greek)? b) What does he mean by "free interest has greater power than frightening restraint"?

Ch. 15: What conclusions did Augustine reach about his early studies?

Ch. 16: a) Contrast Augustine's view of Homer's depiction of the gods with Socrates' (Plato's) views on the same. b) Explain Augustine's complaint against the use of sensual reading as a vehicle to teach grammar/vocabulary/literature.

Ch. 17: Augustine continues his complaint against his education. Summarize.

Ch. 18: a) Explain Augustine's view of teachers as models. b) Explain Augustine's argument in Section (29).

Ch. 19: Explain Augustine's view of behavior associated with "boyish innocence."

EDS 310 *Classics of Educational Thought*
Guided Reading Questions #6: *Confessions*, Books 2-3

Book 2

Chs. 1-2: a) Augustine describes his 16th year as one full of immorality. Given his statements, speculate as to his views on axiology (ethics). b) Explain the possible social/educational significance of the following statement: "My parents took no care to save me . . . Their only care was that I learn to make the finest orations and become a persuasive speaker."

Ch. 3: Describe Augustine's compliments and criticisms of his parents. Do you see any parallel in current society?

Chs. 4-6: Augustine deals in these chapters with his views on the inherent nature of man and why man engages in wrong behavior. Explain.

Chs. 8-9: Augustine introduces a new ingredient in the recipe of human behavior--the peer group. Explain, particularly the statement, " 'Let's go! Let's do it!' and it is shameful not to be shameless!"

Book 3

Chs. 1-2: Augustine discusses the influence of media ("shows") in his youth. Link his thoughts with current society.

Ch. 3: a) What did Augustine mean that the successful practice of law would lead him to become "so much the more distinguished because so much the more crafty"? b) What are "wreckers"? What might we call them today?

Chs. 4-6: a) Trace Augustine's journey from Cicero to the Manichees (find out who Cicero and the Manichees were).

Chs. 7-9: a) According to Augustine, explain the relationship between God's justice/laws and man's customs.

EDS 310 *Classics of Educational Thought*
Guided Reading Questions #5: *Emile* (Archer, Ch. III)

1. Explain what Rousseau means by *Nature*. How does he relate the term to education? (pp. 55-58)

2. Explain Rousseau's statement, "We must therefore choose whether we will make a man or a citizen: we cannot do both." (pp. 58-64)

What do you know so far about Rousseau's concept of "the natural man?" (pp. 59 ff.)

3. What was Rousseau's attitude toward the poor regarding education? Why did he take this position? (p. 71)

Explain what you know thus far about Rousseau's concept of "natural education." (p. 71)

4. According to Rousseau:

What are the proper roles for mother and father in the rearing of children?

What are the benefits that result from the execution of these roles?

What social conditions/attitudes threaten the fulfillment of these roles?

What harm results when the role are not carried out? (pp. 72-75)

6th Century BC

Pre-Socratics addressed the basic question, What is the original ground of being that outlasts or endures through all change? or How do we make sense of the manifold kinds of experiences of daily life? or How do we find unity in the midst of diversity? or What is the fixed reference point that will explain all the many facets of reality? or What is the ultimate “stuff” out of which all else comes and from which all can be explained? or What is ultimate reality? (The metaphysical question)(College presidents job for seniors). Milesian school--Thales, Anaximander, Anaximenes--search for ultimate “stuff”(arche) out of which everything has come or evolved. Arche=primacy in point of time (thus, beginning); or primacy of reality (thus, chief or primary). John--in arche; archangel; archenemy.

585 BC--

Thales: ultimate stuff is **water**.

Anaximander: looked for infinite stuff; water is finite, so that can't be it; stuff is the eipiron, or the infinite.

Anaximenes: ultimate reality is air.

Heraclitus: everything is in a state of flux or becoming.

Parmenides: everything is in a state of being (sameness).

Failure of philosophers to reach a consensus led to a period of Skepticism/Relativism. Sophism (sophomore, sophisticated, sophistry (superficial, deceitful))=Skepticism. If Parmenides and Heraclitus can't agree, no use in seeking ultimate answers; we should instead be practical (here and now--secularism, pragmatism). Ultimate truth cannot be known. Science of rhetoric developed by Sophists. E.g., Demosthenes (pebbles, UGA). Art of persuasion (Madison Ave.), not seeking truth; success measured, not by truth, but “sales” (e.g. lawyer Frank Shannon--goal is to win, not get at truth).

Socrates came into vacuum of Sophism with message that if Greek culture embraced skepticism, science and civilization are at risk. Civilization needs more than superficial thinking to ground its culture. Socrates on mission to revive western civilization. Joined by Plato and Aristotle in attempt to reestablish idea of ultimate truth.

After death of Socrates, Plato, and Aristotle--new spirit of skepticism.

Emphasis, not on ultimate truth, but on the practical business of living. Philosophy should not try to lead us to truth, but to happiness or peace of mind (philosophical *adorakia*).

Two schools--Stoics and Epicureans. Stoic's fundamental rule in seeking peace of mind was the principle of imperturbability. We cannot control what happens to us, but we can control our inner attitude toward events. Keep a stiff upper lip.

Epicureans--ancient school of Hedonism. Preceded by Cyrenaics--purpose in life is to achieve pleasure and avoid pain, so "eat, drink and be merry, for tomorrow we die." Live for now. Ran into the "hedonistic paradox"--achieving pleasure leads to boredom; failing to achieve it, leads to frustration. Augustinian aside: "For You have made us for Yourself, and our heart is restless until it rests in You."

Epicureans made adjustments to avoid paradox and developed a refined Hedonism which focused on just the right amount of food, wine, sex; maximum pleasure without the price tag. (Chefs at 3000 year celebration in Jerusalem).

A.D. 50, Paul met the Stoics and Epicureans at Mars Hill in Athens (Acts 17:16).

Comparison between Hebrews and Greeks:

1. Definition of philosophy--love of wisdom (phileo+sophe)

Wisdom literature of OT (Job, Proverbs, Psalms, Ecclesiastes, Song of Solomon, James)

Greek--theoretical analysis (metaphysics)

Hebrews--not theoretical, practical wisdom; wisdom is science of godly living; wisdom begins with fear of the Lord.

God concept is late development in Greek thought. Reason from world of things to God, who remains a nebulous concept even as late as Aristotle--unmoved modern abstract concept not personal, not imminent.

Hebrew--begins with knowledge of God and a quest for truth is quest for understanding man's relationship with that God and what that means for daily life, so philosophical reflection is much more practical than Greeks--how do I live?

Greater concern among

Hebrews--not science, but ethics and law, behavior in relation to God.

Reasons for differences in emphasis between Greeks and Hebrews:

1. Epistemology--science of learning, knowing--how knowledge is achieved.

Greeks--battle between rationalists (Plato) and empiricists (senses), observation; truth conceived versus perceived. Both move from world to God.

Hebrews use mind and senses, but highest source of truth is divine revelation--through God acting and speaking in history. Not, Thus saith the mind or "thus saith the senses," but "thus saith the Lord."

If Hebrew God is real, His knowledge is total--sees the whole picture.

2. Style of speaking--Greeks more abstract, Hebrews more concrete in descriptions of ultimate reality.

Greeks abstract essences, get away from changing, concrete world. Hebrews express themselves in concrete world.

Example: Since God is omnipotent, can He build a rock so big He cannot move it?

Omnipotence does not mean God can do all things--He cannot lie, He cannot not be God;

Omnipotence means God controls His creation. The problem is use of omnipotence in literal, abstract concept.

Hebrews would not use term *omnipotence*, but "God owns the cattle on a thousand hills", use of rich imagery, not abstractly.

Understanding of history: Greatest legacy of Hebrew thought is a philosophy of history Linear versus cyclical Universe is finite--date on birth of earth is Hebrew idea. For Greek, history is cyclical process of eternal occurrence, infinite series of creation and destruction (Heraclitus)--Spring, summer, autumn, winter extended to universe Nietzsche revived this concept--no definite beginning or end of man, who is trapped in this cycle. Fly on globe Heidegger--man is caught; redemption is escape from history; for Hebrew redemption is in history meaningful, purposeful movement through time for a nation and individuals.

Arche point of beginning of time, etc. to point of consummation.

Chronos and kairos--destiny is rooted in origin; dignity of man is inseparably related to his origin. If slime, no dignity.

When Rudolf Steiner died in 1924, he was a teacher and speaker known widely throughout western Europe. In the decades since his death, Steiner's contributions to our culture have not been eclipsed by the passage of time but, rather, have slowly gained a wider audience. His work has endured and may be more influential now than at any other time since his death.

Rudolf Steiner helped to invent and define eurhythmy, a form of artistic movement that integrates spoken poetry and dance. He articulated a practice of bio-dynamic gardening, a sustainable method of agriculture based on harmony with the natural systems and cycles of the biosphere rather than an attempt to gain technological domination over them. He organized the Anthroposophical Society, which continues as a center for spiritual study in western Europe, the United States, Australia, New Zealand, South Africa, and Brazil. He wrote about architecture, particularly the relationship between the structures people build and the lives they lead within them, and designed buildings that incorporated both sacred and secular space.

Steiner's most important contribution probably lies in the field of human development and education. For fifteen years Rudolf Steiner wrote and lectured about his vision of human

becoming, particularly from birth through age twenty-one. He articulated a theory that is both profound and complex, that anticipated and still incorporates the work of developmental psychologists, such as Piaget and Erikson, and that extends into realms of human experience beyond cognitive and ego psychologies.

Steiner also articulated a theory and practice of education based on his vision of human becoming. In 1919 he founded a school, and he organized and supervised it until his death five years later. This school, called the Waldorf School because it originally served the children of employees in the Waldorf-Astoria cigarette factory in Stuttgart, Germany, provided the vehicle through which Steiner translated his educational theory into practice. It also became the model for what has grown into a worldwide network of several hundred Waldorf schools as well as a number of teacher training institutes.

Rudolf Steiner was born in 1861 and died in 1925. In his autobiography, *The Course of My Life* (see fn 1), he makes quite clear that the problems dealt with in *The Philosophy of Freedom* played a leading part in his life.

His childhood was spent in the Austrian countryside, where his father was a stationmaster. At the age of eight Steiner was already aware of things and beings that are not seen as well as those that are. Writing about his experiences at this age, he said, ". . . the reality of the spiritual world was as certain to me as that of the physical. I felt the need, however, for a sort of justification for this assumption."

Recognizing the boy's ability, his father sent him to the Realschule at Wiener Neustadt, and later to the Technical University in Vienna. Here Steiner had to support himself, by means of scholarships and tutoring. Studying and mastering many more subjects than were in his curriculum, he always came back to the problem of knowledge itself. He was very much aware: that in the experience of oneself as an ego, one is in the world of the spirit. Although he took part in all the social activities going on around him - in the arts, the sciences, even in politics - he wrote that "much more vital at that time was the need to find an answer to the question: How far is it possible to prove that in human thinking real spirit is the agent?"

He made a deep study of philosophy, particularly the writings of Kant, but nowhere did he find a way of thinking that could be carried as far as a perception of the spiritual world. Thus Steiner was led to develop a theory of knowledge out of his own striving after truth, one which took its start from a direct experience of the spiritual nature of thinking.

As a student, Steiner's scientific ability was acknowledged when he was asked to edit Goethe's writings on nature. In Goethe he recognized one who had been able to perceive the spiritual in nature, even though he had not carried this as far as a direct perception of the spirit. Steiner was able to bring a new understanding to Goethe's scientific work through this insight into his perception of nature. Since no existing philosophical theory could take this kind of vision into account, and since Goethe had never stated explicitly what his philosophy of life was, Steiner filled this need by publishing, in 1886, an introductory book called *The Theory of Knowledge Implicit in Goethe's World-Conception*. His introductions to the several volumes and sections of Goethe's scientific writings (1883-97) have been collected into the book *Goethe the Scientist*. These are valuable contributions to the philosophy of science.

During this time his thoughts about his own philosophy were gradually coming to maturity. In the year 1888 he met Eduard von Hartmann, with whom he had already had a long correspondence. He describes the chilling effect on him of the way this philosopher of pessimism denied that thinking could ever reach reality, but must forever deal with illusions. Steiner was already clear in his mind how such obstacles were to be overcome. He did not stop at the problem of knowledge, but carried his ideas from this realm into the field of ethics, to help him deal with the problem of human freedom. He wanted to show that morality could be given a sure foundation without basing it upon imposed rules of conduct.

Meanwhile his work of editing had taken him away from his beloved Vienna to Weimar. Here Steiner wrestled with the task of presenting his ideas to the world. His observations of the spiritual had all the exactness of a science, and yet his experience of the reality of ideas was in some ways akin to the mystic's experience. Mysticism presents the intensity of immediate knowledge with conviction, but deals only with subjective impressions; it fails to deal with the reality outside man. Science, on the other hand, consists of ideas about the world, even if the ideas are mainly materialistic. By starting from the spiritual nature of thinking, Steiner was able to form ideas that bear upon the spiritual world in the same way that the ideas of natural science bear upon the physical. Thus he could describe his philosophy as the result of "introspective observation following the methods of Natural Science." He first presented an outline of his ideas in his doctoral dissertation, *Truth and Knowledge*, which bore the sub-title "Prelude to a 'Philosophy of Freedom'."

In 1894 *The Philosophy of Freedom* was published, and the content which had formed the centre of his life's striving was placed before the world. Steiner was deeply disappointed at the lack of understanding it received. Hartmann's reaction was typical; instead of accepting the discovery that thinking can lead to the reality of the spirit in the world, he continued to think that "spirit" was merely a concept existing in the human mind, and freedom an illusion based on ignorance. Such was fundamentally the view of the age to which Steiner introduced his philosophy. But however it seemed to others, Steiner had in fact established a firm foundation for knowledge of the spirit, and now he felt able to pursue his researches in this field without restraint. The *Philosophy of Freedom* summed up the ideas he had formed to deal with the riddles of existence that had so far dominated his life. "The further way," he wrote, "could now be nothing else but a struggle to find the right form of ideas to express the spiritual world itself."

While still at Weimar, Steiner wrote two more books, *Friedrich Nietzsche, Fighter for Freedom* (1895), inspired by a visit to the aged philosopher, and *Goethe's Conception of the*

World (1897), which completed his work in this field. He then moved to Berlin to take over the editing of a literary magazine; here he wrote *Riddles of Philosophy* (1901) and *Mysticism and Modern Thought* (1901). He also embarked on an ever-increasing activity of lecturing. But his real task lay in deepening his knowledge of the spiritual world until he could reach the point of publishing the results of this research.

The rest of his life was devoted to building up a complete science of the spirit, to which he gave the name **Anthroposophy**. Foremost amongst his discoveries was his direct experience of the reality of the Christ, which soon took a central place in his whole teaching. The many books and lectures which he published set forth the magnificent scope of his **vision**.⁽²⁾ From 1911 he turned also to the arts - drama, painting, architecture, eurythmy - showing the creative forming powers that can be drawn from spiritual vision. As a response to the disaster of the 1914-18 war, he showed how the social sphere could be given new life through an insight into the nature of man, his initiative bearing practical fruit in the fields of education, agriculture, therapy and medicine. After a few more years of intense activity, now as the leader of a world-wide movement, he died, leaving behind him an achievement that must allow his recognition as the first Initiate of the age of **science**.⁽³⁾ Anthroposophy is itself a science, firmly based on the results of observation, and open to investigation by anyone who is prepared to follow the path of development he pioneered - a path that takes its start from the struggle for inner freedom set forth in this book.

Michael Wilson, Clent, 1964. From the introduction to The Philosophy of Freedom

Footnotes:

1. **Published** in parts from 1923-5, and never completed. The titles given for Dr. Steiner's books are those of the English translations. Read the 1928 edition titled **The Story of My Life**.
2. **The** list of titles is long, but the more important books include:
 - *Christianity as Mystical Fact* (1902),
 - *Knowledge of The Higher Worlds and its Attainment* (1904),
 - *Theosophy*, a description of the nature of man and his relation to the spiritual world (1904), and
 - *Occult Science - An Outline*, an account of the evolution of man and the universe in terms of spiritual realities (1910).

For an account of the life and work of **Rudolf Steiner**, see *A Scientist of The Invisible*, by A. P. Shepherd (1954). The range of his contribution to modern thought can be seen in *The Faithful Thinker*, edited by A. C. Harwood (1961).

Rudolf Steiner

Rudolf Steiner (1861-1925) was born in Austria, in an area now forming part of Croatia. As a young man he was concerned with the question of how spiritual cognition, vision and experience can be achieved by the same rigorous scientific method that has brought about our extensive knowledge of the physical world acquired through the senses. How can our

perception of the phenomena beyond the senses become equally reliable and quicken every aspect of daily life so as to restore the dignity of the human being and lead to a renewal of human life and culture? Steiner recognized that capacities for conscious spiritual perception lie dormant within every human being and can be awakened through exercises in concentration and meditation. He showed that the first step of this process is to intensify thinking through disciplined inner activity. It is on this newly enlivened thinking that Anthroposophy is based, a thinking that quickens and harmonizes the feeling life and gives new meaning and focus to our deeds on earth. Steiner described Anthroposophy as a science of the spirit, and a path of knowledge that can lead the spiritual in the human being to the spiritual in the universe. Fundamental to all of his work is the view that the human being is composed of body, soul and spirit, and that the Christ event is key to the unfolding of human history and the achievement of human freedom.

Anthroposophy

Anthroposophy is a world-wide spiritual movement, based on the work of Rudolf Steiner, an Austrian philosopher, scientist, artist, educator, ... an extraordinary human being, who lived from 1861 to 1925. It has a world headquarters in Dornach, near Basel in Switzerland, and national societies in many countries around the world. Work arising from Steiner's insights continues to this day in many practical fields, encompassing arts, science, education, farming, medicine and social matters.