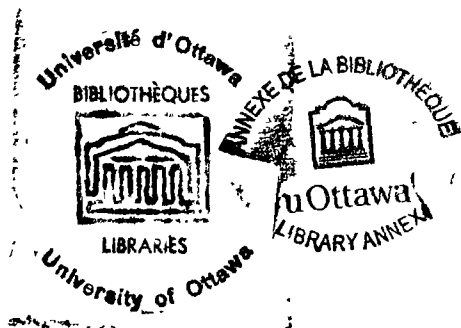


THE PHILOSOPHY OF FUTURE SCHOOL TEACHERS

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INTRODUCTION

In a graduate class of education on the relation of education to democracy that the writer attended, great confusion was noted among these advanced students on the problem. Their inability to formulate the underlying principles of democracy and more especially their ignorance of any basis for it in philosophy was most marked. To almost all the idea of natural right or law was unknown. On the other hand, there was criticism of the foundation of our democracy in the form of labeling as propaganda the idea of "natural and inalienable rights from the Creator" as contained in the Declaration of Independence. From this experience developed an awareness of how superficially our future teachers are being fitted to educate our young. We have been facing, and still do so, a crisis in the world which threatens our democracy, and those who should be the future leaders in its defense by striving to engender understanding, enthusiasm, and love of it are not even sure what it is all about, let alone have what we would expect, a solid reasoned basis for their belief in democracy as a way of life. With all the literature, the lectures and books on the subject, and the tremendous effect of the problems in their lives as seen in two World Wars, plus several civil ones, if these students of the graduate level did not show enough concern to clarify their thinking and prepare for their task in teaching in a democracy, it would be of great importance to find out how well prepared they were in a basic philosophy of education or of life, who would affect so greatly

those children who came under their influence. Thus, the idea of making a study by means of a questionnaire whereby we could determine just what philosophy of education and of life we could expect from our future teachers, was born.

It is the constant conclusion of those who are trying to solve the problems of the world's turmoil that it is necessary to build on some fundamental ideas of philosophy from which logical consequences of right, order, and happiness will prevail for man. These principles have their ramifications in the very practical fields of economics, sociology, and politics, wherein on the surface at least, the problems of mankind lie. Loyalty to one's country, rights of the individual in relation to the rights of the state or society, the relationship of person to person, and decisions of a personal nature that involve the satisfaction and happiness of the individual -- these are some of the most pressing problems of man today. The school is one of the main agencies able to furnish the basic principles to prepare him for the solution of their problems. The school should teach him how to answer these questions according to the principles on which their answers hinge. However, there are many approaches to the situation, at least among educators today; for there are many different ways of conceiving these things. All of the principles set forth by the educators cannot be true since they involve contradictions, and the criterion of the truth of any principle cannot be the consequences alone that follow its use, but it must first be tested by the norm of right reason, whose approval will show the principles will be productive of good consequences.

This survey intends to ascertain the principles that underlie the content which our future teachers, consciously or unconsciously, will pass on to their pupils. In a general way, it should indicate the kind of thinking that their pupils can be expected to do. It is our task to judge whether these principles in themselves and in their consequences can lead to a sane and human way of insuring the happiness of man.

The point of departure of the thesis is a discussion of the philosophical basis which will best defend our democratic form of government. In itself this problem is the task of defending our way of life, and is of utmost importance today when its very existence is threatened. The available writings on the topic are tremendous. There is hardly a book, newspaper, periodical, or speech that does not have some reference to this problem. When we extend it to the whole of the philosophy of education, the problem assumes such gigantic proportions as to be almost impossible of handling, for once one has become even slightly acquainted with the flood of printed matter on the philosophy of education in the United States and then realizes that he must go deeper into the whole of philosophy in the abstract with all its various systems for a source and understanding of all that is proposed in educational theory, method and practice, the problem appears almost impossible of solution. Source material can be found in editorials, syndicated newspaper columns, graduation and inauguration speeches of presidents and deans of universities, judgments from juvenile courts, statements of sociologists, government officials, and in lectures, special articles, popular magazines -- in almost every way by which ideas are communicated. Its prolific treatment shows its importance.

This study, therefore, after discussing in Chapter I, the need of a philosophy to serve as a basis of our education, treats of the various philosophic bases offered in education today in Chapter II. Chapter III describes the vehicle for this survey -- the questionnaire, its makeup and administration. The general results, based on cases obtained from the three types of teacher-training schools today (state, Protestant, and Catholic), are presented and compared in Chapter IV. Chapter V treats of the results from the standpoint of sex and religion. The last chapter summarizes the data and some conclusions drawn therefrom.

Such an approach to the problem is only a trial. There is much that should be improved. But the results are not without value, for in spite of the greatness of the task and the limitations of the work accomplished, it does furnish us with some conclusive evidence of the type of education our youth will possess after having been taught by this coming group of teachers.

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CHAPTER 1

THE NEED FOR A PHILOSOPHY OF EDUCATION

. . . . the troubled times through which we are living call for redoubled and stout-hearted efforts to assure that 'this nation, under God, shall have a new birth of freedom and that the government of the people, by the people, for the people, shall not perish from the earth!'¹

Such is the keynote and cornerstone of many leaders in this country, especially those whose duty it is to preserve the liberty of the people, namely the leaders in government and education. Not all subscribe to the statement in full but all are aware of the dangers of the present day to democracy and wish to preserve it; some with or without God.

1. The crisis of today

In our times we have witnessed a constant upheaval among peoples of the world, with such radical changes in governments that have enslaved rather than freed men. Its great outward beginnings are dated from the rise of the Communist state in Russia in 1917. It tried to extend itself in the Hungarian Revolution of 1919 but was rejected and confined to the Soviet Union. Since then, the unrest in the world has been constant in its exterior manifestation. In 1922, it showed itself in the rise of Fascism in Italy; in 1931, in the Chinese-Japanese War; in 1933, in the rise of Nazism in Germany; in 1936, in the Spanish Civil War; and then

¹ William W. Wattenberg, The Task Before Us. In Teachers for Democracy, Fourth Yearbook of the John Dewey Society, New York: D. Appleton-Century Company, Inc. 1940, p. 61.

finally in 1939, in the Second World War. Even with the culmination of the war in 1945, constant fear and uneasiness pervade the peoples and governments of the world.

The greatest threat to the freedom of man that the modern world has ever seen was the struggle against Nazism. It took the combined energies of freedom-loving people of the world to finally win against a way of life that spelled doom for both the people of the conquered and the conquerors. The horrors of concentration camps; the sight of the chambers of death by cremation and gas in places like Buchenwald; the extinction of whole villages of people in vengeance; the transfer of millions of the conquered for slave work in German industry; and not least of all, the wholesale murder of souls of the old, broken because of their opposition to Nazism and of the youth through a philosophy of paganism and hate.--all this has made the world gasp and shudder and think that they too would be next to experience these inhumanities if something were not done to prevent it. All types of intellectual leaders immediately began to rally against such a philosophy of living. Their main enemy was Nazism, and they made people think that such a philosophy was the only one to fear in the world today.

But to most, this idea was short-lived and the joy of winning the war has been sobered. During the struggle, the leaders were unable to see ahead to perhaps a greater crisis. They had become allies of the Soviet Union, who, after the war, began to strike out for the world conquest

in which Hitler had failed. Country after country in Central Europe was taken over lock, stock, and government. There were Poland, Hungary, Bulgaria, Roumania, Czechoslovakia, Jugoslavia, and the attempts at Greece and Austria. Where information had come out of these countries and Russia, there are facts of crimes and inhumanities done by the Communists that showed the same utter disregard for human beings as had the Hitlerites on an equal if not greater scale. Their threat becomes graver by the day when one sees on every hand their pressure for advantage and expansion. The success of the Communists in China with all its potential, their work in the Near East, in India, in Indo-China, all keep the world in constant ferment. Their strength in France and Italy, plus their infiltration in all forms of activity of American life, especially in government, labor, education and communication, have aroused the people of the United States to the terrible danger of succumbing to the external and internal pressure of Communism.

We are now beginning to realize, even some of these who looked to Communist philosophy as the way to social perfection, that their idea of freedom and democracy and of human beings are not our ideas; rather they are diametrically opposed. This our leaders see, if not in theory, in the practical consequences that they have witnessed. When such two opposing forces divide the world, one must eventually give way to the other, whether by peaceful means or by war. The latter seems to be the constant threat in the diplomatic sphere. After so much suffering of two major wars in half a century, and the effects of wars of other peoples,

the citizens of the United States live in fear and uncertainty. The fear is accentuated by the destructiveness of modern warfare in the form of the atomic bomb, bacteriological warfare and poison gas. So great are their potential destruction that the civilization and fate of the world hang in the balance.

It is no wonder then, that men are plagued with fear and uncertainty for they are going through a crisis which is proportionately as great as that of the Roman Empire before its dissolution and the fall of ancient civilization.

However, the people of the United States, the greatest Democracy in the world, aware of these threats to their freedom and to their dignity as human beings, are willing to work for peaceful solution or are ready to fight for their way of life, in defense of their form of government, which they feel can best preserve their liberty. As a basis for the rights of individuals, they have agreed that these are substantially contained in the Four Freedoms: of want, of fear, of speech, and of religion. But they also realize that their democracy cannot hope to compete with totalitarianism in any form unless it can evoke whole-hearted commitment to these essential goods of man.

The question arises as to how this whole-hearted support shall be obtained? It is not sought primarily for opposition and defense but as a positive factor of engendering unity among the people which will give strength of purpose and endeavor; a way which will prepare the people

first to understand the truth and its consequences, and secondly to understand the falsity of the opposing ideas and their disastrous results.

2. Educational proposals for resolving the crisis

Because of the great progress of Communism in the world today and the great inroads it has made in democratic countries, there are some who think the danger is so imminent that immediate action rather than long-range planning is called for. We would be foolish, they say, to try to help people in a burning building by building a fire-proof building -- rather we should scurry for ladders and other equipment to save them.

Dean Russell of Teachers College, Columbia University pointed out that the danger is acute, particularly from those who have infiltrated the organizations of democracy:

Not does all press or radio propaganda come from overseas. We have our enemies at home. Some are presumably employees of foreign governments. Some are those, uneducated for democracy, who neither understand or are grateful. These advocate a kind of perverted democracy which destroys democracy itself. They talk of shared decisions, forgetting representative government. They advocate complete economic equality, fatal to democratic life. Or at the other extreme, they despise rule by the American, Communist or Fascist, each is striving to capture the American mind. Some mean well; others do not. But benevolent or evil, America must be educated to know and answer them.²

Communist activity has been very successful and its progress has been marked by the use of politics. The effective antidote then

² William F. Russell, Education for Free Men. In "Education for Democracy. Proceedings of the Congress on Education for Democracy." P. 19. New York: Bureau of Publications, Teachers College, Columbia Univ., 1939.

is politics itself. An expose of its activities and its supporters is the most important technique. Knowledge of parliamentary law, of political tactics are to be used in all organizations, to prevent Communists from getting control and using these organizations to further their schemes. This has been very effective lately in ousting Communist control in the labor unions.

Good as these techniques may be, leaders are generally agreed that the best remedy will be obtained through education. The school will take time, will have to plan in time and its effective work will be witnessed only in the future. But education is a more lasting and a more effective approach, for the crisis may last a long while; yet and besides, it will be a preparation for the repulsion of future tyrannies of which the world will never lack, since the nature of man will never essentially change, leaving men open to attack by the ambitions, cruelties and denigrations of misguided minds. Education has the task, according to leading educators, of building on a firm foundation, on rock, not on sand, on which democracy will stand unafraid and unmoved by any storm.

As educational administrators and teachers, we are among the trustees of the civilization for which the majority of our thinking fellow-citizens stand. This civilization cannot endure, free from disastrous unnecessary upheavals, unless we strive to impart to the young a devotion to the permanent ideals on which all civilization rests. If we fail to perform this duty, from a false fear of practicing indoctrination, or for any other reason, or without any other reason than indolence, we are guilty of desertion from duty. The progress of civilization is conditional upon the association and cooperation of persons of good will and sufficient intelligence. To be an association we may differ in some things but those things

may not be important things. With regard to important, fundamental things we must be in agreement.³

Just as all countries are now building up their defenses, so we must re-arm in education. The danger is that our teachers, through carelessness or neglect, may permit our children to leave school ignorant of the character of democracy, unable to answer its critics, and without resolution to cherish, defend, or advance it.⁴

In this last quotation from Dean Russell, we face the problem more clearly. What is the type of education which will be the foundation for the defense of democracy?

How to bring our people to see the dangers which menace their government and life, how to teach them to love their country, how to educate them to do their duty and play their part, how to advise the educators as to the hopes of the American people, and how to organize ourselves so that we can carry our ideas into practice--these are the tasks⁵

It is generally agreed that a democracy, to be effective, must be based on intelligent participation--on the ability to judge a situation. We must then educate for that responsibility. Such education can only be in the realm of ideas and clear, consistent thinking. The defense of democracy based mainly on emotions or on tricks and techniques may succeed for a while, but when emotional force is spent and there are no more tricks or none to fit the situation, that defense will fail. At its unchanging bottom must be truth and reason, based on fundamental unchanging

³ M. Demiashevich, Introduction to the Philosophy of Education, New York, American Book Company, 1935, p. 350.

⁴ William F. Russell, op. cit., p. 20.

⁵ William F. Russell, op. cit., p. 20.

principles. These ideas, although in themselves having an appearance of uneffectiveness to the superficial because of their abstract nature, nevertheless, are the moving forces of any great work.

Although its impression is not immediately apparent, the work of the scholar and thinker exerts influence even upon the more embedded reactions of the people. Through a thousand channels it seeps down into the broader regions of society and in the course of decades modifies common thought and attitudes.⁶

It was just such ideas of thinkers like Hegel and Fichte which proved to be the generator of the Nazi State and through the reshaping of Marx and Engels, of the Communist State; and through the Italian idealists of the Fascist State. It was ideas that moved the leaders inexorably to obtain the conclusions inherent in these systems. Without education in ideas, people will be swayed by emotion of immediate needs and gains, and give up the satisfaction of their more profound needs, simply because they did not see the conclusions hidden in the ideas they were accepting. Counts writes:

If they are forced to choose between liberty and bread, they will take bread, or perhaps the promise of bread.⁷

How truly this is borne out in the actions of the people of France and Italy in the elections after the Second World War! We should educate our people to avoid courting with such disaster by giving them

⁶ Robert Ulich, Fundamentals of Democratic Education, New York, American Book Company, 1940, p. 253.

⁷ George S. Counts, Education and the Promises of America, New York, Macmillan Company, 1946, p. 67.

ideas wherein they shall see the basis of true democracy.

The defense against a bad idea is a better idea; the defense against a half truth is the truth; the defense against propaganda is education; and it is in education that democracies must place their trust.⁸

Such a defense of democracy must have some beginning or foundation. As a starting point in the search for a firm basis, everyone concedes that the individual is of prime importance.

At the present time the democratic ideal and the recognition of the potential worth of the individual are the strongest forces which have formulated the development of education in theory as yet more than in practice, within the last two decades.⁹

This common ground for all is more concretely brought out by Dean Russell.

Differ as we may, there are ideals that we share, there are truths that we hold to be self-evident. Americans will agree more than they disagree. So in putting the question, "How shall we educate for democracy?" we give you the supreme problem of our time. We, of the war generation, have seen democracies rise and fall. Where they rose, they were in the hands of brave and hopeful people. Where they fell, they fell through fear and despair. The strength of the French at Verdun was not the strength of gymnastic training nor the reaction to terror. It was the strength of education and the strength of God. When people are left in ignorance, fear conquers hope. When people think only of material things, faith withers and despair saps their strength. Then they are dogs, fit only for the hunt and kill, heeding the horn and cringing before the whip.

Misery will come to those who eat the fruits of dictatorship, for without education their sons will be dupes,

⁸ William F. Russell, op. cit., p. 19.

⁹ I. L. Kandel, Comparative Education, New York, Houghton Mifflin Company, 1933, p. 5.

without God their sons will be dogs, without hope their sons will be slaves.¹⁰

We are agreed that the lasting basis for the endurance of democracy and for the safeguard of individual rights will only be brought about through education—through ideas which will motivate men to preserve what they understand as true and right, and repel what is false and wrong. The problem is: What method and content will be effective in educating for democracy? A great many educators today keep repeating over and over again words such as "learning and sharing responsibilities;" "shared decisions," and "intelligent participation;" in other words, democracy will best be preserved by knowing more about democracy and especially by getting more people to share in the decisions and mechanics of democracy.

The way to save democracy is to get more people to study our problems and to find out what is wrong in order to change it before it is too late.¹¹

This idea is fine in regard to giving people experience in participation but it is superficial for that is not the most important point; it is the content of ideas rather than techniques which will elicit complete support of the individual. In criticism of such an attitude which is perhaps the most dominant one in our colleges across the nation today, we quote Adler:

¹⁰ William F. Russell, op. cit., p. 22.

¹¹ William H. Kilpatrick, Group Education for a Democracy, New York, Association Press, 1940, p. 48.

If the doctors of the nation spent as much time worrying about democracy as do the educators, I would greatly fear for the health of the nation. If the educators would take care of education, then democracy would take care of itself.¹²

Democracy depends on something more than mere talking about or participation in democratic activities. Some educators have proposed other means: Harry Elmer Barnes has proposed, that the school prepare a "blueprint for Society and put it across" in order to make up for the lag in social ideas as compared with the progress of the mechanical. This plan will entail restricted suffrage to the "able and well-educated," expansion of civil service, representation in legislation based on vocational and social grouping and restriction of the power of the Supreme Court.

. . . . The outstanding responsibility of education to society, right now, is the preparation of the blueprint of a better social system and a realistic indication of how we may bring it into existence in a gradual, peaceful, and intelligent fashion.¹³

Such a plan, however, is superficial; it is based on the false

¹² Mortimer J. Adler, in an address to the Teachers Alliance of New York City on November 10, 1939, as reported in the New York Times, November 12, 1939, p. 24, col. 3, cited by John R. Beary, Current Conceptions of Democracy, New York Bureau of Publications, Teachers College, Columbia University, 1943, p. 8.

¹³ Elmer H. Barnes, Education from the Standpoint of Society. An address before the Cleveland Convention, American Association of School Administration, a Department of the N. E. A., March 1, 1939.

idea of an inevitability of a material utopia; and that the intellectual elite know what is best. To obtain a good sampling of approaches to the problem, we can turn to the ideas or bases presented in "Education for Democracy" which contains the proceedings of the Congress on Education for Democracy.¹⁴ In opening the congress, Nicholas Murray Butler gave this charge:

. . . . in the last resort neither education nor democracy can rest upon brute force. Both must have a moral foundation and be subject to intelligent appreciation.¹⁵

However, many educators had different ideas. Charles A. Beard presented an economic approach, holding that output and distribution of wealth as the essential requirement for popular government,¹⁶ along with universal suffrage, efficient government, declaration of rights, and education. But above all, he says, there is the humane spirit.

Behind all beneficent institutions of society, ever helping to sustain them, is that elusive but potent force known as the humane spirit.¹⁷

Comparable to this approach is that of Bertrand Russell, who states that education must be emotional and intellectual. The emotional

¹⁴ Education for Democracy, The proceeding of the Congress on Education for Democracy, Teachers College, Columbia University, August, 1939.

¹⁵ Nicholas Murray Butler, Democracy and Its Challenge, in Education for Democracy, ibid, p. 27.

¹⁶ Charles A. Beard, Essentials of Democracy, in Education for Democracy, ibid, p. 36.

¹⁷ Ibid, p. 39.

aspect will protect man from the base passion of hate and destructiveness, and fear and subservience; and is to be based upon kindly feeling towards others. The intellectual education should be a neutral education, which subjects the intellect to all sides of a question.¹⁸ At the conference, another educator, Dr. T. V. Smith of the University of Chicago, based his democracy on a compromise:

The essence of democratic politics, I remind you, is to compromise all conflicts short of violence. But such compromises imply to Citizens who can abide the chronic substitution of the second best for the best. It is the main business of democratic educators to prepare citizens to accept in collective life the second bests of private conscience.¹⁹

A different approach to the problem was made by the British economist, Lord Stamp, who based democracy upon religion:

At every turn the difference between democracy and totalitarianism involves differences of basic ideas, ideals, and human values, the attitude to humanitarian ideas, to the Christian views of self-sacrifice.

Education for ideas and ideals and for sacrifice must be based on an ethical code, and the most penetrating, convincing, and dynamic ethical code must be a religion or nearly a religion.

All the essential qualities of democracy in their last analysis depend upon their moral impetus.

And it seems that nothing less than the sacrifice, devotion, dogmatism, and supreme personality of a great religion can do that (to give moral impetus to all).²⁰

¹⁸ Bertrand Russell, Education for Democracy, from an address before the Cleveland Convention, N. E. A. Department of Secondary School Principals, February 25, 1939.

¹⁹ T. V. Smith, Democracy and Its Challenge, in Education for Democracy, Op. Cit., p. 69.

²⁰ The Rt. Hon. Lord J. Stamp, Essential Characteristics of Democracy, in Education for Democracy, Proceedings of the Congress on Education for Democracy, Op. Cit., pp. 55-58.

This position was reiterated in the address of Lord Percy who told the congress that only personal religion and morality can preserve democracy.

But the democratic philosophy of government presupposes personal religion, and is meaningless without that presupposition.²¹

What democracy needs is clear thinking about moral ideas.²²

Anton Pegis, professor of Philosophy at Fordham University, agreed with Lord Stamp and Lord Percy but said the complete basis for democracy must rest on a philosophical and religious idea of man's nature.

To plead the cause of democracy, therefore, it is not sufficient to be humane or humanitarian; it is also absolutely necessary to be, and to have the right to be human. And being human means, among other things, allowing to the reason its inalienable right to rule the lives of men both individually and socially. The authority of reason is the channel through which men can achieve their liberties, for it is the guide and the guardian of their dominion over themselves and their actions. It is only when men recognize no rule of reason within themselves that they must become irrational and lawless in order to be free.²³

Such is the approach, especially of Father Keller, who declares Communism derives its force from the paganistic and secularistic trend of modern times;²⁴ that democracy to be preserved must return to the basic

²¹ The Rt. Hon. Lord E. Percy, The Responsibility of Democracy in Education for Democracy, op. cit., p. 181.

²² Ibid. p. 184.

²³ Anton Pegis, The Catholic Contribution: The Role of Reason in Education for Democracy. In Education for Democracy, op. cit., p. 208.

²⁴ J. Keller, M.M. You Can Change the World, Longmans, Green and Company, New York, 1948.

ideas on which this country was founded and which are found in the Declaration of Independence where it is affirmed that man has certain inalienable rights given to him by the Creator. And that principle, in turn, was the result of the religious and moral education of the founding Fathers of the Republic.²⁵ The dissemination or reawakening of these ideas will bring man to repel totalitarian ideas.

The same point of departure, the God-given rights of man, is taken by James J. Walsh.²⁶ His approach to our problem would be that our education should return to that which the founding Fathers of this country received: the deep philosophical considerations of medieval times. The core of our curriculum should be similar to the trivium and quadrivium which formed the basis of their studies. The most important part of this education was its grounding in the three philosophies: mental, moral, and natural. In these studies were laid the principles of metaphysics—of God,

²⁵ Father Keller points out the points of beliefs of the early Fathers: (1) the existence of a Personal God who has spoken to the world; (2) Jesus Christ, true God and true man; (3) the Ten Commandments; (4) the sacred character of the individual; (5) the sanctity of the life-long marriage bond; (6) the sanctity of the home as the basic unit of the whole family; (7) the human rights of every person as coming from God, not from the state; (8) the right, based on human nature, to possess due respect for domestic, civil, and religious authority; (9) judgment after death. p. 28-29.

²⁶ James J. Walsh, Education of the Founding Fathers of the Republic, New York, Fordham University Press, 1935.

of the ultimate cause of things; of truth, of ethics, of physics, and of natural theology. Students today, as the Fathers, should understand these principles and be guided by them in action.

The young men at college were being formally introduced to the great principles underlying politics and government as well as their more personal rights and duties these theses were in the curriculum for the training of undergraduates so that they might have clearly before them, once their thinking powers motivated, the fundamental principles of rights and duties as rules of conduct for their relations to other men and the community.²⁷

These studies were made on the grounds of reason, not memorization and were in the form of thesis to be defended.²⁸ The same type of education was given in all of the colleges before, during, and after the American Revolution at the following institutions: Harvard, The College of William and Mary, Yale, the College of New Jersey (Princeton), King's College (Columbia), the College of Philadelphia (University of Pennsylvania), and the College of Rhode Island (Brown).

There are other men who attempt to establish the basis of democracy upon both the Declaration of Independence and the Constitution

27 Ibid., p. 223.

28 An example of these theses are the following taken from Harvard for 1810 and translated from the Latin, p. 86-90. Ethics: The precepts which are called the laws of nature reason unfolds to mankind; the difference between good and evil, virtue and vice, set up by God is immutable; because it is founded on the nature of things; an action done for the sake of praise or reward ought not only to be good in itself but ought to be done from a just motive and out of reverence for the divine will. Metaphysical theses: The soul is one and simple and all the operations are modes of existence; in the soul are the intellect and will of which

of the United States. At least they suppose there will be more general agreement here than elsewhere, since we are all citizens of this country. But when the approach is made from the Declaration of Independence and the idea of "inalienable rights from the Creator", we find many educators taking the position of two psychology major students, who, in discussing the document, called it "propaganda". Therefore, the stress, by many today, is placed upon the ideas of the Constitution alone, without reference to any inalienable rights.

What are America's educational ideals? Education for life and service in a democracy cannot rest upon capricious or indefinite theories. It must have for its basis a sound and a reliable philosophy. Fortunately, the founders of the Republic planned a nation in accordance with definite purposes to achieve when they framed the Constitution. Officially they promulgated these six purposes in the preamble: (1) a more perfect union, (2) justice, (3) domestic tranquility, (4) the common defense, (5) the general welfare, (6) the preservation of the blessings of liberty. They held the conviction that these should be secured by education.²⁹

the former judges and the latter impels to action; voluntary actions from frequent repetition seem not to be voluntary, for we are not conscious that we are willing; that we ourselves exist we know by the intuition, demonstrations show us the existence of God and the senses bear testimony to the existence of everything else. Political theses: In this science wise men have very different modes of reasoning; some found the science on the rights of men, others make utility the rule; therefore, as long as envy, ambition, and pride remain in the human race and are combined with its very nature, so long there will be need, in spite of the weakness of men, of authority to suppress them. Until that can be accomplished the golden age pictured for us by the politicians in a republic will only be found in dreams.

²⁹ Department of Superintendence, Fifth Yearbook, Washington, D. C., 1927, p. 9. Cited by L. Kandal, Comparative Education, New York, Houghton Mifflin Company, 1933, p. 500.

However, we read among the educators that we have outgrown such ideas of democracy; that it is wider in context, and so that such a basis is unacceptable.

Democracy is not, then, something which has been or can be defined once and for all. Its meaning is not eternally writ for succeeding generations to read. One cannot go to some hallowed source, even the Declaration of Independence, and derive a definition which will be good for all times and all places.

Rather, it is a changing and expanding concept. It is an ideal constantly evolving out of man's effort to live with man. Hence current conceptions of democracy differ from those of a hundred years ago, and the meaning of the term a hundred years from now will probably be different from what it is at present.³⁰

Here, Berry is thinking in terms of the application of democracy. Of course that grows as new situations arise, but it leads to confusion to say democracy in itself is constantly changing. If it did so change, it would imply man is changing essentially, and then man would not be man, nor would democracy be of any concern to us.

3. Confusion and unrest in selecting solution

With these considerations we are brought to the realization that there is a great deal of dissension about the basis of democracy. We are not trying to define it, but rather we are striving to find the basis of the assertions that are accepted generally in a democracy: The uniqueness of the individual, and his right to freedom of speech, religion, from unjust imprisonment, right to security, etc. As we have seen, some set

³⁰ John R. Berry, "Current Conceptions of Democracy", Bureau of Publications, Teachers College, Columbia University, 1943, p. 10.

their basis in changing society; in values obtained from experience; in a social blueprint; a consensus of the intelligentsia; a neutrality of thought pervaded with emotional kindness; a compromise; a religion or near-religion; reason and the nature of man. With this reference to only a few of the bases proposed today, we can see the utter confusion that awaits education in the future, particularly when the dominant idea in our schools and colleges is one that democracy is evolving constantly and has no stable basis. Kandel and Van Doren agree that this is the picture of our education today.

From whatever point of view American education is approached there is evident unrest.³¹

In any case the college was confused, and with certain modifications it remains so. This means confusion everywhere; for liberal education, with which the college has been identified and with which nothing else has been identified itself, is the nervous system of any world it serves.³²

The basis of democracy is only one phase of education but in its confusion is indicated the confusion in the whole field of learning, because its basis is the same as the basis of the whole of education.

Moreover, this confusion has endangered discontent.

Dewey himself states that "conservatives as well as

³¹ I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 13.

³² Mark Van Doren, Liberal Education, New York, Henry Holt and Company, 1943, p. 108.

radicals in education are profoundly discontented with the present educational situation as a whole.³³

The best example of a dead or static situation is the one with which we are beginning to be discontented. Contemporary educators have disagreed but not about essentials, for they have rarely been discussed. There is no danger that they will ever be discussed too well.³⁴

This situation is due to the fact that the principles on which people have rooted their lives and actions have been taken away and nothing exists to take their place. Without them, neither democracy nor any other precious possession of man can be defended as Kandel quotes:

'A rootless people', writes Van Wyck Brooks, in Sketches in Criticism, 'cannot endure forever and we shall pay in the end for our superficialities in ways more terrible than we can yet conceive.'³⁵

4. The Causes and Effects of the Present Conflict

Forced by the demand for a justification of our way of life, we must look for a foundation that will secure for us the social and individual needs of man. In order to find out what is wrong with our present thinking and how it can be corrected, it is necessary to inquire into the causes of the present crisis. This can only be briefly indicated here. McGr. Sheen points out the cause succinctly.

³³ Robert Ulich, Fundamentals of Democratic Education, New York, American Book Company, 1940, p. 124.

³⁴ Mark Van Doren, Op. Cit., p. 111.

³⁵ I. L. Kandel, The Cult of Uncertainty, New York, Houghton-Mifflin Company, 1943, p. 15.

A spiritual decline has been operative since the sixteenth century. One by one the spiritual realities have been rejected. The sixteenth century, for example, demanded a new Church, the eighteenth a new Christ, the nineteenth, a new God, and the Twentieth a new religion. There is rarely any spiritual recuperation from the loss of these great and tremendous realities, spiritual recuperation being often-times more difficult than physical recuperation. Instead of working towards an ideal, each Spirit of the Age changes its ideal and this changing of the ideal is frequently called progress. Classical philosophy and traditional Christian religion, which remain outside the Zeitgeist, are generally regarded by the particular Zeitgeist as obscurantist and reactionary.³⁶

The beginning of the decline came with the general criticism and discredit of scholastic philosophy in the sixteenth century and the rise of rationalism that followed, wherein an exaggerated reason was enthroned above all else and there was nothing, they said, that reason could not explain. The solution to the problem of the nature of the universe and man was sought in nature itself, from whence arose the philosophy of naturalism, which attempted to discredit the supernatural. Along with this trend, came the teachings of the phenomenalists and positivists, who affirmed that man could only know what was observable or able to be experienced. This destroyed the possibility of a reasonable basis as a foundation for man's purpose in life, for it destroyed the possibility of demonstrating by reason, the existence of God, the immortality of the soul, and free will.

Rational thinking was on the decline. Conflicting systems of

³⁶ Op. Cit., p. 3.

interpreting the world in cosmology and ontology, resulted in the shift from Christ to Deism, Deism to Pantheism and finally Pantheism to our present materialism. Thus the battleground, in its final analysis, a problem of knowing. The ability to obtain truth was subject to such criticism as to result in skepticism, that truth could not be known, and in agnosticism, that we couldn't be sure even if we could know, and in our present relativism, that truth changes with time, place, and circumstance. From their rational beginning, the ability of the mind to know everything, they arrived at an irrationalism which taught nothing could be known with certainty. Such an outlook results in an annihilation of everything; it destroys man's belief in God, in his own spirituality, and hence all morality.

The disaster was accentuated by the phenomenal rise of science and the false interpretations placed on its products. Hypotheses, without basis in fact, flourished as objective truth. Darwin's theory of evolution became the occasion to affirm the self-sufficiency of the universe, the animal character of man with its denial of free will and hence his spirituality, reducing his existence to mere chance. This idea was carried over into psychoanalysis and behaviorism, so that man was inexorably determined by, and no better than, the physical and chemical forces of nature. That such views are held today can be seen in the following quotation from Bode:

It (modern science) maintains that man's future is in his

own hands; that social and ethical and esthetic principles are neither handed to him ready-made nor so embedded in the structure of things that he need but look in order to discover them. He must create and recreate them for himself, in the course racial history, out of the raw materials of experience³⁷

Out of the interpretation of scientific advances came the criticism of revealed religion, of the Bible, which under the German higher critics, resulted in the rejection of the Bible as a book inspired by God, and today its teaching is affirmed by some to be evil instead of good.

With the general spirit of inquiry abroad in the world it seems the height of unwisdom to attempt to found the morals of our children on a basis that will not stand the test of inquiry whether this be the authority either of God or of the Bible. The old doctrine of plenary inspiration is now thoroughly discredited, as likewise are the older anthropomorphic conceptions of the Deity, so that any building on them is positively hazardous.³⁸

One professor, Harry Elmer Barnes, whose textbooks are used extensively throughout the United States, maintains, as one observer put it, that 'Christianity is the source of most of our social evils; that conversion to godlessness would make a better society; and the ideas of soul, heaven, immortality, sin, prayer, spiritual things and the notions of the sacred are cultural fossils in orthodoxy.' This thesis is identical with the totalitarian philosophy. Hitler stated bluntly, 'The Ten Commandments have lost their validity. There is no such thing as truth, either in the moral or in the scientific sense.'³⁹

37 Boyd H. Bode, Progressive Education at the Crossroads, New York, Newsonard Company, 1930, p. 35.

38 William H. Kilpatrick, op. cit., p. 176.

39 James Kaller, op. cit., p. 64.

Where, in such thinking, is there room for the ideas of truth, humanity, rights, freedom? Where is there any sanction to offset the undisciplined impulses of man? The only answer is that there is none. Where is room, then, for democracy which is based on intelligent, free action; the objective discernment of truth; the moral and religious foundations on which so many say democracy must be founded? The fact is that our democracy has been undermined for a long time, not particularly by foreign agents, but by the irrationalism of those who should defend it, for they have tried to build a foundation on shifting sands. If they say that we have remained for the most part true to such concepts as justice, mercy, and the golden rule, it is only that these are sustained by a tradition in practice, not by their theories. But the tradition is beginning to wear thin and the new theories are being put into practice.

To add to the seriousness, industrialization brought a widespread cleavage between the poverty of many and the wealth of a few, adding more conflicts. Economic inequality and insecurity have fired the emotions of men, which the communists have not been slow to foster to bring about a revolution.

The seeds produced by these factors have been cultivated by many educators, and are maturing in our time. To see that this is true, it is sufficient to read the following quotations of leading educators:

The values cherished by individuals and by social groups are the product of experience and may be changed by

the same force which created them.⁴⁰

Many groups, however, in various parts of the world, are convinced that the developments of modern science and modern technology have made certain old customs, certain traditional beliefs and standards, and certain inherited institutions ill-adapted to modern needs.⁴¹

The rise of industrialization requires a new morality.⁴²

Teacher and pupil are not isolated individuals. They are both agents of the state.⁴³

Such phrases are full of dire implications. In fact, they show abdication of purpose and end for education leading to the destruction of any real education. Perhaps it might be objected that the criticism is not just because these educators have done great work in the field of methods. The reply is that the good these educators have done in the field of methods is known and appreciated, but their faults outweigh the good, for they are deficient in the most important problems. It may be said also that the interpretations given to their works are other than the authors intend. This is a prominent characteristic of thinking today. If one takes words as they sound, one is said to be in danger of

⁴⁰ Educational Policies Commission, The Purposes of Education in American Democracy, Washington, D. C., N. E. A., 1938.

⁴¹ Elmer Harrison Wilds, The Foundation of Modern Education, New York, Tarrar and Rinehart, Inc., 1942, p. 571.

⁴² Boyd H. Bode, Fundamentals in Education, New York, Macmillan Company, 1921, p. 121.

⁴³ Alexander Meiklejohn, Education Between Two Worlds, New York, Harper and Brothers, 1942, p. 279.

misinterpreting the thought; if one gives the words the benefit of the doubt, one is in danger of approving its immoral implications.

Many educational writings today are full of fine sounding phrases that are simply empty of content; empty of promise or hope, attempt to confer equality without any basis, emphasize individual values but are empty of sustaining and securing these values; stress the need of spiritual concepts, yet are devoid of any real spiritual meaning. This constant affirmation of contradictions has brought confusion to education as these quotations so clearly show:

The political, social, and economic doctrines on which the progress of the nineteenth century appeared to be founded have given way in some countries to complete uncertainty as to the next step, in others to experimentation without any defined sense of direction, and in others, again, to reconstruction on the basis of theories which are accepted almost with religious zeal.⁴⁴

It may be said without exaggeration that the flood of educational writings with which we are almost swamped today is in itself evidence of the uncertainty with which we are faced, of the lack of fixed principles, and of the chaos that characterizes modern philosophical thought. It is as Chesterton says, because modern man has lost his bearings, he knows neither where he is nor where he is going. Without doubt, this is why he is so concerned about others.⁴⁵

Something seems to have happened to education in the twentieth century which is analogous to Barrett Wendell's description of the religious trends in the nineteenth century. 'As some reactionary back-slider has said, the spiritual history of this region from Channing's day to

⁴⁴ I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 1.

⁴⁵ F. Delouvre, Catholicism in Education. Translated from French by E. B. Jordan, New York, Benziger Brothers, 1934, p. 26.

ours may be summarized as that of a theological progress from uncertainty concerning what the devil is to uncertainty concerning what the devil anything is.⁴⁶

Yes, we are confused, and educators look with fear at what the misuse of education has done in foreign lands and realize that we must at all cost prevent the catastrophe from happening here.

We know that education can serve any cause, that it can serve either tyranny or freedom, that it can serve to foster ignorance and rivet on a people the chains of bondage.⁴⁷

Man in setting up his social organizations runs the constant danger of creating, like Frankenstein, a monster which threatens his own welfare and happiness.⁴⁸

However, it seems unlikely that a false educational system will be set up as a result of a direct dictatorship set up in this country or as a result of a dictatorship imposed by conquest and helped by fifth columnists from foreign lands. No, if we do not change, dictatorship will come perhaps from within because people will be tired of being confused by educators and will want a leader to give them unequivocal answers, or it will come from the outside because of the disunity within, engendered by the educational leaders with their confusion and contradictions.

⁴⁶ I. L. Kandal, op. cit., p. 57.

⁴⁷ George S. Counts, op. cit., p. 18.

⁴⁸ Educational Policies Commission, The Purposes of Education in American Democracy, Washington, D. C., N. E. A., 1940, p. 18.

Anti-intellectualism and irrationalism, which are inherent in the attempt already manifested for facts, information, and knowledge and the behavioristic concept of mind and intelligence, tinged with a little psychoanalysis, may well become so firmly entrenched that the way back to the life of reason may turn out to be long and arduous. The epitaph—He fought a good fight, but his razor was dull—may be the epitaph on a democracy which places reliance on the cult of uncertainty, change, and precariousness as major premises for the education of its citizens.⁴⁹

5. The solution: A basis in philosophy

If we are to find a solution to our present crisis, if we are to insure that such a crisis shall not be repetitious, the first thing is to recognize our confusion and its cause. William Clayton Bowers quotes Dr. Carl G. Jung from Jung's Modern Man in Search of a Soul as follows: "The modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place ideals of material security, general welfare and humanness."⁵⁰

Secondly, since we have set up our educational program on exaggerations and false principles, the program must be changed. Modern educators have either selected the social studies or the natural sciences as the basis of their curriculum as a result of the cultural development of the last centuries.⁵¹ Not that these are not important but that they

⁴⁹ I. L. Kandel, op. cit., p. 114.

⁵⁰ William Clayton Bowers, The Church and State in Education, Chicago, University of Chicago Press, 1944, p. 33.

⁵¹ Educational Policies Commission, The Purpose of Education in American Democracy, Washington, D. C., N. E. A., 1940, p. 6.

are not all-important. Society and the individual must be harmoniously welded together, but society is for the individual and not vice-versa. Also, a new interpretation must be placed upon science. Some educators have already seen the mistake of making science the source of all value.

Science can help us to determine what the facts are, but it has no answer to the question as to whether existing conditions ought to be changed or perpetuated. Science, physical or social, declares, 'These things are so.' Ethics alone lifts a finger to the things that ought to be.⁵²

Educators must realize that education in ethics must advance with the progress of science so that the interpretation of science will not result in more preparation for war, but for peace, and that science is not a curse, as some are beginning to think, but a blessing. Those who have been led to materialism and skepticism as a consequence of a false interpretation of science, would do well to ponder the words of one of the world's foremost scientists:

We must use the right key if we want to fight the paralyzing skepticism and destructive materialism which are by no means the inevitable consequences of the scientific interpretation of nature, as we have been led to believe.⁵³

Again, we must see that man is not a product of chance, that our value as an individual cannot be maintained without religion, and that religion is something real, not imaginary and a myth. If they put

⁵² Educational Policies Commission, The Purpose of Education in American Democracy, Washington, D. C., N. E. A., 1940, p. 6.

⁵³ Lacoste du Neuy, Human Destiny, New York, Longmans, Green and Company, 1947, p. xv.

so much weight on facts, let the facts of experience show them the value of religion.

Paradoxical enough, some of the chief values of life are associated with man's faith in the character of the unexperienced and the unproven—the realms of the transcendent and the future. Especially have man's religious values centered here, apprehended by faith. To eliminate such values or to transmute them into sociality and devotion to human progress is to diminish by so much the values of life. The lack of interest in the ontological aspects of personality, in the problem of immortality, limits by so much both educational theory and practice.⁵⁴

Another defect of modern education, and its greatest one, that educators must recognize is the supremacy of means over end; that such an educational system results in perfection of means and methods without any ordering to an end or purpose; and that this failure to accept any purpose, any value as a norm has been the chief source of confusion and uncertainty. The refusal to reject aimless education will result in the destruction of both education and democracy.

The belief that we have no criteria for our actions but action and no criteria for our experiences but new experiences may be well suited indeed to the democratic way of life if we have nothing else in view than its willingness to adapt itself to changing situations and to learn from experimentations. But such a philosophy is incomplete. It does not tell us how and why and where in this continuous change we have the right to set up freedom, friendship, responsibility, beauty, and reason as regulating principles just as necessary for a democracy as change and experiment.⁵⁵

⁵⁴ H. H. Horne, This New Education, New York, The Abington Press, 1931, p. 103.

⁵⁵ Robert Ulich, Fundamentals of Democratic Education, New York, American Book Company, 1940, p. 129.

These considerations—a rethinking of social implications of the religious aspect of man, the subordination of science to the ethical nature of man, and especially the need for a norm or standard in education—are only indications of what must be done—the necessity of a radical thinking about man and his problems. To refuse to do so, will betray man in the end; for it will continue to deal with illusions, and without deep roots neither education nor democracy will progress, let alone seek a way out of the present crisis.

If, however, we want not only such description but also guiding criteria for judging the value of the diverse expressions of democratic civilization, we need philosophy, not as a history of ideas, but as a way of thinking radically and comprehensively about the problems of humanity.⁵⁶

When educators learn that philosophy is not to be feared but that only with its obstinate and clear thinking can we solve our problems, will they be able to take courage from Dean Russell's exhortation:

With heads held high bravely facing the future, our sons will be free men; with a firm belief in God, our sons will be true men; with the right education, our sons will be wise men, able and worthy to enjoy the fruits of democracy.⁵⁷

56 Ibid, p. 2.

57 Op. cit., p. 23.

CHAPTER 11

THE RELATION OF EDUCATION AND PHILOSOPHY

Each teacher, irrespective of the level of his school, and still more, each educational administrator, is a leader whether he wishes to be or not, and his leadership is either positive or negative. Therefore, for the sake of the proper discharge of his duties, every teacher and each school executive must possess a definite philosophy of education based upon and supported by a general philosophy of life.¹

Here is stated by Demiashevich the tremendous importance of philosophy in education and the value of this type of research into the philosophy of future teachers, for their philosophy will determine their type of leadership and the kind of education the children will receive who come under their influence, determining in turn, the value the individual will have and the kind of society as is indicated by the results of this questionnaire. It is necessary first to discuss briefly the meaning of education, the meaning of philosophy, and then the relation of education and philosophy.

1. The definition of education

Starting with the word "education", we will first try to define it. It will be readily understood that there are many definitions, depending on the person who is defining and what education means to him in terms of aims and functions. This situation has led to a great deal of confusion as to what education really is, for each educator stresses some

¹ Michael Demiashevich, An Introduction to the Philosophy of Education, New York, American Book Company, 1935, p. 41.

phase or phases of education more than others, as Redden and Ryan have pointed out:

These definitions emphasize one or more of the following: Education as experience; as guidance; as a process of growth; as development or unfolding of capacities; as a process of habit formation; as an agency of social progress; as a process of modification of original nature; as a process of molding character; education for culture; for discipline; for happiness; for vocational efficiency; for life; for utilitarian ends; for self-development of personality; for world building.²

Etymologically, the term is derived from the Latin "educare" which means to rear, nourish, to bring up. Its synonym "pedagogy" comes from the Greek παιδός ἄγειν which means to lead the child. Education came to mean "teaching and discipline", which indicated that there was a method of handing over to the young the knowledge of civilization up to the present, and the discipline indicated the need of training the individual in the moral aspect of life, both individual and social. This "teaching and discipline" can have a wide or narrow meaning. In its wide sense, education then would mean all the learning influences such as: church, school, family, environment, etc., where he acquires both intellectual knowledge and discipline. In its narrow sense, it means the conscious planned and systematic acquisition of knowledge and discipline through the formal process of schooling.

Since we must begin with some definition, for practical purposes

² John D. Redden and Francis A. Ryan, A Catholic Philosophy of Education, Milwaukee, The Bruce Publishing Company, 1942, p. 21.

we may take that given by Cunningham:

Education is the process of growth and development whereby the individual assimilates a body of knowledge, makes his own group of life ideals, and develops the ability to use that knowledge in the pursuit of these ideals.³

This definition brings out the implication of our previous teaching and discipline. Teaching since it refers to transmittance of the heritage of civilization stresses the viewpoint of society and its perpetuation. On the other hand, the discipline indicated in education seeks growth and development within the individual. Both these elements are necessary to education, for the individual cannot develop unless he comes in contact with the social heritage, and society needs the young to transmit its ideals in order to perpetrate itself. Education affects both society and the individual.

This definition of Cunningham's is also general enough to be accepted as a working definition or starting point preliminary to seeing the differences in education. In explaining this definition, he shows that it brings about changes in the individual which is intended by education.

These changes are three-fold:

1. Change from capacities to abilities: An animal lives by means of instinctive patterns, which are permanent modes of response, while man's responsiveness is pliable and subject to modification which he develops into abilities; the first of these is the ability to speak and write language.

³ William F. Cunningham, The Pivotal Problems of Education, New York, Macmillan Company, 1940, p. 9.

2. Change from ignorance to knowledge: Ability implies knowing, not only the tools such as reading, writing, and arithmetic; but ability to think. To think involves percepts, sense experience, formation of concepts, and abstraction to meanings and understandings.

3. Change from impulses to ideals: In a complete analysis of this change, consideration must be given to that of selfish egoism to self-discipline, of duty to others as well as rights of his own. He must learn self-control in food, sex, rights of society and other individuals. The animal nature, though not destroyed, must be subject to the rational. These rational controls are called ideals. These ideals, which are for the most part manifested by society, determine the action of the individual and find the approbation of reason. Without ideals it would have been better not to be educated at all, for then man's abilities and knowledge serve only to satisfy his animal natures.⁴

2. The definition of philosophy

According to its etymology, philosophy comes from the Greek word "philos" meaning love, or study; and "sophia" meaning wisdom. By it, is meant, not an experimental or a posteriori science, but a priori which not only indicates the existence of things but why the things are. Hence, it studies things for a knowledge of their causes, and moreover their ultimate causes, as distinguished from the experimental sciences which study the proximate causes of things. Philosophy is a science, since it gives certain knowledge of things. The mode or means of its procedure is through the aid of the natural light of reason; hence, Gredt defines philosophy as:

⁴ William Cunningham, op. cit., pp. 5-8.

'Cognitio per ultimas causas procedens ex principiis naturali rationi per se nota.' (Knowledge of ultimate causes which proceeds from self-evident principles by means of natural reason.)⁵

Philosophy, therefore, has for its object the study of all things by searching for the ultimate causes of all things. Herein it differs from all the special sciences. Cunningham says:

The purpose of experimental science is investigation and description. The purpose of philosophy is interpretation and unification. The method of science is experimentation. The method of philosophy is reflection. The subject matter of science is the particular; hence, we speak of the particular sciences: chemistry, biology, economics, etc. The subject matter of philosophy is the general.⁶

There is a definite relationship between the experimental sciences and philosophy. Experimental science postulates certain principles, for example, "that the sensible world exists", or that "we can know what we know", but does not defend these truths against objectors. This is the work or field of philosophy as Maritain says:

It is from common sense, or from the natural evidence of the intellect and experience, that the sciences derive their postulates. This is no doubt their sufficient warrant to build on these postulates, but it is insufficient to safeguard and protect them against errors which call the postulates in question. And it is also insufficient to provide for the perfecting stability and essential needs of human knowledge. Human knowledge would remain excessively imperfect and weak, and would fail to reach its final end, if the

⁵ Joseph Gredt, O. S. B., Elementa Philosophiae, Friburg, Herder and Company, 1937, p. 1.

⁶ Op. cit., p. 9.

postulates of the sciences were not scientifically explained, discussed, and defended.

Philosophy, therefore, and particularly the first philosophy or metaphysics, because it is wisdom and the supreme science, judges, governs, and defends the other sciences.⁷

Maritain also points out clearly the relationship of philosophy with science, so far as utilizing the most recent research data.

For though the philosopher as such need not use the affirmations of the special sciences to establish his own truths, he ought to make use of them, (1) to illustrate aptly his principles, (2) to confirm his conclusions, (3) to interpret, throw light upon, and assimilate the assured results of the sciences so far as questions of philosophy are involved, and finally he should use the affirmations of science (4) to refute objections and errors which claim support from its results.⁸

Although philosophy is the study of being or things in general, i.e., things under their general aspect, it is necessary to understand the subject matter with which it is concerned. The following diagram by Maritain indicates the subject matter from the point of method of studying philosophy.

⁷ Jacques Maritain, An Introduction to Philosophy, New York Sheed and Ward, Inc., 1937, pp. 117-118.

⁸ Ibid, p. 122.

DIAGRAM 1 ⁶

- I. Logic
 - (1. Minor or formal logic; the rules of reasoning.
 - (2. Major or material logic; the matter of reasoning.

- II. Speculative Philosophy
 - (3. The philosophy of mathematics, quantity.)
 - (4. The philosophy of nature: (the material world)) cosmology
 (man psychology)
 - (5. Metaphysics: (truth.....(epistemology).....criticism
 - (being in general.....ontology
 - (being a se (natural theology).theodicy

- III. Practical Philosophy
 - (6. The philosophy of art: making.
 - (7. Ethics or moral philosophy: action, conduct.

The study of philosophy begins with logic so that the student has the tools, namely the rules, which he will use in reasoning. Philosophy as such, then, is divided into speculative and practical, depending on the object of the study; if the object is knowledge as such, then it is speculative; if it is the good of man, it is practical. In the courses of philosophy today, generally the philosophy of mathematics is omitted. Hence, the student starts naturally with a study of the things around him. This is the world and the object which make it up—the subject matter of the philosophy of nature. These objects are divided into two main classifications; namely, those things which are material only, and those which

⁶ Ibid, p. 291.

are material and spiritual. The material objects are those which involve the cosmos or universe, and hence its study is called cosmology. On the other hand, those beings which have a body and spirit or psyche, namely men, are the subject matter of psychology, wherein are sought the answers to the origin, nature, and destiny of man. Today it is more properly called philosophical psychology or philosophy of man, or rational psychology to distinguish it from the empirical psychologies. Its purpose is to discover the nature or essence of man. Proceeding deeper into the ultimate causes of things, a study of the nature of being, as applied to all things is demanded, this is the field of metaphysics. But before certain and valid knowledge of all being can be obtained, the question of whether truth or certain knowledge can be obtained. This is the field of epistemology, or the theory of knowledge, or criticism of the ability of the mind to know. After this defense, then the nature of being is sought and this is the realm of ontology. Finally, in metaphysics, since philosophy has as its object the ultimate cause, or cause of causes, the being that exists necessarily or by itself is considered, which is called natural theology or theodicy.

Speculative philosophy having been substantiated, man needs to know more. How shall he act so as to fulfill his destiny or nature? This is in the practical field of acting. The practical rules for his accomplishment of making and enjoying things in the world is called the philosophy of art or aesthetics. Ethics or moral philosophy gives him the rules

to realize the good in his conduct.

This outline by Maritain is an outline of pure philosophy. For the purpose of our study, we need to add another division: Applied philosophy. This is a broad meaning of philosophy; namely, the philosophy of life or outlook on life, which results from the application of the principles of pure philosophy to man's problems of life. Application of these principles to the various fields of knowledge results in such subject matter as: Philosophy of History, Philosophy of Religion, Philosophy of Literature, etc., and our own subject matter, the Philosophy of Education.

3. Philosophy of education

The application of the fundamental principles of philosophy to the field of education results in the philosophy of education.

The fundamental problems of education just noted, as arising at the birth of Occidental Philosophy can be reduced to the certain broad and well-known classifications or disciplines. The queries attempting to relate education to the universal nature of things constitute the ancient discipline of metaphysics. The questions having to do with knowledge, its possibility and acquisition, are generally known as epistemology. And those inquiries seeking to direct education towards the good and the preferred make up the subject matter of ethics. These, then are the perennial areas into which all educational problems fall.⁷

The philosophy of education will also utilize all the available data from the special sciences in order to throw as much understanding as possible on the concrete problems of education. Thus, from biology, is

⁷ John S. Brubacher, Modern Philosophies of Education, New York, McGraw-Hill Book Company, Inc., 1939, p. 22.

learned the animal aspect of man and his needs that must be satisfied physically; from experimental psychology are obtained the principles of methods of learning, memory, understanding, etc., which have been discovered by empirical studies; from sociology, the available data of the environment in which the education takes place. It is thus summarized by Demiashevich:

To fulfill its role in the development of educational theory and practice, the philosophy of education draws its data from two principal sources: (a) the information derived from other-factual-branches of the science of education; (b) the guidance and inspiration received from a general outlook upon life and its values formulated in the doctrines of philosophy.⁸

The main purpose of a philosophy of education, therefore, is to answer and evaluate the fundamental questions that arise in regard to man and his relationships. Of these problems, first and foremost is the question about the nature of man. The principles of pure philosophy, taken from the subject, the philosophy of man, will determine whether the child to be taught, is an animal or a being with a body and a soul. It will tell us the origin, nature, and destiny of man. Further, in studying the destiny of man, it is necessary to study what actions are necessary to obtain its fulfillment. The practical subjects of philosophy will direct education in the sphere: logic will direct one's thoughts; aesthetics or art, one's feelings; and ethics, his moral actions.

⁸ Demiashevich, op. cit., p. 31.

In dealing with its problems, since its first question is the nature and destiny of man, the philosophy of education must deal with the purpose of education or the objectives, ends, or purposes for which education is undertaken. Only after this is done are the means, which are apt or fit to attain the end, chosen. Hence, the second problem will include methods of teaching, the materials to be used, and the agents who are to accomplish the ends of education by means of the methods and materials.

4. The importance of a philosophy of education

The whole trend of modern education has been one of disregard, and even more, of disdain, for philosophy as a directive or guide to education. There are those who even deny that there is such a type of research in education as philosophic. The reason for that attitude is furnished by Brubacher:

Education with a basis in metaphysics makes them (Pragmatists) apprehensive. They feel that educational philosophy has no private access to the ultimate nature of things. To claim that it does, risks a danger that someone will lay claim to the philosophy of education, to an absolutistic and exclusive theory of the educational process.⁹

Yet, strange as it seems, every system of education does have a philosophy behind it.

⁹ Brubacher, op. cit., p. 4.

When science purports to exclude the need of philosophy as the solution of educational problems, it is, paradoxically enough, asserting a philosophy. It is making a statement as to the totality of circumstances which affect the educational process.¹⁰

Thus it behooves those in education to have a philosophy or way of life, which will give purpose and form to the whole of their work. Knowing methods and psychology will not substitute for a philosophy since the battles in education have not been fought decisively in these fields; rather the conflicts have come in regard to the nature of man and his destiny and these are problems of philosophy. Every theory of education, therefore, must be judged from the view of its philosophy. If an educational theory has a philosophy whose principles do not coincide with life as it really is, then those who have built on sand and their whole structure will be washed away with the first strong tide.

At the bottom, the philosophy of education will involve metaphysics, which deals with the nature of things first of all, and then epistemology, which deals with the ability of the mind to know, and ethics, the way in which man should act.

Above all, the teacher has to know how humanity stood in the past and appears to stand in his own time with regard to the fundamental problem of certainty—epistemological, metaphysical, and ethical. Then he will be better prepared to answer their questions and guide the youths in their inherent urge for the ideal.¹¹

10 Ibid, p. 17.

11 Demianchovich, op. cit., p. 435.

Yet, when philosophy is discussed, there is a great deal of opposition from the educators. Even students who have been educated by them are so shallow in their thinking that nothing above facts and figures, dollars and cents, seems to have any interest for them. To proceed thus, is to be educated superficially and to be unable to solve the problems of life because they are not even known.

Classical philosophers might just as well face the unpalatable fact that modern man is no longer interested in metaphysics. This does not indicate in any sense at all, the invalidity of the metaphysical approach. This has, and will always have, the profoundest appeal to man who still believes in reason and universals. But metaphysics is unpopular today partly because of the irrationality of modern man. Despite the fact that he uses the word "reason" it does not follow that his reason leads him to metaphysics; for the "reason" the modern uses is not the classical reason which discovers ends and purposes and goals; it is a diminution or perversion of that reason. For historical liberalism, reason was used to discover the happiness and pleasure of the individual; for capitalism, it became a technical reason which was concerned only with the means of production and the acquisition of profit. For the totalitarians, it meant a planning reason which attempted to organize chaos created by a capitalism and liberalism divorced from purpose.¹²

Our educators today would do well to carefully analyze other systems of education and see what has been valuable in their bases. As M. Van Dorn points out:

Comenius would have had the child at its mother's knee trained in all the universals: 'Something, nothing, it is, thus, otherwise, where, when, like, unlike, etc., and these are nothing but the principal concepts of metaphysics.'¹³

¹² Mgr. Fulton Sheen, op. cit., p. 341.

¹³ M. Van Dorn, op. cit., p. 124.

With metaphysics as a foundation, furnishing our thinking with a basis of the way things really are in the world, we can start to build an enduring educational system. For outside of the nature of the universe and God, man's main consideration is with man. Knowing what he is will prevent us from making the mistakes of the past.

Our ideas of education depend upon our ideas of man, his nature, his destiny and his end. From the viewpoint of Naturalism, man is simply a biological entity; for Socialism, he is a social animal; for Political Philosophy, a citizen; for Intellectualism, a thinking machine, for Voluntarism, an active being; for Monism, an instant in the cosmic process; for Individualism, the norm of all that is. The questions: What is man? what is his destiny? must be answered before there can be any discussion of the education of man. If a mistake is made in the answer to these questions concerning the nature and the destiny of man, education is started on the wrong path. Educational development, to yield lasting values, must go hand in hand with philosophical development. Education must go to the fountainhead of philosophy.¹⁴

With the need for a philosophy understood, it is necessary for us to see briefly the main philosophical systems in education today and their implications in the various phases of the educational process of which there are four: Idealism, materialism or naturalism, humanism, and supernaturalism.

5. The philosophies of education

Every system of education is based on a philosophy of life.

¹⁴ Franz De Havre, Philosophy and Education, Translated from the French by Edward J. Jordan, New York, Benziger Brothers, 1931, p. xxxl.

Philosophy attempts to give an answer to the problems of life and involve in the main, the attempt to explain the ultimate nature of things, the ability and mode of the knowing process, and the purpose or moral aspect of man. The way these problems are answered will determine the purpose and method of one's educational system.

Of these approaches, the metaphysical one brings in relief the various positions of current educational philosophies. They may be divided into four groups: idealism, naturalism, humanism, and supernaturalism. The first two attempt to find unity of all the universe in one thing (monism); idealism in a principle of spirit, naturalism in a principle of matter. The latter two find that ultimate nature consists of both matter and spirit (dualism), but differ in that supernaturalism holds that through revelation, God has given supernatural means (grace) towards a supernatural end, the Beatific Vision or union with God, (the Author of Grace).

The following will be a brief exposition of these positions and a summary of their most important educational implications:

A. Idealism

Idealism stems from the doctrine of Plato that the only reality is spiritual or immaterial (the pure forms or ideas). Things that fall under our observation are merely imperfect reflections of these ideas. Such a system ends up into some form of pantheism, wherein God and man are

merged. In life, it works itself out in the philosophy that the state or society is the end. Even though it asserts the freedom of the will, the individual is subordinate to the group or society and must find his immortality in the continued life of that society.

Epistemologically, idealism is associated with rationalism, apriorism, or intuitionism. If the things around us are not real, then they can give us no true knowledge; knowledge therefore is innate or comes by some contact with the absolute mind.

The educational implications of idealism are:

1. Man is a spirit only and a part of the Absolute or God, but is finite, striving to be complete.
2. There is an absolute standard or norm—the eternal, unchanging ideas.
3. Man has free will but is greatly influenced by heredity.
4. The formal intellectual studies and methods will rank the highest.
5. Knowledge is innate, or gained by intuition.
6. Gestaltic psychology best explains man's being as part of the whole.
7. The goal or purpose of man is fixed but afar off. This goal does not make man an end in himself but subordinate to the state in this life, and absorbed into the absolute in the next.
8. Truth is unchanging and resides in the absolute.
9. The test of truth is the logical consistency of ideas.
10. Learning involves truth which has been accumulated in the past.
11. Religion is to be taken in the normal meaning of the word, as man's relationship to God and is a support for man's moral life.

12. Moral education is education in absolute unchanging moral standards.

B. Naturalism

The term naturalism can be understood in many ways. If it means that man must strive by himself without the help of God, it refers to idealism, naturalism as such, and humanism as these are distinct from supernaturalism. Here it is taken to mean materialism, which asserts that ultimate reality consists of matter, of which man is a part. Everything is governed by the mechanical laws found in matter. The more complex bodies are, as man, the more are the combinations, intricate though they may be, of the chemical and physical forces of the one reality—matter. Thus it negates creation and the existence of God, Himself. Its outlook is summed up by Bertrand Russell in these words:

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system; and that the whole temple of man's achievement must inevitably be buried beneath the debris of universal ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitations henceforth be safely built.¹⁵

¹⁵ Cited by Demashkevich, Op. Cit., p. 145, from Bertrand Russell's Mysticism and Life and Other Essays, New York, Longmans, Green and Company, 1921, p. 47.

In its theory of knowing it is positivistic, a position explained by Msgr. Sheen in the following words:

Finally there comes the positivistic stage with four principles. First, positivism never looks for the why of phenomena or the intimate nature of things, but seeks only to discover the constant relation existing between phenomena, and to reduce their laws to a minimum. Secondly, there are two methods of the positivistic science; calculus and experiment. Calculus is to be used when the question concerns consequences deducible from premises, and experiment when the question involves facts which depend on laws.

Thirdly, a positivistic spirit abstains from giving its conclusions anything but a relative value; knowledge can have only a subjective influence, not an objective one. Subjective unity consists in employing the same method everywhere, and thus produces the convergence of different theories.

Fourthly, the best theory is that which represents the ensemble of corresponding observations.¹⁶

Naturalism has taken many forms. Under it comes such systems as Evolutionism, Pragmatism, Behaviorism, Progressive Education, and Humanism.

Evolutionism holds that it is the mechanical laws of nature which designs the sum of all things through the slow evolution and transformation of homogenous matter into a great variety of things of which the most complex is man who has descended from some ape-like ancestor. There is no essential difference between man and the other objects on the earth.

Pragmatism which also goes under the name of Instrumentalism or Experimentalism is summarized by Demiashevich:

The general outline of this doctrine is as follows: Man seeks certainty. Where can true certainty be found? It can

¹⁶ Msgr. Fulton Sheen, op. cit., p. 57.

be found in such an adjustment between the organism and the environment in which the organism finds itself as will lead to the most satisfactory adjustment between the exigencies, possibilities, and limitations of nature, on the one hand, and man's social life, on the other. What is the way to certainty? It is knowledge. But what is knowledge? It is experience. True experience, and consequently true knowledge is functioned. Its function consists in devising means or instruments with the help of which we meet situations demanding adjustments, and solve problems as they arise. In other words, knowledge or experience is functional as to its origin, its purpose, and the process of its growth. The final goal of its function is the reconstructions of society in the sense of betterment or amelioration. Consequently, 'social' is synonymous with 'moral' and is the quality ascribed to a hypothesis which sufficiently stands the test of action.¹⁷

Behaviorism is a system of psychology but is to be identified with pure materialism and determinism. It was developed in its extreme form by Watson. Philosophically having the same implications, but with real force in educational theory was Thorndike's R-S bond theory. Both hold that there is no soul, that our conscious states are merely another aspect of matter. We are only a complexus of physiological responses to stimuli, transmitted by the nerves to muscles and glands. Thus, all the actions of man are bodily actions, which in turn are nothing but actions of matter.

Progressive Education is a development of the implications of the Pragmatism of John Dewey. For it, the only end in education is growth, with no standard in advance, with emphasis on pupil freedom, both physical and intellectual, based on the child's interests. The individual must

17 Demiashevich, op. cit., p. 112.

give up personal gain for the good of the social whole. This is to be accomplished by social planning and social cooperation of all.

Humanism is, as are many terms today, an ambiguous term. Here, it does not mean the assertion of matter and spirit as the foundation of all reality, but that system which accepts the philosophy of Evolutionism and it is spearheaded by Pragmatists and Unitarians. It holds that science is the main key to the interpretation of the universe, that man is a product of nature, and that religion must be thought of as a function of the social activity, and man's religious activity is participation in society.

The Implications of Naturalism:

1. Denial of God, the soul, and need of supernatural.
2. Education is for here and now.
3. Progress implied change—and education will involve activity.
4. There is no ultimate purpose underlying education but growth.
5. The mind is a part of nature and is merely an instrument of adaptation to a changing environment.
6. The child's nature is good and develops mechanically.
7. The right and true is that which makes one feel well in doing, or that which works out.
8. Natural state of man is freedom. The child is to give self-expression to himself, for individuality is uncomparably precious and individual differences are to be cultivated.
9. Morals originate in custom or its sanction is the natural consequences of actions.
10. Religion is participation in enterprises of society, which is developed when more experiences are shared.

11. Man's actions are mechanical and therefore there is no responsibility (even though Pragmatists imply free will by insisting man can better his condition).

12. The child is free to develop without discipline.

13. There is to be no indoctrination or studies based on formal discipline or set curriculum.

14. Learning is the development of the ability in pupils to meet new situations and solve their own problems.

C. Humanism

Humanism is the philosophy which states that the ultimate reality is dualistic; spirit and matter. In America, it is being championed by Hutchins and Adler of the University of Chicago in the field of education. Their position is that education must return to some fundamental core of studies, particularly metaphysics, as was the case in medieval universities. Their position is stated by Adler:

The basic problems of education are normative. This means, positively, that they are problems in moral and political philosophy; and, negatively, that they cannot, they have not and never will be solved by the methods of empirical science, by what is called educational research. The reason for the unalterable inadequacy of science is not far to seek. Science can measure and observe, can collect facts of all sorts and generalize from such collections, but neither the facts nor the generalizations can by themselves answer questions about what should be done in education. Such questions require us to consider what is good and bad, to define the ideals or norms of human life and human philosophers.¹⁸

For humanism, man is a rational animal, rather than a religious

¹⁸ Mortimer J. Adler, Liberalism and Liberal Education, in The Educational Record, July, 1939, p. 422. Cited by William F. Cunningham, p. 43.

animal as the supernaturalist holds. This marks the difference between the two. It is distinguished from materialism in that man is superior to animals; his progress is marked by the increasing ascendancy of his rational nature over his lower or animal nature. Man is an end in himself and his purpose or destiny is self-perfection. This is to be accomplished by man himself with his intelligence and free will, even though heredity and environment influence him.

The Implications of Humanism:

1. There is a personal God who rules the universe.
2. Man is made of body (matter) and soul (spirit), and is more than a mere animal; he is a rational animal.
3. Man's ultimate purpose is self-perfection.
4. This is to be accomplished by use of his intellect and free will.
5. Truth is absolute and eternal.
6. Morals do not change and are those actions which befit man as man, and ultimately depend on God.
7. Education will involve a set (core) curriculum with its basis in philosophy.
8. Religion, though not necessarily involving Revelation, is the relation of man to God and his subjection to God.
9. The child must be taught the truth, which will involve indoctrination, yet based on reason and proper authority.
10. The child must learn how to discipline the lower (animal) appetites, so that his rational nature reigns.
11. Man is free—and child is free to reject or accept.
12. Individuality is of supreme worth, and differences are accidental.

D. Supernaturalism

The philosophical basis of supernaturalism is moderate realism, which has as its basis the dualism of humanism. However, it differs from humanism in that it has a belief in a personal God, who is not only the Author of Nature, but also the Author of Grace, who in His Providence, has made a revelation to man, of which two points are most prominent: That man's nature is a fallen nature, and man is to be redeemed through the merits of Jesus Christ, the Son of God. Man's life on earth is a test in which he not only is to be perfected as a human being, which humanism holds, but also supernaturalized through the Grace of God, won by the sacrifice of Christ.

The Implications of Supernaturalism:

1. Dualistic: Matter and spirit; natural and supernatural order.
2. The universe was created by God and is governed by His Providence.
3. Man is a creature of body and soul whose purpose is to serve God by perfecting himself in a Christ-like manner on earth, and after death to be supernaturally united with God.
4. Man, with free will, is responsible for his conduct to God.
5. The moral law is immutable and independent of man.
6. Truth is absolute and unchanging.
7. Education involves a set curriculum, not only with natural truths, but also the supernatural truths of revealed religion.
8. Man's nature is fallen as a consequence of original sin, which did not affect the nature of man's intellect and will except that it deprived them of powerful aids to attain truth and strive for the good.

9. Man's perfection will be brought about, not only by self-discipline but also by the grace of God.

10. Man is a social being, and has obligations to society and in return is aided by society.

11. Revealed religion is the core of man's learning, since it furnishes man with a sure knowledge and means to his Creator and final destiny.

12. Moral education is independent of religious instruction.

13. Like humanism, it is legitimate to indoctrinate, even more so in matters of faith on which man's destiny depends, but it must have a reasonable basis.

14. The individual is of supreme worth—the salvation of his immortal soul is the most important thing.

As a fitting conclusion to this chapter and summary, Figure 1 taken from Cunningham furnishes the principle tenets and differences of the various philosophies of education.¹⁹

What are the philosophic principles that underlay the educational theory of our future teachers? The following chapter treats of the questionnaire which was prepared for the purpose of presenting the answers of the various philosophies on the basic problems of education to future teachers for their selection so that a solution to this problem might be ascertained.

19 Cunningham, op. cit. p. 32.

FIGURE 1 -- THE FOUR PHILOSOPHIES OF EDUCATION

	I <u>Idealism</u>	II <u>Materialism</u> ("naturalism")	III <u>Humanism</u>	IV <u>Super-Naturalism</u>
Nature of Man	A spirit	An animal	A rational animal	A religious animal
Man lives	spiritually	naturally	humanly	supernaturally
Factors Forming Human Personality	1. Heredity (racism) 2. Environment	1. Environment (e.g., Watson) 2. Heredity	the Self (intellect and will)	Grace (Divine Providence)
Foundations in Philosophies	Biological and Sociological	Sociological and Biological	Psychological with I and II	Theological with I, II, and III
Ends in Ed.				
1. Individual ends	Man, no end in himself	Satisfaction of human wants	Self-perfection	Christian perfection
2. Social ends	Totalitarian state	Collectivist society	The "ordered life"	a. Mystical Body b. Eternal Salvation
Means in Ed.				
1. Content	Religion and art (Italy)	Science applied)	The cultural tradition	The "spiritual inheritance"
2. Method	Social control	"Conditioning"	Mental discipline	Asceticism a. Physical b. Mental c. Moral
3. Control	State, the source of all man's rights		Natural rights of man	Supernatural right of the Church

NOTE: This figure should be read left to right carrying over from each theory on the left whatever elements of truth are contained therein. Thus on the level "Nature of Man," Supernaturalism, column IV, recognizes that man's nature is spiritual, animal, and rational but also, that he is religious by nature.

CHAPTER III

THE QUESTIONNAIRE AND ITS ADMINISTRATION

The formulation of the questionnaire was a difficult task, and was accomplished only after much reading and study of the various philosophies current in Education. Even after the final form was used, there were possible improvements apparent. But then it is always difficult to make up a near-perfect questionnaire and the difficulty of the subject matter plus the range of the problems made it all the more so.

Since the main idea was obtaining a sampling of the student's thinking on the basic issues of life and their application to Education, an attempt was made to formulate a questionnaire on the source-subjects of the problems. In that way, each division of philosophy, v. g., metaphysics, epistemology, ethics, philosophical psychology, natural theology, would furnish several key questions. The idea was to take these pivotal points; and state the main positions or explanations in philosophy, viz., the answer of materialism, of idealism, of humanism, and of supernaturalism. At one time the technique was suggested and, was considered, of interviewing students who had completed the questionnaire and checking their answers. However, the task seemed too great and fraught with disadvantage. The time involved would be very considerable in taking each student through all the questions. Besides, the fact that the interviewer was a clergyman would be a drawback in talking to many students, especially those of no religion or of another religion.

This research problem comprises these points:

1. The compilation of the basic points in the philosophy of education.
2. For each basic idea, the various philosophical positions were to be given in a way to attempt understanding and selection by the students.
3. These results were to be analyzed for purposes of comparison, bringing out the differences or identities between the future teachers of differently administered institutions of higher learning, as well as differences of sex and religion.

The first questionnaire proved to be unsatisfactory when made since it was apparent that the terminology, which was very philosophical, would be unfamiliar and the lack of explanation or illustration would be too abstract for the students. In the process of recasting the questions, a recent study based on the same technique was found. It was a study of the "Religion of the Post War College Student", made at Harvard University.¹ Here, each point was explained in terms of the current phraseology and the student was asked to read the various positions and select the one which he thought best coincided with his own. This technique was adapted along with several of the points of that questionnaire, since educational philosophy must involve the consideration of God, immortality, etc.,² in

1 Gordon W. Allport, James M. Gillespie, and Jacqueline Young, The Religion of the Post War College Student, reprinted from The Journal of Psychology, published by The Edward W. Hasen Foundation, 400 Prospect Street, New Haven, Connecticut.

2 The following questions were taken from this report: No. 13, Immortality; No. 15, The Nature of the Deity and of the Universe (adapted); No. 27, Science and Religion; No. 29, The Meaning of the Person of Christ.

the study of the causality of the pupil to be educated and the purpose of his education. The main problems in educational philosophy were taken point by point and the chief answers given in *Education today* were presented for selection and check. Since it was possible that a student may have an altogether different interpretation of a point, each question contained a position, placed at the end, which read: "No view or my opinion is as follows."³ Each position of a particular problem was given a brief explanation so as to delineate the various answers as well as to prevent misrepresentation of the explanation of a particular philosophical group. In this way, with an educational garb, materialism, under the guise of scientism, behaviorism, experimentalism, pragmatism, some forms of progressive education, some philosophies considered as humanistic, naturalistic, communitistic, etc., were given a position available for selection; the idealistic position was presented especially in the ideas of God, the soul and the state; the humanistic position as such, i.e., the consideration of man as a composite of the body and soul, without the consideration of the supernatural, was another main position running through the questionnaire; and finally the position of the supernaturalist was given. Hence, in these main philosophies all students could find a position corresponding with theirs, and if they did not recognize the similarity, the last position was available wherein they could briefly outline their own ideas. The advantages of this method of survey seemed best. The questions in printed

3 Cf. Appendix for a copy of the questionnaire.

form were less subjective and less inclined to prejudice than an oral survey. Further, the student was presented with an opportunity of expressing his own idea, if he felt all of the various answers presented did not reflect his opinion. The chief advantage was the ability to cover more matter in a written presentation and the possibility of having a greater number of students complete the form at various institutions which otherwise would remain uncontacted because of their location and distance. The written form would also result in the saving of time.

However, there were some limitations to the questionnaire and attempts were made to overcome them. The main difficulty was comprehension. Since the field is so vast and abstract in basic principles, there are many words that have a technical meaning. Ordinarily, students of such advanced standing as were selected to complete the questionnaire, namely, juniors, seniors, and graduate students, should have a fair knowledge of these words. Yet, experience with the thinking of these students showed that one can take too much for granted in this regard; either some did not know the meaning, or did not give the exact meaning intended. To attempt a solution of this difficulty, the various answers included a brief explanation. It made the questions seem lengthy at times, but it was felt that without such explanation the results would be haphazard to some extent. Every attempt was made to make the various answers to a particular point concise, yet a true expression of that position. Another safeguard was permitting the student to write his own opinion as a last choice.

This copy was then mimeographed in pica type, taking seven pages of $8\frac{1}{2}$ " by 14" paper for the general information and the twenty-eight questions. In the instructions the student was informed of the purpose of the questionnaire and asked not to write his name so that he could give free expression to his ideas. This form was used with an ethics class at Youngstown College and with two education classes at Kent State University. The purpose was to test comprehension and the time element. It was found that the students could understand the nature of the project and select their position. In fact, this was brought out by questioning in class and also by the time element: the range was from twenty-five minutes to forty-five minutes. Therefore it was decided that the questionnaire could be read and checked in a fifty-minute class period. Some students complained that it was long. It seemed the number of pages was a kind of mental obstacle. For that reason, it was decided to mimeograph in elite type which, along with closer spacing, eliminated two of the seven pages.

One more word about the makeup of the questions--the sources of the points entailed were selected from texts in Philosophy of Education. However, readings from varied sources were read to furnish a background for the selection of the problems. These latter sources were very good, consisting of newspaper and magazine articles, pamphlets, speeches, class studies, readings in the whole field of philosophy and in the courses in education taken, especially from the discussions in these

classes. These sources are not included in the bibliography because they are so many and unwieldy. However, they did furnish a point of departure for many of the problems under consideration, and also aided in an understanding of how the material should be presented to the student, from the standpoint of his knowledge and understanding.

Although there are twenty-eight questions, there are roughly eight basic points, about which these revolve: The nature of man;⁴ the nature of the universe and God;⁵ the purpose and method of education;⁶ the wrong and right of education;⁷ moral education;⁸ religious education;⁹ the method of obtaining truth;¹⁰ and democracy.¹¹

4 Cf. Appendix Questions 9, 10, 11, 12, 13, 14, 16, 19, 21, 24.

5 Cf. Appendix Question 15.

6 Cf. Appendix Questions 17, 18, 22, 23.

7 Cf. Appendix Question 20.

8 Cf. Appendix Questions 21, 25, 30.

9 Cf. Appendix Questions 26, 27, 28, 29, 38.

10 Cf. Appendix Questions 32, 33.

11 Cf. Appendix Questions 35, 36, 37.

Acting on a suggestion of an adviser, I decided to change the position of the questions and place the one about God first to a later page so as to avoid students' thinking it was all religion. Some attempt was made to avoid keeping the same philosophical answer in the same position but for the most part this was not done for the reason that one was to select the answer corresponding with one's own position and, presumably, mere chance or the endeavor to select the correct position would not enter into the problem, since every point could have been graded in the same way, viz., from materialism to supernaturalism or vice versa, and the student would have to select the one that corresponded with his own. This was the final form of the questionnaire that was administered to the college students.

RELIABILITY OF THE QUESTIONNAIRE

To test the consistency of the answers of the students, it was decided not to repeat the test for the reason of possible changes in the meaning of these ideas among students or of the influence of the teacher during the time which would elapse between testings. It seemed best to obtain a sample with the teacher's influence at a minimum for the student's own thinking about these problems will in all probability be the surviving one in the future. Therefore, an internal test was made in which one question was repeated under a different heading with slightly different wording. This was Question 25, "Sanction", and Question 30, "The Norm of

Morality". The consistency of student responses to these two questions is shown in Table 1.

TABLE 1

The Consistency of Student Responses to Questions 25 and 30 of the Questionnaire

INSTITUTIONS	CONSISTENT		NOT CONSISTENT	
	N	Percentage	N	Percentage
State	295	60	190	40
Protestant	241	62.5	145	37.5
Catholic	408	92	36	8
Total	944	75.7	361	24.3

The data shows that the consistency of answers from State and Protestant institutions were about equal (60 per cent to 62.5 per cent respectively), while that of the Catholic institutions was far greater (92 per cent). This may be explained by the integration and influence of the courses in religion and philosophy that the Catholic students took. However, the total of 75.7 per cent consistency seems to indicate that the questionnaire has remarkable reliability.

This consistency is further enhanced if the relation of student answers to Questions 35 and 37 are compared. It was not intended to be used for this test but can be so used, since the content of these questions are the same; namely, the acceptance or non-acceptance of the

doctrine of natural rights from the Creator. This data is contained in Table 11.

TABLE 11

The Consistency of Student Responses to Questions 35 and 37 on the Education Questionnaire

Institutions	Consistent		Not Consistent	
	N	Percentage	N	Percentage
State	395	80.1	98	19.9
Protestant	342	83.2	69	16.8
Catholic	144	97.4	12	2.6
Total	1191	87.	179	13.

Looking at Table 11, we see the consistency of the whole sample is 87 per cent on these two questions. The students of the State colleges average 80.1 per cent; those of Protestant colleges, 83.2 per cent; and those of Catholic colleges, 97.4 per cent. The difference between the Protestant and Catholic college results are significant according to the χ^2 test, since there is less than one chance in one hundred that the results are due to chance, and since the differences are greater between the State and Catholic college results, their results are also significantly different. Those of State and Protestant colleges are not significant since there are about 70 chances in 100 that they are due to chance.¹²

¹² The statistical method employed is found in Henry S. Garrett, Statistics in Psychology and Education, New York, Longmans, Green and Company, 1914, p. 386.

The Administration of the Questionnaire

In order to control the sample, an attempt was made to have the questionnaire administered in a regular class period. In this length of time, it could be answered completely. There were very many other advantages to this procedure. It was felt the students would look upon it as a sort of test, and in that way, they would try to do their best since it carried an air of importance which it would not have if they were to take it home to be filled out at leisure. Also, the latter method would always involve the risk that the problems might be discussed with others, resulting in answers being checked which would not be the personal opinion of the student. Then too, so many samples would not be returned, so that one could not be sure of having a representative sample.

The questionnaire was administered in the various universities and colleges by some member of the educational department, usually the head of that department, during May, 1948, the summer and winter seasons of 1948, and the spring season of 1949. Only in the Catholic colleges did the professor know that the questionnaire was drawn up by a Catholic priest. In two other colleges, it was known by the professor, and only in one of these was it known by the students. In this way, any prejudice or adverse attitude towards the questionnaire was avoided. The questionnaire was sent to the colleges and returned by mail.

In all of the State universities, and Catholic institutions, the questionnaire was administered in a class period. Of the eleven Protestant

institutions, three instructors handed them out to the class to be filled in at their leisure. These involved only forty questionnaires used in the following: Defiance College, Oberlin College, and Otterbein College. A few of these were not returned. In another institution where only five were returned out of a possible eighteen, the sample was not included; also, where only twenty-two out of fifty-five graduate students of another university returned their samples, the sampling was not used for lack of representation. The sample can be considered very representative of the group, since there was almost a 100 per cent return of all questionnaires given to the students.

The Samples

Information gathered and tabulated from the questions preceding the body of the study, give us a good idea of the sample and its composition. First of all, students from twenty-four institutions were tested which furnished a total sample of 1,382 cases: 519 from State universities, 401 from Protestant institutions, and 463 from Catholic institutions. Table 111 shows this composition of the sample.

Akron University is a municipal institution but is included in the category of State colleges, since it is a part of the civic educational system. Of the Catholic schools, Notre Dame of Cleveland, Ursuline of Cleveland, and Misericordia of Dallas, Pennsylvania, are exclusively girls schools. Their sampling represents the total number of seniors in Education.

TABLE III

Composition of the Sample According to Institutions
Attended by the Students Surveyed

State Universities	N	Catholic	N	Protestant	N
Kent State	320	Catholic University	12	Marietta Coll.	24
Ohio State	77	Notre Dame College	24	Wittenberg College	55
Miami University	46	Ursuline College	6	Hiram College	48
Alcron University	76	J. Carroll University	68	Wooster College	59
		Xavier University	44	Buffton College	5
		Univ. of Dayton	98	Dennison Univ.	40
		Duquesne University	127	Defiance College	9
		Univ. of Scranton	37	Oberlin College	16
		Coll. of Misericordia	45	Otterbein College	16
				Mt. Union College	61
				Muskingum College	68

The Universities of Scranton, Duquesne, John Carroll, Xavier, Dayton, are men's colleges, but some women have, of late, begun to take courses in them. In regard to the sample in the Protestant colleges, it may be noted that they are small. This is due to the fact that there are so many individual sects who have their own colleges in Ohio, and consequently the enrollment is very small for the most part. Marietta College is Christian Wittenberg is Lutheran, Hiram is an institution founded by the Disciples of Christ, Wooster and Muskingum are Presbyterian, Dennison is Baptist, Oberlin is Congregational, Mt. Union is Methodist, Otterbein is of the Evangelical United Brethren Sect, Buffton is a Mennonite college, and Defiance is of the Methodist faith.

All of the institutions tested are in the State of Ohio, with the

exception of the following Catholic institutions: Catholic University is in Washington, D. C., and Scranton, Misericordia, and Duquesne Universities are in the State of Pennsylvania

In regard to sex, Table IV shows that the sample of males was larger being 59.8 per cent of the total.¹³ The reason for this is due to the large numbers of veterans in school today. It seems to indicate more men can be expected to be in the teaching profession than formerly.

TABLE IV
Composition of the Sample According to Sex

Institutions	Masculine		Feminine	
	N	Percentage	N	Percentage
State	307	60.7	199	39.3
Protestant	195	48.8	205	41.2
Catholic	313	68.0	147	32.0
Total	815	59.8	549	40.2

The composition of the sample according to age of the students is contained in Table V. About 84 per cent of the sample is twenty-one years of age or older, with one out of five being twenty-six years of age or older. This indicates the students are mature, especially considering

¹³ In almost every table, the total number of cases will not always coincide with the total number of cases tested, since there are always a few who will skip one part advertently or inadvertently. In Table III, four cases failed to indicate their sex.

the average college education of the sample is about three years or over, since seniors make up the greatest part of the sample. By age, the men are more mature than the women.

TABLE V
Ages Reported of 1,340 College Students
on the Education Questionnaire

Institutions	N	Age (in percentages)		
		20 or under	21 to 25	26 or over
State	Mas=307	6.5	56.5	37.0
	Fem=196	20.7	57.0	22.3
Protestant	Mas=193	9.3	65.6	25.1
	Fem=196	30.1	54.1	15.8
Catholic	Mas=312	7.2	76.7	16.1
	Fem=146	33.2	66.3	.5
Total	Mas=803	7.7	64.7	27.6
	Fem=538	27.9	59.6	12.5
Total for both sexes	1,340	15.7	62.7	21.6

About 92 per cent of the men are twenty-one years of age or older, and over one-fourth are over twenty-six years of age; while 72 per cent of the women are twenty-one years of age or older, and only one-eighth of the women are twenty-six years of age or older.

To keep the sample reliable from the standpoint of the students' understanding of the problems underlying this questionnaire, it was decided to have only those in the Junior year or above complete them. This was adhered to as best as possible, but some cases of students of lower

academic status crept in unnoticed until after their tabulation. However, four of these completed by lower classmen were rejected from the Protestant schools for this reason, and exactly one-hundred from the Catholic institutions. Table VI gives the composition of the sample in regard to class status.

TABLE VI

The Composition of the Sample in Relation
to Class Standing of Students

Institutions	N	(In percentages)				
		Freshmen	Sophomores	Juniors	Seniors	Graduates
State	475	5.9	2.3	10.7	66.1	15.0
Protestant	382	—	3.1	29.6	64.7	2.6
Catholic	437	.9	6.2	41.0	43.9	8.0
Total	1,322	2.4	3.8	25.9	59.4	8.5

From the data can be seen that about 94 per cent of the students were juniors, seniors, or graduate students. The percentage in each type of institution is substantially equally with the total. Keeping the cases within this category should furnish an expectancy of answers checked on clearer thinking and understanding of the problems in education.

In undertaking this study, the ultimate purpose was to ascertain what influence our future teachers would have upon the school population. In Table VII is shown the departments of education these teachers will

enter and hence where their influence will be felt.

TABLE VII

The Level of Teaching Desired By
the Students of the Sample

Institutions	N	Level of Teaching		
		Primary	Secondary	College
State	505	13.9	68.5	17.6
Catholic	433	7.6	75.3	17.1
Protestant	376	14.4	73.4	12.23
Total	1,314	12.0	72.1	15.9

All phases of education are critical. But it would seem that the secondary and college work will determine the ideas of the pupil most since during those years he is beginning to think. If he is taught wrongly, he will think he is right and there will be less chance of his changing. The results show that 88 per cent of those completing the questionnaire will influence the coming generation tremendously, since that number will teach children in secondary or higher education. In analyzing the sample, it is well to consider the religious and philosophical background of these students for these two fields are foundational to the ideas contained in the questionnaire and in the philosophy of education. In Tables VIII and IX, the religious background of the sample is given.

TABLE VIII

The Religious Preferences of the 1,382 Students
Completing the Educational Questionnaire

	Institutions (in per cent)			Total N=1382
	State N=519	Protestant N=401	Catholic N=462	
Baptist	21	17	5	3.1
Catholic	97	24	367	31.0
Church of Christ	10	10	1	1.5
Congregational	6	21	1	2.0
Episcopal	11	14	6	2.2
Evangelical Reformed	12	11	-	1.7
Friends	2	3	-	.4
Greek Orthodox	6	1	-	.5
Jewish	8	2	3	1.0
Lutheran	33	22	-	4.0
Methodist	81	70	8	11.5
Presbyterian	33	86	8	9.2
Protestant	157	84	51	21.3
United Brethren	6	7	1	1.2
Other ¹	8	7	1	1.2
None	13	9	5	2.0
None Indicated	15	6	4	1.8

Roughly, the students of the Protestant faith number two-thirds of the sample, among whom the Methodists (11.5 per cent), the Presbyterians (9.2 per cent), and the Lutherans (4 per cent) predominate in that order. Students numbering 21.3 per cent gave their choice of religion

¹ The others were as follows: In the State schools: Nazarene 2, Christian Scientist, 2; Grace Reformed 1; Moslem 1; Unitarian 1; Universalist 1. In the Protestant schools: Disciples of Christ 2; Christian Scientist 2; Mennonite 1; Mormon 1; Atheist 1. In the Catholic schools: Mormon 1.

as Protestant without any further preciseness of sect. It seems as if this indicates the general attitude of Protestants, that the sect one goes to does not matter, but they call themselves Protestant because of their tradition and to distinguish themselves from Catholics. Catholics number 31 per cent or almost one-third; while Jews number only one per cent. Those who have indicated "none" or did not fill the space constitute 2 per cent. Our school population is religious in name at least, and in vast majority, Christian.

TABLE IX

The Influence of Religion in the Upbringing
of the Students Surveyed

Institutions		Very Marked	Moderate	Slight	None
State	N=516	23.8	61.4	13.4	1.4
Catholic	N=451	56.3	37.7	5.9	.2
Protestant	N=397	33.5	54.2	11.8	.5
Total	N=1364	37.3	51.4	10.3	1.0

Generally, most students of all three types of institutions had either a very marked or moderate religious upbringing; all totals of these two columns are over 80 per cent. However, the trend shows in every column that the Catholics are strongest, Protestants are second and state schools are third in students enrolled who had very marked training; and

this relative position remains the same among the schools even to the other extreme of no religious training where the order has been reversed. It seems that the students of Catholic schools are most religiously trained and the pupils of the State schools the least. Of all students, 11.3 per cent have slight or no religious upbringing. It shows the trend of the times and the failure of the family to assume its burden. This is significant, for these students are almost all Christians according to the previous table.

It was not possible to tabulate the list of subjects taken by the students which was written in the general information part of the questionnaire. This was asked to attempt to correlate somewhat the responses and their causes. However, because students did not always fill this space completely and because there were so many and varied courses, it is only possible to indicate some general trends of their religious and philosophical studies.

As far as the State universities are concerned, religion courses were given in the Bible, Comparative Religion, and the Life of Christ. The aspect here however is mainly cultural as indicated by the titles of the courses taken: "English Bible", "Bible Literature", "Comparative Religion". In philosophy, these schools confine themselves pretty much to courses in ethics and logic. Their courses in psychology are of the very popular and varied class but never of the philosophical type.

In all the Protestant schools, the teaching of religion is an

important part of the curriculum. Students have indicated long lists of varied subjects in religion which can be summarized in the following courses: various courses in the Bible, Life of Jesus, World Religion, Comparative Religion, Psychology of Religion, Contemporary Religion, Bible as Literature, Synoptic Gospels, Introduction to Religion, Foundation of Religion, Social Meaning of the Prophets, History of Christianity, Religion in Human Experience, Social Teachings of Jesus, Homiletics, Nature of Worship, Mennonite History, Principles of Religious Education. The so called liberal trend of Protestants can be seen in such courses as Bible Literature, Comparative Religion, Social Teachings of Christ, Religion in Human Experience, etc. As regards courses in philosophy, the students indicated these fields consisted mainly of Logic and Ethics with some having Introduction to Philosophy and very few, the History of Philosophy or Social Philosophy.

In all the Catholic schools, the teaching of religion is an integral part of the program, and therefore, each student followed a complete course in dogma and moral over the four years of college. Of course, these were required of Catholic students only. An indication of courses given in Catholic colleges are the following: Moral Guidance, Christian Origins, Development of Dogma, the Unity and Trinity of God, Creation and Redemption, The Theology of Grace, The Means of Grace (Sacraments, Prayer), Ascetical and Mystical Theology, Sacred Scripture, The New Testament, Christian Life and Worship (Liturgy), Apologetics, The Mass, Ten Commandments.

In philosophy, some Catholic schools, particularly of the Jesuits, required a complete four-year course covering Logic, Metaphysics, Epistemology, Philosophy of Man, Ethics, Cosmology, and Natural Theology. Some students also have taken courses in Introduction to Philosophy or in the History of Philosophy. Not all of the students in Catholic schools received a complete philosophical course. Some took Logic and Ethics only; but for the most part, the students had covered almost the whole field.

To summarize this analysis of subjects taken: State school students have had few religious courses which were mostly culturally presented and in philosophy, Logic and Ethics, for the most part, were the only courses given. Very few students reported they had taken these courses. In Protestant schools, almost all students took courses in religion, especially in the Bible. In philosophy, student studies were mostly confined to Logic and Ethics, which courses were taken by more students than those in the State schools. All Catholic students in Catholic schools were well-grounded in religion courses and practically all had taken most or all of the courses in the field of philosophy. This information, although very general, does indicate that there should be more consistency in the religious and philosophic answers by the Catholics. Another point to note is that in many instances Catholics attending Protestant colleges followed the courses in the Bible and Comparative Religion given in those institutions. Here then is a direct influence on their education from the religious aspect. There was also direct influence from the psychological,

education, socialological, and scientific point of view. It would seem we can expect some difference between Catholics of Catholic schools and Catholics from other schools.

Before we turn our attention to a consideration of the results obtained on the questionnaire from the sample, one last observation worthy of note is that every student who filled in the questionnaire had at least three courses in Education, among which was one on the Philosophy (Principles) of education. Therefore, the students cannot be said to be unfamiliar with the problems herein contained.

CHAPTER IV

THE ANALYSIS OF THE RESULTS FOR THE WHOLE SAMPLE AND ACCORDING TO THE TYPE OF COLLEGE ATTENDED — STATE, PROTESTANT, AND CATHOLIC

With the background of the sample as presented in the previous chapter understood, the results obtained from the responses of the students to the questionnaire will now be analyzed. In this chapter, the results of the whole sample are considered, and for comparison purposes, those from the three types of colleges from which they were obtained; namely, the State, Protestant, and Catholic institutions.

The presentation will be made in the following way: Each question of the questionnaire will be taken in the order in which it appears. This will make it easier to follow, especially in relation to the questionnaire found in Appendix A. In treating each question, an explanation of the problem with its philosophical and practical consequences that flow from the various positions taken in reference to it will be given in order to understand and appreciate the results. Quotations, defending and criticizing these positions are cited to furnish precise examples of thinking of educators on the problem. Their own words will present an exact understanding and show the force with which they hold their position.

The results of the student responses will then be given in percentages in table form.¹ Following an explanation of these figures, many

¹ These percentages will not be subjected to statistical analysis; first, because it is felt the purpose of the project is accomplished by noting and comparing the number of students holding the various positions to each question, and secondly, because of the tremendous amount of statistical work involved, which, it seems, would not be justified by the advantages obtained.

of the individually written answers of the students will be presented. These individual answers are interesting, not only for the mode of thinking they present and the peculiar answers sometimes given, but also because they furnish an insight into the reasons of why certain attitudes toward the problem are taken.

One more idea should be kept in mind in this analysis. The correct answer to each problem does not depend upon what position the majority held, for the majority may be wrong. The true answer of any of the philosophical problems does not depend upon the consensus of opinion, but upon objectivity, or the way the thing is in itself. We now proceed to Question 9, the first one in the questionnaire.

Question 9: The Meaning or Source of Intelligence in Man

The first point taken up by the questionnaire involves one of the most fundamental concepts in the philosophy of education. As Sheen puts it:

Before an architect prepares the plan for a building, he asks who is going to live in it. If criminals are to live in it, he will design a penitentiary; if dogs are to live in it, he will design a doghouse. Before reconstructing society, we must ask the nature of man, who is to live in it.²

On every side is heard that education must be based on the uniqueness of the individual that the child is an end in himself, that he must

² Megr. Fulton J. Sheen, *op. cit.*, p. 369.

be treated as a human being.

The basis of all human rights appears to be a respect for personality, a belief in the worth, a reverence for the essential sanctity of all that is human.³

But the point is: On what grounds is this assertion made: What is the basis for the elevation of man above the rest of the earth? The statement is made by many without any rational basis, or at most, others are content to say that the Hebraic-Christian concept of man expresses best what man is, yet they will not assert that it is man's soul that makes him man.

In the United States we value as never before the government that holds to the Christian and Hebrew ethic that the individual is of infinite worth.⁴

This question, therefore, tries to determine what foundation the teachers have for their position of man as of intrinsic worth. It answers the question: "What is man?"

The main bases of educators is that man is either an animal only and differs from the other animals only in degree, or that man differs from animals in kind in that he has a spiritual soul. Their positions are reflected in what they predicate as the source of man's reasoning power. In Table X is listed the results of the tabulations from the various reasons

³ Educational Policies Commission, The Purpose of Education in American Democracy, Washington D. C., N. E. A., 1960, p. 21.

⁴ Ella Flynn, Program for American Living, in "Americans All", Studies in Intercultural Education Department of Supervisors and Directors of Instructions, Washington, D. C., 1942, p. 82.

given: the source of reason is the brain alone, which is a behavioristic and evolutionistic interpretation. The following quotations illustrate this position:

In recent times the influence of the evolutionary theory has forced psychologists to abandon this old notion, which made intelligence an attribute of an abstract, nonphysiological mind, in favor of an identification of intelligence with the functioning of the brain, and nervous system.⁵

It is no longer considered necessary in most quarters to make mental function dependent upon an agent called the soul, behind the senses; dependence on the brain seems to meet all the requirements.⁶

But if the dog is thus superior to the tree, man in this respect is far superior to both. And similarly, the boy here greatly surpasses the baby; the youth surpasses the boy, and the man should surpass the youth.⁷

The second basis is that human nature is due to man's spiritual activity or soul. This is both the humanistic and supernaturalistic position.

In the flesh and bones of man there exists a soul which is a spirit and which has a greater value than the whole physical universe. A person possesses absolute dignity because

5 William Bruce, Principles of Democratic Education, New York, Prentice-Hall, Inc., 1939, p. 166.

6. Boyd H. Bode, Fundamentals in Education, New York, Macmillan Company, 1921, p. 171.

7 William Heard Kilpatrick, op. cit., p. 151.

he is in direct relationship with the realm of being, truth, goodness, and beauty, and with God, and it is only with these that he can arrive at his complete fulfillment.⁸

The third answer to the problem says that man's intelligence is merely the result of activity or behavior which is the interpretation of the Pragmatists.

Fundamental premises upon which the new theories of education are based are that nothing is fixed, that life is changing and precarious, that mind and reason grow out of the interaction between the human organism and its environment, and that values emerge as a result of this process. From this point of view human learning is merely the extension on another plane of animal learning, and mind and reason are built up as conditional reflexes.⁹

The results of student responses on this question are given in Table I.

About half (47.7 per cent) hold that the source of man's intelligence is his rational soul, while 36 per cent of the students have accepted Dewey's interpretation of intelligence as activity or behavior and 10.6 per cent accept the behavioristic concept. These figures show what little basis there is for man's value with half of the student sample. Monsignor Sheen points out how the development of this idea came about.

"His value increasingly diminished as generations of philosophers interpreted science so as to devalue personality. The

8 Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 8.

9 I. L. Kandel, The Cult of Uncertainty, New York, Houghton Mifflin Company, 1933, p. 96.

Copernican revolution was interpreted so as to remind man of his unimportance, for now the earth was no longer the center of the universe. This cosmic intimidation increased to a point where Dr. Harry Elmer Barnes declared that man was of no more significance than a cockroach. The astronomical blow against human dignity was followed by a biological blow, in which philosophers interpreted Darwinism to mean that man is not divided from the

TABLE X

The Meaning of Intelligence in Man According to Education Students in State, Catholic and Protestant Institutions (Question 9)1a

	Percentages			Total N=1344
	State N=508	Type of University Protestant N=388	Catholic N=448	
Intelligence in man is a function of the brain, which is common with animals.	10.8	15.7	2.2	10.6
Is a spiritual power and a privilege of man alone.	24.	29.6	89.	49.7
Is activity or behavior.	55.	45.6	6.6	36.
No view or own view	8.6	9.	2.26	7.

1a In the tabulation of the replies, all of the individual answers given in the position, "No view or own view", were read, and those which definitely fell in one or other of the three categories were tabulated in their respective positions. This procedure was followed out in the tabulation of all the points of the questionnaire.

animal world and therefore has no transcendence to it. Finally came the psychological blow when Freud said, 'The ego is not master in his own house.' Insult was added to injury as Freud declared 'that man's superiority over animals may come down to his capacity for neurosis.' Human freedom was denied as man declared to be determined either biologically as with Darwinians, psychologically, as with the Freudians, or economically, as with the Marxists.¹⁰

When the results are appraised in terms of institutions attended, some differences are noted. The behavioristic attitude is most accepted in the Protestant schools (15.7 per cent), then in the State schools (10.8 per cent) and least in the Catholic ones (2.2 per cent). It is readily understandable why the students of the Catholic schools reject this position than the State students may be explained by the fact that behaviorism is in general discredit today¹¹ and this may have been felt in the State schools more as yet. The State schools are the greatest stronghold of the Pragmatists for 55 per cent of their students checked that position, while the Protestants are fairly close with 45.6 per cent and the students of Catholic schools are far behind with 6.6 per cent. Conversely the spiritual concept of man is held by 89 per cent in the Catholic schools, by only 29.6 per cent in Protestant and 24 per cent in State

10 Monsignor Fulton J. Sheen, Philosophy of Religion, New York, Appleton-Century-Croft, Inc., p. 343.

11 This is shown by a statement of the eminent scientist, Le Conte du Roy, op. cit., p. 99
 "So there seems to be an intellectually impassable gap between the evolution of life and that of man, as such."

schools. In State and Protestant schools, therefore, more than six out of every nine accept the behavioristic or activity concept; while only one out of ten in the Catholic schools do so. The results indicate how deeply the Protestant schools have been influenced by modernistic theories of man, even though these are at variance with the Protestant faith. It indicates how shallow their philosophical basis for man's nature is and yet they still try to reconcile these positions with their religion by the idea that the fields of science and religion are fully separate. The comparatively large per cent of students in Catholic schools who selected a position other than that of basing man's nature on his intelligence, can perhaps be explained as emanating from their previous educational environment or from their own readings.

Students who had no view or their own view averaged 9 per cent in the State and Protestant schools and 2.2 per cent in the Catholic schools were more sure of their answers, or that others were more individualistic. Some of the individual answers are given as follows:

Change spiritual to mental in #2.

Intelligence is the ability to understand and make decisions.

Intelligence is a combination of a general factor which all have and a certain specific factor peculiar to each person.

Intelligence is the divine function of the individual.

Intelligence is the function of the brain and the privilege of man alone.

Intelligence is God which man as his idea reflects.

who knows? Society judges; adapting old knowledge to meet any situation.

#2 but I believe animals as well as man have intelligence.

Intelligence is a function of the brain plus a spiritual power; transcends animal's but is not completely different.

Intelligence is the ability to reason - a type of behavior.

Intelligence is the result of what man does; the result of indoctrination.

Brain and spiritual power not altogether understood.

Function of the body.

The ability to reason and formulate ideas—animals have it to some degree.

Basically, these definitions indicate that some students merely know the definition of intelligence as given by intelligence tests; for others it is a religious idea; for others it is an activity concept and results from bodily activity; and finally it is both a brain and spiritual function not entirely clear to the students perhaps because of some philosophic and religious training or a cursory knowledge of experimental psychological studies that hold animals can do ideational thinking.

Concluding this point of study, let us take only one consequence of such results, namely, the great number of students who put man on the level of all animals: what effect would such an idea have upon our democracy? Again Monsignor Sheen points this out succinctly:¹²

12. Op. Cit., p. 359.

Totalitarianism grows in direct ratio to, and in proportion with, the dehumanization of man, and it does offer some temporary satisfaction, for it gives the de-personalized man an object of devotion in place of God.

If classical philosophy is ever to bring any solace, comfort, and guidance to the modern world, it must begin to recognize the importance of the metaphysics of man.

Question 10: The factors that influence man

In this part, students were asked to indicate what they thought were the factors which influence man. The problem of how much man is influenced by heredity and environment has been and still is a greatly debated question. The importance of this point here lies again in the interpretation of man's nature. The racist stresses heredity and biological factors.

I believe that the fundamental method of improving the human race is by the right making of life partners, and that education, in home and school, through the instruction of the young, can help enlighten public opinions so that the laws of heredity may be utilized for racial improvement.

. . . . we intend to practice and to teach that only persons sound in body and in mind should marry. . . . that the socially fit should replenish the earth, that the maritally unfit should be excluded by the state from privilege of parenthood. . 13

The determinist and behaviorist¹⁴ stresses environment.

¹³ The emphasis on heredity is presented in the Confessio fidei of Herman H. Horne, This New Education, New York, The Abington Press, pp. 50-51.

¹⁴ The emphasis on reaction to environment is given by I. I. Handl, The Cult of Uncertainty, New York; Houghton Mifflin Co., 1935, p. 7.

"The interpretation of the philosophy of pragmatism for education up to this point places the emphasis only on one aspect of the philosophy—the biological man as a behaving animal."

A like position is held by the materialists who call themselves humanists:

"Humanism recognizes that man's religion, culture, and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his social heritage. The individual born into a particular culture is largely molded by that culture."¹⁵

The humanists like Adler and Hutchins give these factors a share but also add that man has free will and therefore, to the greatest extent, is influenced by his own decisions; the supernaturalist will agree with the humanist but adds that God is a provident God and therefore helps man through supernatural means. After the tabulation of the answers it was seen that the position "heredity and environment influence man about equally" was left out. Nevertheless, there is value in the responses, since all those who hold that man is only influenced by heredity and environment, deny humanity to man and make his actions the products of the chemical and physical forces of nature, denying him free will and making him no better than animal, or even an inanimate object if we would believe strict evolutionism.

How the students majoring in education respond to this problem

¹⁵ Humanist Press Association, A Humanist Manifesto, Chicago, 1933: point 4.

is given in Table XI.

TABLE XI

Student choices of the factors that influence man according to State, Protestant, and Catholic colleges (Question 10).

	Percentages			
	State N=509	Protestant N=398	Catholic N=151	Total N=1371
God, self, heredity and environment	36.5	47.2	84.7	55.9
Self, heredity, environment	44.2	36.6	12	31
Heredity mainly	4.1	3.2	.7	2.7
Environment wholly	7.2	4	1.7	4.5
No view or own view.	8	9	9	5.9

The results seem more positive than were indicated in the previous question. Of the total, 55.9 per cent would have God as a factor. If the 31 per cent who would at least grant that man himself is a factor in his activity is added, there is 86.9 per cent who think that man is more than a mere product of heredity or of environment or of both. These results in contrast with the content of Question 9 seem somewhat at vari-

ance for in Question 9 only 47.7 per cent selected the position of man's intelligence being due to the self or soul. The explanation seems to lie in the fact that students have not integrated their knowledge and thinking. They are confused as to the implications of many things they hold. They are drawn by religious considerations, thoughts of their own individuality, and the new teachings they hear and read. In other words, they have not learned to think correctly or formulate a complete, integrated philosophy of life, in spite of their many years of education.

Some of the individual written answers given are as follows:

A combination of all.

A combination of religion, heredity and environment.

Heredity and environment are equally important—man's will and intellect are determined by both.

The exact opposite of #1.

Heredity and environment equal—(18).¹⁶

#1 but environment comes before heredity.

Question 11: Free Will.

While the problem of free will is indirectly contained in the previous questions, here it is presented to the student directly. This is one of the crucial points of interpretation of man and must be fund-

¹⁶ The number after an individual answer indicates that this number of students held substantially that view. This will be understood in all of the numbers following individual answers throughout the chapter.

amental to education. Unless man is free, the notion of responsibility has no meaning. If man is not free, he acts necessarily, he is forced to act the way he does. If man is not free, the way society has acted on this matter is wrong; namely, to punish children or criminals, for one is not punished if there is no responsibility.

There are two main positions: The one that holds man has free will, which is a power of his as a man and which differentiates him from all other creatures on earth; the other that denies free will to man. Metaphysically, free will is a tendency which follows the apprehension of the intellect. As the intellect sees the good as limited, so the will, its complementary appetite which tends to obtain this good, can either strive for it or not or reject or accept it. Hence the will is free. On the other side are those who say the will is not free either because of behaviorism which holds that human willing is only a complex reflex action, or of the evolutionistic materialism which holds that it is only a chemical and physical reaction and therefore is determined as merely inanimate matter.

The percentages of student responses are given in Table XII.

It seems that the number who accept free will (86.6 per cent) is pronounced in view of the current teachings in psychology and sociology. The explanation of this lies in that both the supernaturalist and humanist accept free will, and their percentage here as compared to their total in the previous question of man as influenced by himself is remark-

TABLE XII

Student Choices Concerning Free Will
According to State, Protestant, and
Catholic Colleges (Question 11)

	Institutions			Total N=1367
	State N=503	Protestant N=404	Catholic N=460	
Man has free will.	79.3	84.7	97.7	86.6
Free will is an illusion.	16.1	13.6	1.5	10.4
No view or own view	4.6	1.7	.8	3.0

able (86.6 per cent to 86.9 per cent). This percentage must also include some, who, although they cannot understand the philosophical justification of free will, are fearful of the disastrous consequences its denial would entail.

Scholars in religion, philosophy and education have been fundamentally right in their endorsement of the historical thesis that free will is the basis of wisdom and morality.

Unless there are responses which proceed from the free choice in the face of alternatives, then such ideals as freedom of speech, civil liberties, conscience, democracy, and liberalism are futile and deceptive hopes.¹⁷

The negation of free will, the negation of moral responsibility, the individual considered merely as a physico-

¹⁷ Luther O. Evans, Essentials of Liberal Education, New York, Ginn and Company, 1942, p. 24.

chemical unit, as a particle of living matter, hardly different from the other animals, inevitably brings about the death of moral man, the suppression of all spirituality, of all hope, the frightful and discouraging feeling of total uselessness.¹⁸

Yet there are 16.1 per cent of the State universities, and 13.6 per cent of the Protestant schools and 1.5 per cent of students of Catholic schools who deny free will. It would seem the influence here comes from the teacher as Ulich indicates:¹⁹

...there are still today professors who cannot do enough to destroy the "legend" of the superanimal character of man by refuting any profounder approach to the explanations of values and by postulating determinism, with its denial of human freedom, as the only possible philosophic theory. That they themselves are working on the basis of metaphysical pre-suppositions of every doubtful value has escaped their attention.

Some of the answers of those who presumably had their own view are as follows:

Man's will is only partially free since heredity and environment condition will (3).

Man's will is predetermined but not predestined.

Fundamental urges and outside forces guide him.

Free will is mostly in accord with patterns of conformity only as society permits.

18 La Comte Du Nouy, Human Destiny, New York, Longmans, Green and Company, 1947, p. XVIII.

19 Robert Ulich, Fundamentals of Democratic Education, New York, American Book Co., 1940, p. 281.

Most of those who selected this third position, however, gave no opinion.

Perhaps their position is uncertain as reflecting that of Bode:

Individual responsibility and intelligent guidance are facts, but so is the explanation of behavior in terms of physical antecedents or conditions. We cannot go back to a doctrine which we have outgrown like that of the soul; but neither can we surrender ourselves completely to the tender mercies of mechanism.²⁰

Question 12: The nature of man

The intent of this question was to obtain a sampling to the direct query of man's nature. The three main positions were: Man is a body only (naturalist and materialist); man is a spirit (idealist); and man is a body and soul (humanist and supernaturalist). The answers have ramifications in the purpose, content, method, psychology, etc. of education. This is brought out by Maritain and Bode.

The purely scientific idea of man is, and must be, a phenomenalized idea without reference to ultimate reality. . . . by itself it can neither primarily be found nor primarily guide education, for education needs primarily to know what man is, what is the nature of man, and the scale of values it essentially involves; and the purely scientific idea of man, because it ignores 'being-as-such' does not know such things, but only what emerges from the human being in the realm of sense observation and measurement.²¹

²⁰ Boyd H. Bode, Fundamentals in Education, New York, Macmillan Company, 1921, p. 194.

²¹ Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 5.

Our view of man's nature will inevitably direct our choice of the methods that are suitable for his training and our selection of the end that are most worth while.²²

TABLE XIII

The nature of man according to Education students of State, Protestant, and Catholic colleges.

	Institutions			Total N=1372
	State N=510	Protestant N=404	Catholic N=458	
Man is a creature of body and soul created by God.	50.5	60.6	93.9	68
Man is an animal only and a product of evolution.	23.5	20.3	1.7	15.3
Man is body and soul, but the soul is part of a universal spirit.	19.5	11.1	2.4	12.1
No view or other view.	6.5	5	2	4.5

The results of Table XIII show that 68 per cent of the students hold to a view that man is made of body and soul and created by God, but that this idea is strongest among students of Catholic schools (93.9 per cent) and much less among those of Protestant schools (60.6 per cent)

²² Boyd H. Bode, Fundamentals in Education, New York, Prentice-Hall, Inc., Macmillan Company, 1921, p. 163.

and much less among those of Protestant schools (60.6 per cent) and least in State schools (50.5 per cent). It indicates how the idea of man's nature has deteriorated in spite of the fact that the students' religious idea of creation must have been influential here; the rate of deterioration was according to the type of school attended. This is shown by the fact that 23.5 per cent of the State students accept materialistic evolution, while 20.3 per cent of those in Protestant schools do likewise, to the 1.7 per cent of those in Catholic schools. Bruce has written of this great influence of the doctrine of evolution.

Soon scholars on this side of the Atlantic realized that Darwin's mass of evidence made clear man's extremely lowly origin, which holds him down to the level of an animal species.²³

This materialism is also presented under the name of humanism.

Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.

Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.²⁴

It was thought that Protestant institutions would be more greatly influenced by the philosophy of Idealism but it seems not. The position for the Idealists was written in as "man is body and soul", whereas idea of the body should have been deleted. However, this idea of man as a body

²³ William Bruce, Principles of Democratic Education, New York Prentice-Hall, 1939, p. 145.

²⁴ A Humanist Manifesto, Humanist Press Association, Chicago, 1933, points 2 and 3.

-soul, with the soul as part of a universal spirit was checked by 19.5 of the State students and only 11.1 of the Protestant school students, and 2.4 of the Catholic school students. Evidently there is quite an Idealistic influence in the State, and even in the Protestant schools.

Some of the written-in answers are presented below:

The exact nature of man will never be known.

Man is a creature of body and soul created by God for reasons which I shall never fathom.

I'm not sure God created us. Is it possible that we created Him?

Man is a complex organism which as yet has not found his purpose.

I don't think anyone can define the nature of man.

Haven't been able to decide.

Man is a product of evolution. The reasons behind life are, in the final analysis, unknown and unproven.

One of confusion and uncertainty.

I haven't formed a strict view as yet, I am still open for new facts and ideas.

I don't know, not qualified.

#2 if it can encompass the idea of some God-like force, superior to man.

Man is wholly a product of evolution and an animal of higher order.

The soul is a learned idea.

In a sense I agree with #2 - but something is lacking, what it is I don't know.

God through evolution (20).

Man is a product of purposeful evolution.

Man is brought into the world by the will of God, he then acquires his soul, or rather learns it.

Man may be created but not necessarily for God.

Man is wholly spiritual, an idea of God.

Considering the position of "no view or other view", 4.5 per cent of all students checked this, which shows that quite a few do not understand the problems of life. This condition exists most (6.5 per cent) in the State universities, and least in the Catholic schools (2 per cent).

From the individual answers given above, there are roughly three groups: the first has either a skeptical or materialistic attitude; the second, consists of individuals who believe God created man through evolution (it seems they thought this point was not included in position #1); and those who attribute the cause of man to God, but have a peculiar interpretation as "man learning his soul", or man as an "idea of God" which was indicated by a Christian Scientist.

Question 13: Immortality.

The point of this question, immortality, is still an attempt to obtain a response to what man is and how he differs from the rest of the things in the universe. Its importance in education is whether man is to be educated for this life entirely or also for another life where he will live forever.

As stated in the Purpose of Education in American Democracy, educators agree that man holds a unique position in the world.

The individual must occupy a place of privacy, superior to every institution he himself has ever devised, the point of reference from which values are taken, the final criticism of worth.²⁵

But at the same time, modern education has rejected as the basis of this idea, man's spirituality and immortality, which the following quotations show:

Today the fascination which was traditionally attached to the concept of the human soul has been transferred to the impersonal conditions of the spiritual person. Man's worth, in contemporary thought, is mainly a merit obtained by his relations to various situations.²⁶

But the more closely we study the problem, the more surely we seem to find that everything of distinctively human behavior is learned, and the less it appears probable that the fact of immortality can explain the difference between man and brute.²⁷

Finally, let it be clearly understood that we are not preparing these boys and girls merely to live after a while—we expect them to live now.²⁸

²⁵ Educational Policies Commission, The Purposes of Education in American Democracy, Washington, N. E. A., 1940, p. 22.

²⁶ Luther D. Evans, Op. Cit., p. 27.

²⁷ John S. Brubacher, Editor, The Public Schools and Spiritual Values, New York, Harper and Brothers, Publishers, 1944, p. 35.

²⁸ William Heard Kilpatrick, Group Education for a Democracy, New York, Association Press, 1940, p. 116.

TABLE XLV

The Meaning of Immortality Among Education Students in State,
Protestant, and Catholic Colleges (Question 13)

	Institutions			Total N=1374
	State N=517	Protestant N=399	Catholic N=468	
Personal Immortality, i.e., existence of individual souls	49.3	55.1	88.5	64.7
Soul exists as part of a universal soul	14.7	15.8	1.5	10.6
Reincarnation	4.4	1.8	3.4	3.3
Immortality consists only in one's influence on one's children and society.	26.2	21.3	4.7	17.1
No view or other view	5.4	5.5	1.9	4.3

According to Table XLV, three fourths of the students believe in immortality. The highest percentage is among the students of Catholic schools (90 per cent) while it is less among students of Protestant institutions (71 per cent) and least held by State University students (65 per cent). The results also show the influence of Idealism in State and Protestant schools in the percentage (roughly 15 per cent) checking the position that the soul "exists as a part of a universal soul." Remember that the Catholic schools enroll Catholics in vast majority, yet

that there are those of other or no faith enrolled, it is nevertheless hard to see why 3.4 per cent would think that man is incarnated after death. A possible explanation seems to be that some Catholics are confusing the idea of immortality with that of the resurrection of the body. The influence of the "new humanism" is shown by the 17 per cent of all students who think one's immortality "consists only in one's influence on one's children and society." Most of these are in State schools (26.2 per cent), with the idea prominent with students of Protestant institutions (21.8 per cent).

It may be concluded, therefore, that the idea of man's worth as based on an immortal soul, will be taught to the future children by only three-fourths of the teachers as the source of man's difference from mere animals, and that this idea will also mean education for life after death also.

Some of the individual replies follow:

When you're dead, there is no after life.

Ashes to ashes—and that's all there is to it.

Who can tell?

I just don't know. (6)

I don't know and don't care to speculate.

I am not sure.

I do not wish to commit myself at this time.

I am confused.

I have never been able to decide what I believe about this.

This is one of the questions I came to college to get answered and as yet haven't. (a senior)

We are too insignificant to hope that we can influence posterity.

Immortality is synonymous with genes.

Immortality is purely a mental state or in the mind. (2)

Man's immortal to the extent to which the thing in which he invests is immortal.

I believe in a hereafter. What it is I do not know.

Wait and see. No one can prove any of the above. I hope for #1.

Nothing can be proved.

#1 due to my training, but there is some doubt.

I would like to believe, but as yet I am unconvinced.

These replies seem to fall in to these groups: Those who think there is no immortality of the soul as such but think of immortality as having a foundation in genes, or mental outlook; those who think that no immortality exists; those who just don't know the answer; and finally, those who don't know but are anxious to know.

Question 14: How Man Became a Human Being.

The problem in this question is again the nature of man. There are many aspects of man's nature that can be used as a starting point for

a study of his nature. These aspects have been denied to a great extent in modern thought, making man, as a consequence, a mere animal. From the emphasis on society and sociology, one of these aspects, the origin of human nature, has been explained as resulting from the child's reaction to a social environment (thereby becoming human).

According to this theory, man is essentially a social animal. Take away from him what he owes to society and he is merely an animal. Everything that is specifically human has its origin in societyMan is only human insofar as he is social.²⁹

And this self sees other selfhood is, as with the wolf-child, Kasala, not an original endowment but an individual achievement, individual in the sense that each one must achieve it. . . .From others one learns language and accountability and responsibility and conscience. Only so can selfhood be learned at all.³⁰

This last quotation shows how the theory is implied but not brought out directly. Such statements are meant to lead people on by many hazy if not falsely interpreted facts. How this idea has displaced the traditional teaching that man is man by birth from man in the minds of the students is brought out in percentages in Table XV.

Recalling that over 95 per cent of the sample indicated that they are Christians, it is surprising to find that over one-fifth of the sample holds that man becomes human through society. For, to accept

²⁹ Frans de Hovre, Catholicism in Education, trans. from French by Edward B. Jordan, New York, Benziger Brothers, 1934, pp 15-16.

³⁰ John S. Brubacher, Editor, The Public Schools and Spiritual Values, New York, Harper and Brothers Publishers, 1944, p. 41.

TABLE IV
 Choices of Education Students of State, Protestant,
 and Catholic Colleges On How Man Becomes Human
 (Question 14)

	Institutions			Total N=1344
	State N=502	Protestant N=382	Catholic N=459	
Man becomes human through society	31.9	28.3	2.2	20.7
Man is human by creation of God	61.7	65.7	97.8	75.1
No view or other view	6.4	6.0	—	4.2

Christianity and humanisation of man through society is a contradiction. This situation is accentuated in Protestant schools where almost three out of ten accept such a position, while it is even slightly more so in the State schools. Since the percentage of Christians in the State schools is well over 90, it would seem that Protestants with very liberal ideas about Christianity are the ones who are most influenced by such ideas. In Catholic schools, 98 per cent of the students accept the creation of human nature by God. There is no doubt about the position of students in Catholic colleges, since not one checked the "no view or other view" choice, while in each of the other schools, this column received 6 per cent of the responses. The following are some of these:

#1 plus heredity and not necessarily due to God's creation.

Man becomes human because of the survival of the fittest; so that his environment made him human.

Man is man because of his evolutionary order in the universe.

Man becomes a human being through the process of evolution.

The "human" is a product of heredity and environment.

Man is a higher animal only because he has the ability to reason.

Man evolved by accident or mutation in evolutionary manner.

Not exactly clear in my idea.

Man is man, but how or why he is, I don't know.

Man develops through God and society. (6)

Man is human because he has the power of reasoning and free will, whether from evolution or from creation is a disputed problem.

#2 is close but I wonder about the mention of God— isn't that loading the question?

We are created by some power other than society, but again I'm not convinced that God has done it.

Their written responses indicated that many students are influenced by the theory of evolution as the explanation of the origin of human beings. Some evidently see a conflict in accepting this idea and their already accepted position from previous teaching, especially religious, for they are uncertain. Quite a few have finally solved this

problem and give God and society a part, that God has created man as human directly or through evolution, while society is the factor that aids in actualizing man's potentialities.

Question 15: The Nature of God and the Universe

The existence or non-existence of God is tremendously important to education. What view of the universe and his relationship to it is the child to be taught? This question is basic to one's whole philosophy of life. Without God, life is aimless, and relations between men are without morals, since morality has a basis only in God. Such a universe as H. G. Wells in his Fate of Homo Sapiens describes, can only lead to despair.

There is no reason whatever to believe that the order of nature has any greater bias in favor of man than it had in favor of an ichthyosaur. In spite of all my disposition to brave-looking optimism, I perceive that now the universe is bored with him, is turning a hard face to him, and I see him being carried less and less intelligently and more and more rapidly along the stream of fate to degradation, suffering and death.¹¹

How important is the problem to man himself and to the government? Its importance is indicated in the words of President Roosevelt in calling a conference on children.

We are concerned about the children who are outside the reach of religious influence and are denied help in attaining faith in an ordered universe and in the fatherhood of God....

¹¹ Cited by Magr. Fulton J. Sheen, Philosophy of Religion, Op. Cit., 347

I look to you for comprehensive review of the problems before us, and for suggestions as to practical ways in which we may advance toward our goal.³²

Yet, there are so many educators who are resolved, irrespective of consequences, to teach atheism, agnosticism and materialism.

There is no escaping the law of cause and effect. We reap as we sow. Some see in this moral world-order an evidence of an immanent power, not ourselves, that makes for righteousness. (It is sometimes named God.) To regard this idea as a superstition and to have no fear of God and no regard for man is one of the last steps in the degeneration of human character.³³

These men begin with scientific theories, which after all, are only theories, and establish man's origin, nature, and destiny, which brings about an interpretation that ultimately rests on matter and force, determinism, and final annihilation. The Humanist Manifesto indicates this very line of thought by starting with the proposition:

Religious humanists regard the universe as self-existing and not-created.³⁴

It is difficult to see how these intelligent men can be unconcerned about the shaky foundation of their so-called science, on which they base these ideas. Today the greatest scientists, like De Mouy are

³² Cited by William Clayton Bower, op. cit., p. 4., from Conferences on Children in a Democracy: Papers and Discussions at the initial session, Washington, D.C., U. S. Department of Labor, 1939, pp 4-5.

³³ H. H. Horne, This New Education, New York, The Abington Press, 1931, p. 85.

³⁴ Humanist Press Association, A Humanist Manifesto, Chicago, 1933, point 1.

are ridiculing their interpretation of science.

It will afford us an opportunity to discuss the philosophical attitude known as materialism, mechanism, rationalism, or sometimes atheism, and to demonstrate the fact that it is not as scientific as some people believe.³⁵

The paradox of the situation is that in rejecting God they substitute a god of their own, which they can worship as the center of all things. De Hovre points this out well.

There is no such thing as neutral education. Either it is not neutral or it is not educationIf modern thinkers prefer to ignore the true God, they do worship an idol of some sort or other. For Spencer, it is Nature; for Comte, Humanity; for Freud, sex; for Dewey and Durkheim, society; for Wynsken, the Intellectual Community; for Rousseau, Freedom; for Wundt, Culture; for Emerson, the Individual; for Nietzsche, the Superman; for Schopenhauer, the Will; for Hegel, the Intellect; for Kant, Self-Determination; for Hartmann, the Unconscious.

Of many of our modern educational theories we may say what Durkheim said of Spencer's, since this pedagogical theory has never been put into practice by any people that we know of, it is nothing more than a personal opinion.³⁶

How such ideas have been influential upon the thinking of the students of this sample is shown in Table XVI.

In the general results, seven out of ten students believe in a personal God, one out of ten thinks of God as a force, one out of ten is agnostic and one out of a hundred is atheistic. In the individual type of schools, there are less students in State schools who believe

³⁵ LeComte du Nouy, Human Destiny, New York, Longmans, Green and Company, 1947, p. 40.

³⁶ Franz de Hovre, Catholicism in Education, translated from French by Edward B. Jordan, New York, Benziger Brothers, 1931, p. 27.

TABLE XVI

The Choices of Students in Education of State, Protestant and Catholic Colleges on the Nature of God and of the Universe (Question 15)

	Institutions			
	State N=509	Protestant N=395	Catholic N=454	Total N=1358
There exists an infinite, wise, Personal God	60.3	65.82	94.5	73.3
There exists a vast impersonal force uninfluenced by prayer	14.5	14.43	2.7	10.5
I don't know	18.3	14.43	1.8	11.7
There is no Personal Creator, or Infinite Intelligent Being	.8	.8	—	.5
The universe is a machine	1.8	.5	—	.8
No view or other view	4.3	4.1	1.0	3.2

in God (six out of ten) and almost two out of ten who are agnostics, while those who are atheistic number 2.6 per cent. The results in the Protestant institutions are not far behind. In the Catholic institutions almost two of every hundred is agnostic, but none have indicated belief in atheism.

The results mean that about three of every ten teachers are going to influence children with a negative or confused idea of God. Individual replies also indicate this trend.

I believe in God as something to hold on to—not as a being or Creator.

I question a Personal God and value of prayer. Personal makes us selfish.

There is some force which is not capable of being explained and which we call God, and egotistically feel interested in each of us.

There is an infinitely wise omnipotent Creator. I don't know if prayer helps but I do it.

God is a belief, whether it be material, spiritual or otherwise.

The whole concept is too large for any mortal to ponder over.

There is a vast force throughout nature working in man, writing all humans one to the other.

I believe there is a God but I don't know the nature.

#3 but I think prayer helps because of the quiet period of thinking it offers.

I believe God because it has been handed down to me and I have been taught to fear God. Otherwise, one can make no definite statement.

I believe in #1 except that He is not a personal God. He is for all who believe and accept.

#3 but my guess is #5.

#5 except prayer is not useless if it compels man to put his thoughts before him and come to some conclusion.

I believe in God but am confused about religion.

Close to #5 but the universe is more than a machine.
I lean towards the old Diestic belief.

Every man creates the object of his worship.

Running through these answers, seems to be a great deal of confusion and skepticism—a characteristic of the age. Some want to put the existence of God merely on a plane of belief, instead of reason; others are agnostic but believe in prayer as useful, not to obtain God's help but for quiet thinking and solving one's problems. Some object to merely explanatory phrases of the main idea such as adding He is a "Personal God," or "prayer helps or does not." This merely indicates a lack of concise knowledge of what God is and the meaning of these things as related to a whole, integrated philosophy of the universe. Their confusion results mainly from the inability to reconcile the ideas received from their religious upbringing with the interpretation of science that they have learned.

Question 16: The Child's Nature in Education

Many times the abstract question of man's nature in education is not discussed directly, but rather through the implications of psychology or sociology, etc., and as a result it is vague in the students' minds. But almost everywhere we do find a discussion of the child's nature, and modern education, following naturalism and behavioristic psychology to a considerable extent, repeats over and over again that the child's nature is good. Hence this question was inserted because it was thought the

students would be familiar with the problem and that their thinking on it would furnish another insight into their understanding of man.

Demiashkevich points out the defect in the naturalism of modern education which holds the child's nature is simply good:

Among the natural tendencies of the child, that is, of the 'natural', not yet civilized human being, there are good as well as undesirable tendencies. Clearly, a pedagogical system based on the belief that the child is naturally good, is as ill founded as the one based on the convictions that every child is born naturally evil.³⁷

Of course, modern education, in rejecting supernaturalism and dogma in religion, ridicules the idea of original sin. Nevertheless, there are those who like St. Augustine, who see the need of some idea like original sin merely by analyzing man's nature without considering the revelation of religion. Professor Clark, Director of the Institute of Education at the University of London, in discussing the basis of democracy goes as far as to say that:

Original sin may be more than an outworn theological dogma after all; . . . of all the needs of democracy, some abiding sense of the reality of original sin may prove to be the greatest.³⁸

This same line of thought is expressed by Ulich:

Here, apart from all dogmatism and theological speculation, lies the concrete meaning of the religious idea of original sin and grace. Life has given us a sense of duty,

37 Op. Cit., p. 376.

38 Cited by Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 94.

the desire to enhance and perfect our lives, but it has left with us the constant temptation to indifference and failure.³⁹

What education students think about this problem is presented in Table XVII.

TABLE XVII

The Opinions of Education Students of State, Protestant, and Catholic Colleges About the Nature of the Child (Question 16)

	Institutions			Total N=1364
	State N=511	Protestant N=399	Catholic N=455	
The child is not good or bad, but weak from Original Sin	20.4	19.8	73	37.8
The child is not good or bad, but has tendencies to both, the bad to be controlled by discipline	62.8	64.2	22.4	49.8
The child is naturally good and should be left alone to develop	3.7	1.8	1.1	2.2
The child is deprived from original sin	1.2	.2	.2	.6
No view or other view	11.9	14.	3.3	9.6

39 Op. Cit., p. 19.

Almost four out of every ten students hold to the doctrine of original sin as affecting the child's nature, but this is reduced to two out of ten in State and Protestant schools. This is in line with the

40 The meaning of original sin is as follows:

God had designed that the natural means which he had instituted for the propagation of the human race should fill the earth with men, who, from the first moment of their existence, would be endowed with grace and integrity; they were to be born men, yet immortal sons of God. The supernatural (to his soul was given sanctifying grace, a real spiritual quality that raised his nature, transforming it after the likeness of God, giving it a real participation in the nature of God, enabling him to perform supernatural acts meritorious of his supernatural reward, making him an adopted son of God) and preternatural gifts (it is natural to man, composed of matter and spirit, that his body should tend to dissolution; God gave him the privilege of bodily immortality. It is natural to man that he should be subject to pain and sickness; Adam was by God's gift preternaturally immune from them. It is natural to man that there should be conflict between the desires of the flesh and those of the spirit; there was no such conflict in Adam, endowed with the gift of 'integrity' whereby the surge of passion was quelled. The whole of his nature was thus in perfect equilibrium; his sentient faculties in complete subservience to his mind and will, and these subjected by grace to God.) which we have described were to be attached to man's nature as a specific human property Of all these precious gifts, Adam, by his sin, despoiled his nature, and in that state of privation he transmitted it to us. We have lost nothing of the essentials of our nature; we have lost gratuitous privileges. . . .

If all men must die, it is because Adam, by his sin, forfeited for himself and for us the gift of bodily immortality; if man is condemned to a painful and laborious existence, if in his search after truth, he is hampered by error and discouraged by ignorance, if his will is in conflict with inordinate desires, if with St. Paul, he sees another law in his members fighting against the mind all this is due to that first sin which brought death and sorrow to mankind.

(Canon George D. Smith, The Teaching of the Catholic Church, New York, The Macmillan Company, 1949, Volume 1, pp. 49-51)

general trend in Protestant theology and the teaching that baptism is not a sacrament which takes away original sin but is merely a symbol of initiation, and is not necessary for salvation. That there should be 22.4 of the students in Catholic schools, a great number of which must be Catholic, who select the humanistic position that the child has both tendencies, but leaves out original sin, is not quite understandable. It is to be noted that few consider the child's nature from the standpoint of Luther, as that of a depraved state; and most surprising of all, is that so few (the most is 3.7 per cent in State schools) think the child's nature is naturally good and should develop by itself. Modern education hasn't made much progress in getting this latter Rousseauian doctrine across to the students. Perhaps, some of the disastrous results, such as the recent strikes of high school students, and the many increasing disciplinary problems in school, and delinquency have forced these future teachers away from such thinking. In fact, it is alarming when one out of ten teachers does not know what the nature of child is. Some of the individual explanations written down are:

The child is neither good nor bad, but the good should be stressed and not the bad disciplined (about seven others answered similarly but inserted instead of discipline: tactful manner, example, self discipline, etc.)

#2 although the Bible says everyone is born in sin.

The child's nature is egocentric and needs guiding in social living.

The child's nature can be controlled by environmental conditions.

It is simply good. (10)

Good but needs discipline. (4)

Good but the discipline must be Dewey's discipline—
or self discipline—stimulated.

It is the teacher's job to bring out the good by making things interesting.

The child has no nature but a blank tablet to be filled in by experiences.

Good and bad are relative terms. Children need to be led towards betterment of self and society according to need. Discipline is really leadership.

I clash violently with original sin,—or do not believe in original sin. (2)

The child is sinful by nature and can be corrected only by redemption.

The child is born amoral and what is good or bad depends on the mores of society. (3)

There were quite a few individual answers to this problem, showing that the students had many personal opinions. The greatest number held that the child was good and needed guidance, and secondly, that the child was neither good nor bad but should not be disciplined. These personal answers showed that they did not like discipline, which, of course, is to be expected since that idea is rejected in the general educational theory of today. It is a wonder that there are not more who hold this idea, but it seems that personal experience, not mere theory, makes most of them cautious.

Question 17: The Ultimate Aim of Education

The greatest educational problem as such is that of aim, purpose, or end. The nature of man, of God, of religion, truth, morals, methods, conduct, all will be included in and answered by the aim of one's educational theory. Bode writes of the present problem:

The problem that emerges at this point is a problem of the first magnitude; what is the supreme good or the highest aim in life?⁴¹

Answers are proposed on one or other of the two metaphysical levels, that of permanency or change as the basis of all reality, and has resulted in two camps: those with fixed aims and those with no aims. The latter position as propounded by Bode and Kilpatrick is typical, having unending growth as the purpose of education.

It will readily be seen . . . that this theory of the changing stimulus commits us to the view that there can be no fixed and final aims on education or for life. There can be no final complete adjustment: If there were, conduct would become automatic and consciousness would disappear.⁴²

Generally speaking, all the aims (culture, discipline, citizenship, knowledge, moral character and a host of others) are worthy and desirable. It is only when anyone is set up as the supreme aim that it becomes objectionable; the reason is that an aim which is accepted as supreme or inclusive tends to place an undesirable restriction on growth, by turning it to exclusively in one direction.⁴³

⁴¹ Boyd H. Bode, Fundamentals in Education, New York, Macmillan Company, 1921, p. 4.

⁴² Ibid., p. 222.

⁴³ Ibid., p. 9.

There are those who think . . . that the school was to pick certain ideals and teach them. That is the same as dictatorship or the Russian state. On this basis, the ideas that the children and young people have to learn are chosen in advance. That is anti-democratic.⁴⁴

Perhaps the most desirable and significant educational ideal for us to adopt is that of fostering intellectual and spiritual growth . . . then the aim of education . . . is to provide as adequately as possible for the creation of new aims.⁴⁵

On the other hand, this position of growth without any definite objective is severely criticized:

The first misconception (of educators to guard against) is a lack of disregard of ends.

This supremacy of means over end and the consequent collapse of all sure purpose and real efficiency seems to be the main approach to contemporary education Hence, the surprising weakness of education today, which proceeds from our attachment to the very perfection of our modern educational means and methods and our failure to bend them towards the end.⁴⁶

Into most blatant form the child-centered school was built upon the interest, needs, and urges of the pupils. These interpretations of the theory of growth resulted in nihilism and anti-intellectualism.⁴⁷

The greatest critics of the unending growth aim of education are the supernaturalists who most clearly oppose the idea of changing aims. The following words of Shields are a typical expression of this philosophy.

⁴⁴ William Heard Kilpatrick, Group Education for a Democracy, New York, Association Press, 1940, p. 53.

⁴⁵ Boyd H. Bode, Op. Cit., p. 11.

⁴⁶ Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 3.

⁴⁷ I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 5.

It should be noted that in the Christian aim of education the imparting of knowledge is never the end. Knowledge must be imparted so that it may nourish the conscious life of the pupil and this is sought to the further end of securing desirable conduct. The ultimate aim, therefore, is to secure adequate adjustment of the pupil to Christian ideals of life and to the standards of the civilization of the day. 'Render therefore to Caesar the things that are Caesar's and to God the things that are God's'. Luke 20,25.⁴⁸

Perhaps, of those espousing a metaphysical basis of changes, the strongest element in education today emphasizes society as the goal to be sought. This trend is succinctly put by Elmer Wilds:

Most educators of today consider the ultimate aim of education as socialistic rather than individualistic. Educational leaders are emphasizing as never before that the formation of habits and skills, the inculcation of ideals, attitudes, and appreciations, the acquisition and utilization of knowledge, are not ends in themselves, but only means to the greater end of preparing individuals to fit into the general social organizations and save the general social welfare. In the present day conception of education, the ultimate goal is almost universally accepted as social.⁴⁹

What the student teachers think of this question is reported in Table XVIII. Some positions seem to overlap because they have so much in common, but the following philosophies are represented: #1, evolutionism; #2, socialism; #3, nationalism; #4, Communism; #5, pragmatism; and #6, supernaturalism.

⁴⁸ Thomas Shields, Philosophy of Education, Washington, D. C., The Catholic Educational Press, 1921, p. 174.

⁴⁹ Elmer Harrison Wilds, The Foundations of Modern Education, New York, Farrar and Rinehart, Inc., 1942, p. 548.

TABLE XVIII

The Ultimate Aim in Education According to Education
Students in State, Protestant, and Catholic Colleges

	Institutions			
	State N=509	Protestant N=396	Catholic N=475	Total N=1362
The aim is to prepare for life and adaptation to environment	19.5	23.8	13.1	18.7
Society and its welfare and to prepare child for participation	17.5	26.8	9.2	17
To promote national material welfare and train citizens	1.2	.2	.2	.7
To achieve a classless society and promote the welfare of the workers	.2	.4	.2	.4
To develop personality for adjustment to a changing social order	49.3	39.7	12.	34.
To form individuals to strive for moral perfection towards salvation	8.8	6.8	65.	27.
No view or other view	3.5	2.3	.3	2.1

The first noteworthy result is that one-third of all students hold the pragmatic viewpoint of the ultimate aim in education. It means one-third of the future children under these teachers will be developed along this theory. In State schools, student teachers holding this view are one out of two, while it is only a little less marked in Protestant schools (two out of five); and only about one out of ten in Catholic schools. Pragmatism has crept in Catholic schools somewhat, but it is least effective there.

The other main view, the opposite in theory to the pragmatists, is supernaturalism. Results indicate only 27 per cent of all students hold this view. How can this be reconciled with the fact that over 90 per cent of all students declare definitely that they are Christians for the Christian concept essentially and ultimately includes salvation? Allowing for some liberalized elements among them, it seems that the remainder who did not indicate this position but should have, think of the aim of education in terms of immediate objectives of the child, and also think that it is separate from any religious objectives. The strongest institutions, on this point, are the Catholic ones with 65 per cent. Yet this seems small, considering the student body is mostly Catholic and Catholic philosophy is taught. In the State schools only about one out of twelve holds this position; and even less than that in Protestant ones, (6.8 per cent). The results also show, as they have previously, that the students of Protestant colleges compared to the other institutions studied are most

affected by evolutionism. This is indicated in Table IX, where they have the highest percentages of all schools holding that man's intelligence is due to his brain inferring that he is a mere animal which is an outgrowth of materialistic evolution.

The selection of nationalistic and communistic aims among the students is negligible. Also, the number checking the position "no view or other view" is small, and smaller still were the written replies, some of which are:

Education aims toward developing well integrated individuals, in regard to personal adjustment and social adjustment.

Education shall strive first for personal betterment and hence betterment of society as a whole.

Moral perfection seems to be a loose term because it makes no provision for varying standards of individuals and societies.

#6 being the spiritual aim; #2 the material aim.

#6 gives the main part, but this is not all, it is too limited, rather dogmatic in essence.

"Moral" is a heavily tinged word.

Preparation of the student so that he will be able to provide for his worthwhile material, moral, and religious needs.

We can see in the first few answers, searching of adjustment for the individual and society, the confusion that exists between individual and social aims. The second point to be noted is that some think #6 is only a spiritual aim and needs to be supplemented by aims in this life. That is true, but the material aims are always included and should be

understood to be in and subordinate to the spiritual. After all, the spiritual is gained through living in the world and needs the material things of the world, but these material needs are merely subordinate to the spiritual aim.

**Question 18: The Means by Which Educational
Aims are to be Attained**

In the analysis of any problem or effect, we can come to know it best if we look at it through its four causes: formal, (the aspect under which the material cause is created), material, (matter or subject dealt with), efficient, (the means of attaining the end), and final, (the end or purpose). Man's nature is the material cause, the formal cause is the norm (truth and right), and final cause is the problem presented in the previous question—the aim of education. Here we treat of the efficient cause or means by which the educand is taught to attain the goal or aim of education. Table XLX gives us the various positions and results of the student choices of means. Substantially, the positions include those of the previous question with the exception of omitting the position of developing in the student mere social attitudes for the advance of society (socialism), and substituting that of humanism—the development of natural good habits.

The results of this question seem to indicate more students tend to a supernaturalistic view than is indicated in the previous table, Table XVIII. In Table XLX, we see 34.1 per cent of the students accept

TABLE XLX

Choice of Students in State, Protestant, and Catholic
Colleges As to the Efficient Cause in Education

	Institutions			
	State N=516	Protestant N=397	Catholic N=454	Total N=1372
By developing natural and supernatural good habits	11.5	13.6	7.8	34.1
By developing adjustment to a changing environment	51.6	57.7	13.4	40.6
By developing natural good habits	6.1	6.8	3.5	5.5
By developing an attitude of class struggle	.5	.2	—	.3
By developing an attitude to strive for national spirit and ideal	1.2	1.5	.3	.1
By building an attitude of personal development—growth here and now	26.1	13.9	3.8	16.5
No view or own view	3.0	1.3	1.	2.

the supernaturalistic position to the 27 per cent selecting it in determining the end of education (Table XVIII). The increase is noticed in every type of school, with the highest increase in Catholic institutions

(13 per cent). This discrepancy may be due to the fact that these questions are difficult, having so many choices, and Question 18 may have been delineated better and therefore understood better by the students. The evolutionistic position is stronger on this problem (40.6 per cent of the total) when compared with that of the previous question (18.7 per cent of the total). The difference is not that pronounced however, when we notice that stress in education today is on the ability of the pupil to adjust himself to environment or society, which though, strictly speaking, involves different philosophies depending on the stress of the word, nevertheless is not always distinguished in the minds of the students. Taking these two positions together, we have 57 per cent who believe in building such an attitude of adjustment as a means to the end of education, while in Question 18, the percentage was 52.7 per cent.

Thus, the results show almost six out of ten accept pragmatic or evolutionistic means, and about four out of ten, a humanistic or supernaturalistic means. The latter position is most strong (four out of five) in Catholic schools, while it is only about one out of five in the other schools; and vice versa in regard to the evolutionistic concept.

There were very few written answers:

To make the child a living, working, and practicing Christian.

Teaching the student in developing habits, skills, attitudes to enable him to attain #7.

Promoting reflection, analytical thought.

To teach respect for fellowman, to develop an appreciation for culture, to think.

#1 and #2.

These do not express anything new. The few answers indicate, almost all the students were satisfied in finding one position which reflected their opinion.

Question 19: The Psychological Basis of Education

One's educational psychology, not only is the outcome of one's view of man, but is also the basis of much of the technique and method of the process of education. This question was given to ascertain what is the present choice of student teachers, who undoubtedly have been subjected to much reading and lecturing on behaviorism and gestaltic psychology as Kandel writes:

On the psychological side the theory of the child-centered school was founded for a time on the stimulus-response theory of mechanistic psychology, but that now it is being supplanted by gestalt psychology, 'the whole child' is involved in the learning process, that emotions, conscious and unconscious, play an important role in determining responses, attitudes, and learning.⁵⁰

It is true that behaviorism is waning, and that gestaltic psychology is supplanting it in the schools. Some, like Bode, accept almost every principle in education, even psychology, on the basis of whether it is democratic in contrast to aristocratic methods.

⁵⁰ I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 70.

Since the whole weight of tradition is on the side of absolutes, which are abstractions that served to maintain an aristocratic form of society, such a system must have direct and constant reference to the conflict between the aristocratic and the democratic ways of life. It must have a psychology based on the conception of knowledge and the truth in the control of experience—the kind of psychology which is pointed towards what is called 'organismic' psychology. It must have a theory of values which has as its center the continuous improvement of human living through voluntary reciprocity or the constant widening of common interests and common concerns. Lastly, it must undertake to point out how the acceptance of such a standard for growth and progress requires continuous and frequently extensive reconstruction or revision of traditional beliefs and attitudes, in accordance with growing insight and changing circumstances.⁵¹

Others, like the humanists and supernaturalists admit that there are many human actions which are reflexive and that man can be conditioned in many actions, yet these are only part of man's psychological makeup; the more important part is the self or soul with its power of free will as the complement of intellect for striving for the good through action. Maritain expresses this position thus:

I should like to observe now that a kind of animal training, which deals with psychophysical habits, conditional reflexes, sense-memorizations, etc., undoubtedly plays its part in education: it refers to material individuality, or to what is not specifically human in man. But education is not animal training. The education of man is a human awakening.

Thus what is of most importance to educators themselves is a respect for the soul as well as for the body of the child, the sense of his innermost essence and his internal resources, and a sort of sacred and loving attention to his mysterious identity, which is a hidden thing that no techniques can reach.⁵²

⁵¹ Boyd H. Bode, Progressive Education at the Crossroads, New York, Newson and Company, 1938, p. 26.

⁵² Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 9.

Over and above the natural means of knowing and acting in man, the supernaturalists hold that through God's grace, man is further enlightened and helped to attain his supernatural end. The results of student opinion on this problem are recorded in Table XX.

TABLE XX

The Psychological Basis for Education According to Students of State, Protestant, and Catholic Colleges

	Institutions			
	State N=490	Protestant N=391	Catholic N=449	Total N=1329
Behaviorism	20.8	15.9	4	13.7
Gestaltic	41.9	49.4	15.1	36.9
Knowledge of soul and body	10.2	9	22.5	14
Knowledge of soul and body plus grace of God	21	20	57.7	33.1
No view or other view	6.1	5.7	.7	4.1

Gestaltic or organismic psychology seems to be the most popular of the psychologies today. Over one-third of the total sample indicate it as their choice in education. However, one-third hold to the traditional meaning of psychology as the study of body and soul, adding also the supernatural factor of the help of God in human actions. Humanistic and behavioristic psychology are about equally chosen by the students

(14 per cent).

The philosophy of behaviorism is plainly materialistic and gestaltic psychology, for the most part, has a philosophy of the same type. Humanism considers man in the light of scholastic psychology, but it leaves out any consideration of aid from God. Considering the results of the individual type schools, gestaltism is mostly accepted in Protestant schools (49.4 per cent), while the State schools are not far behind (41.9 per cent). Behavioristic psychology is strongest in the State Schools with 20.8 per cent. Only one out of five in both these schools accepts the supernaturalist view, while the Catholic school students number three out of five. If two categories were made, one for those accepting a soul (humanism and supernaturalism), and one for those rejecting the soul (behaviorism and gestaltism), about six out of ten students of both State and Protestant schools reject the soul, and two out of ten in the Catholic schools. These figures are simply too great in all of the schools if we consider the religious background of the sample for the two sets of data are contradictory. It seems the answer lies in the fact that students are influenced by the tremendous amount of literature on behavioristic and organismic psychology, that they figure it is the latest scientific findings and therefore true (again, the uncritical attitude towards scientific theories) and especially are they unaware of the philosophies behind them.

It is to be remembered that perhaps quite a few students are

unfamiliar with the meaning of these terms. This reason and the one above may account for the fact of 6 per cent of both State and Protestant school students checking "no view or other view", with very few individual opinions being written out. About eight who did indicate an answer said it should be a combination of both behavioristic and organismic psychology.

Question 20: The Norm of Education

The problem of what is the norm for education to follow is a tremendous one. Here the question is asked as to how it is found and determined; in other words, its source. With the breakdown of a complete, integral philosophy of life in the last centuries, men have begun to look for norms in partial aspects of man, and as a result, most norms are subjective. The extreme has been so carried out, that the idea dominates among many today that there is no norm. Because of the lack of agreement and the difficulty of the problem, norms in education are treated very sketchily as Daxiashkevich says:

There has been not nearly enough attention given or effort made with regard to the building of a critically evaluated scale of values in education. Such a scale of values should issue from a critical outlook upon life and upon its goals. It should be harmonized with a sufficiently complete picture of the ideals and potentialities (moral, intellectual, aesthetic) offered by the realities and possibilities (political, economic, and cultural) of the community, the nation, and humanity at large.⁵³

53 Op. Cit., p. 30.

Among the norms today are the following: the supernaturalist says that revelation and man's nature are the norms. Reason sees what is fitting or non-fitting for man's nature, which is a stable being, and declares the norm. Humanists leave out revelation but accept reason's judgment about man's nature. In behavioristic psychology which is materialistic, the norm is a well-conditioned body, functioning like a machine. Hedonism and evolutionism accept the happiness or misery resulting from an action as their criterion. This is nothing else than another way of stating the pragmatic doctrine, that a thing is good if it works and bad if it does not. Kandel points out the defect of this theory which dominates most of the educational theory in the United States.

The test of a solution which brings satisfaction is 'how it works when tried.' On these premises any experience or activity would be justified since there are no standards of value other than the organism's own feeling of satisfaction. Economic exploitation would be justified if the exploitation can succeed in putting it over and making it snappy while doing it; totalitarianism in any form would be beyond criticism if it gave satisfaction and proved thereby that it was successful. . . .⁵⁴

The pragmatic teaching has given way in the ranks of one of their sections, the progressive educationalists, to one that there are no norms in education except growth itself. This is pointed out over and over again by Bode.

The only safe position is the view that impulse has no inherent moral quality and that sound moral education consists

⁵⁴ I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 96.

in development of the attitude or disposition to act with reference to all the aspects of the situation, and neither from momentary caprice nor from loyalty to an abstract standard.

There is no fixed standard in religion, politics and economics.—If so, 'Education' becomes an agency for perpetuating the established order without change, and becomes an enemy of progress and reform.⁵⁵

What the position of many of our future teachers will be on this point is brought out in Table XXI.

Among these future teachers, out of every ten, there will be two who will have no norm, two who have a hedonistic norm, one whose norm is mechanistic, one humanistic, and between three and four whose norm is supernaturalistic. It certainly shows a lack of unity of purpose and a consequent disharmony in the child if he changes teachers, or at least different philosophies of life in the products, the children. In all schools, there is some disunity among the students as to what the norm is. Although 74.8 per cent of the students of Catholic schools select the supernaturalistic norm, nevertheless, there are influences of humanism, behaviorism, hedonism, and progressive education. This may be from lack of reasoning on the part of the pupils, or the influence of other schools that they have attended. It is interesting to note that more students in State schools accept the supernaturalistic norm (17.4) than in Protestant schools (12.3 per cent), and that less State students than Protestant college students accept the hedonistic norm (23.9 per cent to 30.3 per cent). The first comparison may be explained in the fact that

⁵⁵ Ibid., p. 78.

TABLE XXI

The Norm in Education According to Education Students
of State, Protestant, and Catholic Colleges

	Institutions			Total N=1324
	State N=434	Protestant N=390	Catholic N=448	
The norm is found in revelation and the nature of man as reason discovers	17.4	12.3	74.8	35.3
Is found in the nature of man as reason discovers	8.5	11.8	6.5	8.8
Is that of behaviorism--a conditioned individual	16.7	14.6	5.8	12.5
Is the consequent happiness or misery which results	23.9	30.3	4.2	19.1
There is no norm except immediate needs	28.3	25.9	6.0	20.0
No view or other view	5.2	5.1	2.7	4.3

there are proportionately more Catholics in State schools whose philosophy would increase the percentage in the State schools; the reason of the second is not so readily evident. Over one-fourth of the students in State and Protestant institutions are influenced by progressive educational standards; only

6 per cent of the students in Catholic schools are influenced.

The written opinions reflect the positions indicated above. Some of them follow:

I don't know. (4)

I don't understand the problem.

The norm is realized only after the pupil is out of school.

Determined by type of student and system of education used.

Depends on heredity and environment.

Long-range human answers make him 100% member of society.

Principles which meet immediate needs and preparation for good citizenship.

Immediate or future needs. (3)

Should be fitted to the individual so he can be happy in society.

The norm is when facts and principles can be learned to be applied to solving daily problems. (2)

I think the Bible should be the norm.

All of these.

Any standard is arbitrary.

You can't say there is a norm. Too many factors at work here.

The norm is decided by the tradition and reactions to certain reform movements.

Question 21: The Meaning of Moral Education

With the lag in morality, today, much space in publications and time in speeches are devoted to the cause of and the remedy for this situation. This moral degeneration bodes ill for the future welfare of mankind as can be seen in the writings of many leaders today.

And as for morals and religion, never before were so large a proportion of any people so uncertain as to what to think and believe on fundamental matters. Truly, our situation is seriously awry.⁵⁶

What democracy needs is clear thinking about moral ideas. We know what a confusion of tongues has fallen upon the world in recent years. And I want to ask plainly, at the risk, but with no intention, of offense whether our modern ideas and methods of higher education may not be contributing to this chaos.⁵⁷

The ultimate and main concern of these men just quoted is the effect of such a situation on society, culture, and civilization. The stress is not on the individual where the problem must be solved first. The following quotations illustrate this attitude.

The luxury of going our own separate ways in the teaching of spiritual values is too expensive. The danger which threatens if we fail to establish a community of interest in the spiritual values of our civilization has been amply and conclusively demonstrated by the events leading up to the Second World War. Not only did we lack thorough going confidence in the spiritual values of our democracy but we were divided in our support of

⁵⁶ William H. Kilpatrick, Group Education for a Democracy, (New York, Association Press, 1940) p. 5.

⁵⁷ Rt. Hon. Lord Eustace Percy, The Responsibility of Democracy, In Education for Democracy, The Proceedings of the Congress on Education for Democracy: Bureau of Publications, Teachers College, Columbia University, p. 184.

the ones we did accept. In the face of a hard hitting subtle and sly enemy, we had difficulty in presenting a united front in defense of our values.⁵⁸

. . . .the moral problem is the problem of gaining control over the social forces so as to shape human motives and build up a better democratic organization.⁵⁹

Along with this false emphasis and increasing the difficulty of solving the problem is the belief that moral education can be given and can be effective without the foundation and sanction of religion. The distrust of religion is so great that even those who should know better, both from experience and a mere analysis of man in relation to the problem at hand, affirm this position in the recent publication "The Public Schools and Spiritual Values."

Instead we propose to maintain both the logical possibility and the practical potential adequacy of the public school to teach such spiritual values as those named above (moral insight, integrity of thought and act; equal regard for human personality wherever found; faith in the free play of intelligence both to guide study and to direct action; and finally, those further values of refined thought and feeling requisite to bring life to its finest quality) and this on the basis of human reason and experience and without necessary recourse to religious authority.⁶⁰

In contrast, even those who are materialists like Russel can assert:

What is of most value in human life is more analogous

⁵⁸ John S. Brubacher, Editor, The Public Schools and Spiritual Values, New York, Harper and Brothers Publishers, 1944, p. 16.

⁵⁹ Boyd H. Bode, Fundamentals in Education, New York, Macmillan Company, 1921, p. 240.

⁶⁰ Op. Cit., p. 3.

to what all the great religious teachers have spoken of.⁶¹

Thus Russel implies such values are based on religion, yet reject religion in the teaching of these values. Maritain and Shields lead the attack on this attitude as not only being ineffective but destructive of morality.

May I confess at this point that, although I believe in natural morality, I feel little trust in the educational efficacy of any merely rational moral teaching—abstractly detached from its religious environment.⁶²

Verily, it is difficult to banish God from the world and the consequences of all attempts to do so are unqualified disaster. Without Him, the Ten Commandments cease to have any binding force other than the will of the majority. Without Him, home loses its sanctity, marriage its stability and woman the high position by man's side accorded her by Christianity. Without Him, the newly born infant forfeits its right to live and the suffering, their claim upon human sympathy. Without Him, man ceases to look upon his fellow man as his brother and regards him as his rival and enemy. Without Him, the ethical everywhere gives place to the biological in the struggle for existence and man takes his place on the same plane as the brute. Without Him, justice and mercy yield to physical force in the conduct of life, and all that is highest and best in the world, all that Jesus Christ brought into the world and willed to all peoples through his Church, ceases to exist.⁶³

When the ineffectiveness of morals without religion is pointed out, the objection is sometimes voiced that many men of no religion today

⁶¹ Bertrand Russel, Power, New York, W. W. Norton Company, 1938, p. 302.

⁶² Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 68.

⁶³ Thomas Shields, Philosophy of Education, Washington, D. C. The Catholic Educational Press, 1921, p. 46.

are morally good, so that experience shows it can be done and therefore the teaching of morals without religion solves the problem of religion in a public school. The answer is that these people who think they are so scientific are deluding themselves, since they have not even considered the factor of religious environment and background of non-religious peoples of today which has unconsciously affected their morals. This Deriashkevich points out:

Human nature has many intricacies and inconsistencies. One of them is that a materialist and determinist disbelieving in any eternal moral laws or an absolute moral responsibility can be a very fine fellow, considerate and even self-sacrificing, not only in regard to his family and close friends but also in regard to other men and humanity at large. In such cases, the possible effect of materialistic and atheistic determinism is restricted or entirely counterbalanced by a sense of the beautiful and the ugly in conduct or by habit implanted through the family, the school, or tradition.⁶⁴

The results contained in Table XIII show what these college students think is the foundation or source of morals. This problem comes before that of the means, whether religious or not, of teaching and training in morality.

Of the total, about half of the students think that morals are established by God, and about 40 per cent think they come from the character of the environment or society. Over 90 per cent of the students in Catholic colleges and about one-third of those in State and Protestant colleges accept the former, while only 6 per cent of the

⁶⁴ Op. Cit., p. 71

TABLE XLII

The Foundation of Morality As Chosen By Students
of State, Protestant, and Catholic Colleges

	Institutions			Total N=1339
	State N=498	Protestant N=384	Catholic N=456	
Is found in the principles established by the Creator in human nature and known by conscience	30.3	33.3	91.4	52.
Depends on variable economic, social, and political factors	36.1	33.1	3.3	24.
Is determined by experience	3.4	2.	.9	2.
Is ethical character where there is no right and wrong	2.	2.9	.7	2.
Has its basis that might make right	1.6	.5	.4	1.
Is founded on the customs of society	22.2	24.5	2.9	14.2
No view or own view	4.4	3.7	.4	2.3

students in Catholic schools and about 50 per cent of the students in State and Protestant ones accept the latter. Students, even with a religious background, in State and Protestant Schools, are giving up religion as the foundation for morality and substituting the influence of their new learning—the relativity of morals based on change and custom. We can conclude that this same influence will be passed on to their pupils.

Some of the personal answers show the same trends as above but also reveal some individuality.

A combination of God and society; the society may be wrong. (5)

Teaching absolute values as based on nature. (3)

Teaching based on Bible. (3)

It is ethical character—developed which comes through understanding human behavior and a changing world.

Is instruction in things like: liberty, justice, sanctity of life.

Is instruction in principles established by the Creator, but individual should be permitted his own interpretation.

Man's own set of morals should be established, with natural laws explained.

Rules accepted by society. (2)

Instructions to live together in peace and respect each other's right to differ.

The Golden Rule: Take defeat with a smile; be a good sportsman and teacher. Don't get mad quick. It doesn't pay.

Teach the student to think about ethics—there is no act in itself good or bad, but there is moral responsibility.

Is a gradual building of ethical character through understanding, experience and example.

It seems there is a moral code, probably manifested by conscience—how did conscience get it?

Question 22: The Content of Education

The college is meaningless without a curriculum, but it is more so when it has one that is meaningless. What things shall be studied in what order? A system of education which avoids those questions and concentrates on the problems of administration or teaching method, or which broods in public upon the metaphysics of student life has lost its aim.⁶⁵

This statement of the problem on the college level by Van Doren holds for the high school level also. Because of the growth of the sciences and the impact of progressive education, the curriculum has been in the state of flux in recent times. The liberal education which predominated our schools and colleges at the beginning of the foundation of the country and during the nineteenth century gave way in the twentieth century to many changes. The sciences became prominent and of late the vocational subjects. Along with this development was the change, for the most part, away from a core curriculum to an elective one. Today, the elective system is under fire from liberal education for failing to prepare students to understand life or to give them a philosophy of life. Both Van Doren and Kandel voice this criticism.

It (the curriculum) is charged with having confused

⁶⁵ Mark Van Doren, Liberal Education, New York, Henry Holt and Company, 1943, p. 108.

breadth with variety wanting 'something of everything.' It is said to have gotten 'nothing in the end.' Incapable of its own synthesis, it hoped that the student would find his; yet countless observers have reported the student as anything but happy in the adventure. The final result is apathy or intellectual and emotional paralysis, the only positive expression of which takes the form of snap judgments about everything.⁶⁶

There was adopted (by the committee of College Entrance Requirements at the end of the nineteenth century) the quantitative yard stick of units on the principle that any subject competently taught for the same length of time is as good as any other subject.⁶⁷

The greatest conflict, of course, is between scientific and liberal education. The proponents of scientific education say that such is necessary for the preparation of the student to enter a scientific world; those of liberal education say although the curriculum should include the sciences it is more important for the student to know what his destiny is and how he is related to the whole of the universe. Exaggerated scientific stress leads generally to the following philosophy of man:

Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.⁶⁸

66 Ibid, p. 109.

67 I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 52.

68 Humanist Press Association, Op. Cit., point 5.

Such an interpretation is based on a philosophy of change, calling for a scientific yet elective curriculum, and rejects emphasis on the accumulated knowledge of the past. This is espoused by progressive education against which Van Doren offers the criticism:

Progressive education, however, misses being perfect elementary education when it ignores two things: the deep resemblance between human beings, calling for a fixed program of learning which no child may evade, and the importance of the human past.⁶⁹

Among the ranks of those stressing liberal education are the supernaturalists, who add that divine revelation must also be an integral part of the curriculum. Shields voices this position.⁷⁰

The unchanging aim of Christian education is, and always has been, to put the pupil into the possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech in order to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day.

In Table XXIII we see, that of the total, practically three-fourths stress a liberal education (the first two positions) compared with one-eighth for a scientific curriculum. However, in such a Christian sample, it is strange that only four out of ten would include revelation in the curriculum. This may be due to the idea current in education that religion should not be a part of the curriculum especially in public

69 Op. Cit., p. 92.

70 Op. Cit., p. 171.

TABLE XIII

The Opinions of Educational Students of State, Protestant, and Catholic Colleges on the Content of the Curriculum

	Institutions			Total N=1344
	State N=505	Protestant N=386	Catholic N=453	
Should consist of revelation, natural truths, both liberal and scientific	23.7	20.2	79.	41.3
Should consist primarily of liberal, then scientific studies	38.	45.6	13.2	31.9
Should consist primarily of applied sciences	20.6	15.8	3.8	13.6
No view or own view	17.6	18.4	4.	13.2

schools. This idea is even partly inbedded (17 per cent) among students with a Catholic education. It is prominent in Protestant schools since only one in five includes revelation. The scientific curriculum is not as strong; as reading educational treatises would lead one to believe for only one out of every five students of the strongest schools stressing science, the State universities accept that position. It is safe to say, therefore, that liberal education is the choice of the majority of future teachers, but that a supernaturalistic liberal education only predominates

among students of Catholic schools.

One thing that stands out in these percentages, is the large number of students who have no view or their own view. The individual responses give us a clue to the reason for this situation.

Stress both liberal and scientific education equally. (45)

All three. (4)

Should be determined by the individual. (3)

Should be determined by needs of the individual. (8)

Moral and natural truths, not linked with any specific religion, plus liberal and scientific education.

Eliminate most cultural subjects and substitute practical work.

Emphasis on social study. Dethrone science.

Should reflect the trend of the world at the time.

Religion should be kept out of the schools but liberal education should be stressed.

I think with the first we would have a better-adjusted society.

#2 for the school; #1 for education by the Church.

It should consist of social efficiency, cultural aims and naturalism integrated.

Should be all embracing preparation for living in a changing world.

All three with emphasis on vocational training. (3)

First, science in general; then choice of applied sciences; then morals and religions but do not indoctrinate let this student choose his own.

#2 with regard for the needs of an evolving society.

#1 insofar as the religion is not forced on the child but taken of its own accord and therefore doesn't hate it.

#1 but anything we can't fathom as yet we call supernatural.

Liberal education, sciences, and religion (not overemphasized).

The large percentage of those writing in their own answer were those who put liberal and scientific education on an equal basis. It is well to note also the trend of basing the curriculum on the needs of the pupil—which ordinarily means, social, economic, and vocational. The inclusion of religion as part of the curriculum is usually qualified by saying the student must choose; it must not be overdone, etc. This is a result of the attacks made upon religion for a long time and the emphasis on the temporal welfare of individuals.

Question 23: The Methods of Education.

The present problem is intimately connected with the previous one of what the content of education shall be, and further still, to the prime consideration of the purpose of education. Underneath all these problems is the conflict of the metaphysics of change versus the essential stability of being. The problem of method is the problem of indoctrination and its corollary, that of academic freedom. Kandel describes the importance of this problem as follows:

Education, accordingly, must have a definite end or purpose: to base it solely on the growth of the individual interest is to court anarchy; to impose on the individual

a content whose significance he does not understand but which he learns in the superficial sense of memorizing, is to court failure.⁷¹

This dilemma of whether to indoctrinate or not is a tremendous controversy today. The attack comes mainly from those who abhor indoctrination so completely, and who dominate the education field, that many go to the extreme of refusing to indoctrinate even in matters like honesty, truth telling, courtesy, or the Golden Rule.⁷² If they refuse to indoctrinate in these things, they will all the more refuse to indoctrinate in religion. Here is a typical attitude, expressed in a book of the Educational Policies Commission:

Under the stimulus of parental love, father and mother seek to safe-guard his way and save his moral and spiritual self by handing over to him the patterns which they value. Under the banners of protective love, they enslave him to their own belief, while he is yet in his formative, defenseless years.⁷³

Basically, the difficulty of these individuals is that they have lost trust in the ability to know truth, and consequently they deny there is any absolute truth. Bode, who is one of these, describes their position thus:

71 I. L. Kandel, Comparative Education, New York, Houghton Mifflin Company, 1933, p. 357.

72 William H. Kilpatrick, Op. Cit., p. 175.

73 Orville G. Eris, Education Freedom in the Elementary School. In Educational Freedom and Democracy, 2nd Yearbook of the John Dewey Society, New York, D. Appleton Century Company, 1933, p. 94.

All learning is a matter of making over experience in terms of what we can do with things and situations or in terms of what they will do to us; and so this conception of learning links up directly with the doctrine of 'operational concepts', which is a denial of all absolutes.⁷⁴

Since there must be some guide to justify the teacher, they turn to the concept of democracy.

The only valid test for a teacher's conduct is whether, under the given circumstances, it promotes authoritarianism or democracy.⁷⁵

Many are opposed to such methods in education because they have a knowledge of what such an attitude would mean in education as well as the experience of what this type of education has produced. Shields says that to give the child the adult point of view is to ignore his need and the capacity of his mind.⁷⁶ And Kandel shows that skepticism is the result.

Educators through fear of indoctrination have emphasized techniques of controversy as more important than judgments of value, leaving in their place only cynicism and skepticism . . . 'enduring things', since eternal verities and the inherited forms of culture have no place in the vocabulary of those who have been the leaders of educational thought in the last quarter of a century.⁷⁷

Youth and the child have given their answers to these principles in their own phraseology, 'so what?' and 'sez you,'

⁷⁴ Boyd H. Bode, Progressive Education at the Crossroads, New York, Newsen and Company, 1938, p. 42.

⁷⁵ Boyd H. Bode, Meaning of Freedom in Education, in Educational Freedom and Democracy, 2nd Yearbook of the John Dewey Society, New York, D. Appleton Century Company, 1938, p. 16.

⁷⁶ Thomas E. Shields, Op. Cit., p. 207.

⁷⁷ I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 29.

as the expressions of their attitudes to authority, external or internal, and their concept of freedom.⁷⁸

As to the basic defense for lack of indoctrination, namely because it is a democratic way as against the authoritarianism of indoctrination, both Van Doren and Kandal answer:

The teacher who withholds his authority when it is desired is like the friend who will never give advice; he is no true teacher. If he says in excuse that tyranny destroys individuals, he has forgotten that persons starve without guidance, and love those who lead them well. An error in direction could scarcely be worse than refused to direct.⁷⁹

Authority has been confused with authoritarianism and has been rejected by those who fear of indoctrinating pupils. That freedom and authority are "intimately" related is ignored.⁸⁰

Refusing for a long time to realize that the democratic ideals represent obligations by and for which the individual should live, they have stressed the right of the individual to express himself before he had anything to express and to grow and to develop into a personality without defining the direction of growth and development.⁸¹

How this controversy has affected the students who are to be the teachers of our children is shown in the results of Table XXIV.

In the total results, 57 per cent hold there should be no indoctrination to 36 per cent who think there should be. When we consider the

78 Op. Cit., p. 79.

79 Mark Van Doren, Op. Cit., p.93.

80 I. L. Kandal, Op. Cit., p. 77.

81 Ibid., p. 98.

results from institutions there is a marked difference: the State and Protestant institutions stand together against indoctrination while the Catholic ones take the opposite stand. Out of every ten students, almost eight in the State institutions, seven in the Protestant, and two in the Catholic ones are against indoctrination. This shows the strength of modern educational methods and the influence of the skepticism of the thinking of the last several hundred years. How strong it really is, is shown by its strength even among the students of Catholic colleges. That Protestant college students should hold to indoctrination more than students of State institutions may be accounted for by their daily association with the basis of all Protestantism: the private interpretation of the Bible. This cardinal principle of Protestantism places the problem of deciding what is or is not to be accepted upon each individual. The position of the State (mostly Protestant) and Protestant college students towards the problem of indoctrination is influenced by many factors, among which are the progressive educational theory, extreme academic freedom, and private interpretation of the Bible. The individual written answers furnish some insight into student thinking on this problem:

There should be indoctrination at least in religion and morals. (30)

Selection of 3 with guidance of teacher. (8)

You cannot teach without influencing just don't memorize your pupils.

Do as little as possible of indoctrination.

TABLE XXIV

Opinions of students of State, Protestant, and Catholic colleges as to how the matter of education should be presented to the student.

	Institutions			Total N=1358
	State N=506	Protestant N=396	Catholic N=457	
Presentation aiming at voluntary acceptance or coming from proper authority.	13.6	22.2	74.3	36.4
Presentation for acceptance on authority	.8	1.2	—	.1
Presentation for child to accept his own answers and even problems to start with	77.5	70.5	22.8	57.
No view or own view	8.1	6.1	2.9	5.6

#1 for young; #3 for older.

Show child several opinions; let him decide. (3)

#3 but with strong guidance.

#3 when older; otherwise strict guidance.

The child should be taught to challenge all authority.

These individual answers are surprising when we observe the vast majority think morals and religion should be indoctrinated. Among them must be many Protestants. Either they feel a loyalty to their religion

which must be kept up or they think these fields are too important to subject to haphazard decision. In almost every other field they reject indoctrination substituting guidance for authority. This guidance, some realize, is not enough and so say that it should be strong, which perhaps is just another way of meaning authority and implying indoctrination.

Question 24: The Right of Education

With the breakdown of religion and the confusion as to the nature and destiny of man in modern times has come the problem of who has the right to determine the kind of education the child shall receive. In the natural order, since the parents bring the child into the world, they "own" the child and have the right to determine his education over and above what is necessary to make him a good citizen of the state. With the decrease of education by the family and the gradual shifting of this responsibility to the school, the school has accepted it but of late, has also begun to insist that it has the authority, and not the parents. There has also been the trend that the state or society has the authority to determine the type of education for all children, for some claim that the state or society is of main value and the individual must be subordinated to it. Over and above this is the claim of the Church. She declares that although the family has the right in the natural order of procreation, that the natural is subordinate to the supernatural and that since the child is composed of body and soul, destined

for a supernatural end, the Church has the first right, as the one God has placed to direct men to their final end, to educate the child.⁸²

The greatest danger to human beings is the development of the idea that the State has the primary right to educate the child. The following quotations criticize this theory.

It has been predicted that it will come to preside one's childbirth, regulate the housing of children, advise them in courtship, and finally, instruct them in parentage and home-making.⁸³

The fundamental theory of liberty upon which all governments in the Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State, those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional duties.⁸⁴

Those who will be our teachers in the future indicate in Table XIV what their answer to this problem is.

About half of the total number of students hold that the family has the right to determine the education of its children; one-fourth think that the Church has a superior right, and one out of ten believes that the Church has a right only in its field and that the right rests with the State or society. The right of the Church to be first is upheld among the students of Catholic schools in six out of ten cases, and

82 Pope Pius XI, Encyclical in Christian Education.

83 John S. Brubacher, Modern Philosophies of Education, New York, McGraw-Hill Book Company, Inc., 1939, p. 202.

84 I. L. Kandel, Comparative Education, New York, Houghton Mifflin Company, 1933, p. 80.

TABLE XXV

"Who Has the Right to Educate" According to Education
Students of State, Protestant and Catholic Colleges

	Institutions			Total N=1335
	State N=503	Protestant N=380	Catholic N=452	
The Church is first with a supernatural right, the family second with a natural right and the state third.	8.0	8.2	61.1	26.
The Church has a right only in its field of education and the right of the family is subordinate to the state.	11.4	10.5	4.9	10.
The family has the first right and may delegate it to society.	56.5	61.6	29.4	49.
The Church and the family have no right; society or the state has.	2.6	2.6	1.	2.
No view or other view	18.5	17.1	3.6	13.

less than one in ten in State and Protestant schools. Considering how fundamental is the right of parents to educate their children, the percentages of 56.5 in the State schools and 61.6 in the Protestant schools

is small. It shows this right is being obscured in their thinking. The transference of this right to the state has taken place in one of ten of these students, a little more so in the State schools. In Catholic schools only one per cent of all students believe society or the State has the exclusive right of education.

It is noteworthy that quite a large number of students (almost two in ten) of State and Protestant schools have no opinion in this matter. Some of their answers follow:

All have a right. (9)

Education belongs to the State or society. (4)

The learner has the first right to educate himself. Since he must be financed, let the State have the first right, with the community supervising to see that it is not too nationalistic.

The right belongs to the Church. (3)

The right belongs to the family. (3)

The right belongs to the school. (3)

In our society today, I don't think it is possible to say who has the first right.

The family has the first right under Church guidance.

The Church shouldn't teach their doctrine in the school for fear of indoctrination.

All three have a right but not to indoctrinate.

I don't believe there is a first right; all agencies should be integrated.

The child will eventually choose his own beliefs; no one institution has first right.

Since there is no standard, how does anyone get the right?

The child should attend a Church school but be aware of other religious opinions, and make up his own mind which beliefs are suited to his personality.

Both kinds of education; avoid secularism.

The Church, yes, but what results is: each denomination teaches a strict code.

If the day comes when we can unite our petty differences, then the Church deserves to educate. Right now it still has to be taught itself apparently.

Education is an accepted right. What protects the rights of the people today? The government. The government should also protect and insure this right.

Ethical training in school and family but no indoctrination by the Church.

Most students think here that all three have a right to educate equally. There is some confusion in their minds. Two tendencies are evident: The trend to education by the State or school, away from family and Church; and second, a distrust of religious education because of the fear of indoctrination.

Question 25: The Sanction⁸⁵ Behind Moral Education

⁸⁵ The meaning of the term Sanction intended here is given by Joseph Sullivan, S. J. General Ethics, Holy Cross College Press, 1931, p. 171. The term is defined (1) Actively — the decree of the law giver by which rewards and penalties are apportioned for the observance or violation of the law. (2) Passively — the rewards and penalties so apportioned. The term is applied — (a) as its native sense equally to rewards and punishment; (b) in its ordinary usage more commonly to punishment only.

Question 30: The Ultimate Norm of Morality

These two questions are the same, having a different title and slightly different wording. The two-fold use was made in order to check the reliability of the questionnaire. Here, it is of interest, to learn what these future teachers hold as the basis of all morality. That the ethical problem is one of the main problems of education is contained in the words of D. Luther Evans:

Enlightenment without ethics is a social menace and an educational fraud.⁸⁶

But when we come to find out the why of ethics, leaving aside the what for the present, we find so many diverse opinions as to bring almost utter confusion to the problem. Some base ethics on the natural law in man which ultimately came from God and therefore God is the norm; some base ethics on expediency; others on the customs of society; others on tested consequences; others merely in the individual as such in his failure or success in attaining a mature personality.

The choices with which the students would be familiar are given. The first, with the norm as God, is both a supernaturalistic and humanistic norm; the second, with the norm as custom, is positivistic; the third of natural consequences, is pragmatic; and the fourth, with failure to grow, is evolutionistic.

The cause of the diversity of norms in such an important field

⁸⁶ Op. Cit., p. 5.

of human activity is described by Ulich.

This belief is a law giver who had descended in fire upon Mount Sinai was destroyed by the rationalists of the eighteenth century.

Critical and comparative theology, the great discoveries in the natural sciences particularly Darwinistic anthropology and historical research gave the modern man another hint of life-consciousness.⁸⁷

Along with this critical attitude came the development of modern science which many almost deified declaring that the old standards were not suitable for man in view of scientific advances. The following quotations are typical of this attitude:

Many groups, however, in various parts of the world, are convinced that the developments of modern science and modern technology have made certain old customs, certain traditional beliefs and standards, and certain inherited institutions ill adapted to modern needs.⁸⁸

To decide in advance that certain things are inherently good or bad is to discourage thinking and to hamper development.⁸⁹

No, each age must create in some degree a new ethics appropriate to the changed conditions.⁹⁰

But new situations have been rising with new moral demands.⁹¹

87 Robert Ulich, History of Educational Thought, New York, American Book Company, 1945, p. 188.

88 Harrison E. Wilds, Op. Cit., p. 571.

89 Boyd H. Bode, Fundamentals in Education, New York, Macmillan Company, 1921, p. 77.

90 William Bruce, Principles of Democratic Education, New York, Prentice-Hall, Inc., p. 266.

91 William Heard Kilpatrick, Op. Cit., p. 170.

Kilpatrick tries to discredit any norm of morality which does not fluctuate with the change of scientific theories by implying that institutions teaching them are not good educational schools.

Certain older theories of ethics did found the basis of right and wrong in the authoritative will of God, and many seem to think that all morals must be so taught, but. . . . this position is now seldom or never upheld in our better institutions of learning.⁹²

By one's reading in educational literature, the strongest norm among educators of the public schools is the pragmatic one which Kandel describes as follows:

. . . .ethical values are a function of experience; they are not transcendental or supernatural or authoritarian in any form; they are the consequences of satisfaction or acceptance on the part of living organisms and not a reproduction of concepts of good independent of human experience. Nothing in fact is good or evil, true or false, until it is tried out to see how it works.⁹³

Not quite as clear, but going further in the evolutionistic interpretation of things, Kilpatrick bases the moral norm on the concept of democracy and development of personality through democracy. He demolishes his own system when he says he cannot define what is good.

Democracy implies among other things that there be in matters of conduct the conscious choice on the part of the agent of ends and means in accordance with foreseen and desired good results that are to flow from his conduct. . . . Now, if anyone were to ask what is good—if I beg the question here, I plead guilty—I am not going to define the term good. But

92 Ibid., p. 176.

93 I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 65.

I will say that I have in mind generally the development and expression of personality throughout the social group and I have in mind activity, the doing of something.⁹⁴

There are those who, seeing the great conflict between men who hold standard of morality is absolute, and others who hold it is changing, try to grasp any means of bringing about unity. The book "The Public School and Spiritual Values" has only added to the confusion by taking such an attitude:

The Golden Rule in short, is a useful principle in judging situations where moral values are at stake.⁹⁵

Such an attempt at unity will only put off the conflict for a time. The realization that such wishy-washy attitudes are not even effective is indicated by Lord Stamp.

Education for ideas and ideals and for sacrifice must be based on an ethical code, and the most penetrating, convincing, and dynamic ethical code must be a religion or nearly a religion.⁹⁶

The reason for this is that only such a concept as religion can bind people together and only an absolute standard of truth will obtain a loyalty that endures. If society were to base her morals on these changing norms instead, the consequences would be disastrous for no one would

⁹⁴ Op. Cit., p. 107.

⁹⁵ Op. Cit., p. 30.

⁹⁶ Rt. Hon. Lord Josiah Stamp, Essential Characteristics of Democracy, in Education for Democracy, Proceedings of the Congress on Education for Democracy, Bureau of Publications, Teachers College, Columbia University, 1939, p. 56.

accept responsibility as Deniashkevich points out:

If everything changes, and if, consequently there are no permanent moral values or moral standards; if there is no freedom of the will, and consequently, no good or bad act of man but merely a mechanically produced combination of stimuli and response; then there is no moral responsibility.⁹⁷

To say that democracy demands changing morality is refuted by these quotations from Mark Van Doren:

'There is no such thing', says Albert Jay Noch, 'as democratic manners; manners are either bad or good.' So with anything else that is human. There is no such thing as democratic morals and ideas. Morals are either bad or good; ideas are either shallow or profound. Democracy's business is with morals as such and with the deepest ideas available to its citizens.⁹⁸

The citizen will never forgive a society, democratic or otherwise, which taught him to do what time has shown to be wrong or silly. He can never blame a society which encouraged him to be all that he could be. If the teaching was good, he has no one else to blame. Democracy does not provide alibis.⁹⁹

The objection to a stable code of morality that the progress of science and the evolving world demands a changing morality is refuted by one of the world's greatest scientists who declares the position of those who declare the moral law to be unchanging and stable.

With the exception of a few details, the moral code has not varied for ages. It cannot be perfected; it is, or is not. It can be condensed into a small number of rules which appeared as if by a miracle in the four corners of the world at different epochs, and derive from that fact a character of universality

97 Op. Cit., p. 128.

98 Cited by Mark Van Doren, Op. Cit., p. 38.

99 Ibid, p. 39.

transcending experience and human intelligence. These rules must be invariable, and their progress can consist only in their diffusion.¹⁰⁰

Our concern is: What standard is being accepted by our future teachers?

Tables XXVI and XXVII present the results of their replies.

TABLE XXVI

What the Sanction for Morality is According to Education
Students of State, Protestant, and Catholic Colleges

	Institutions			Total
	State N=496	Protestant N=396	Catholic N=451	
The sanction is God and personal accountability to Him	37.9	43.	90.5	56.7
Is what is socially approved or disapproved	38.9	37.3	5.1	26.9
Is what flows from consequences of an act	4.5	4.6	2.2	3.7
Is failure to grow in vision, integrity and social sympathy	14.9	14.5	1.1	10.
No view or other view	3.8	3.1	1.1	2.7

The sanction of morality is placed in God by almost six in every ten students, and about three in every ten has its basis in society, and

¹⁰⁰ Lacoste du Neuy, *Op. Cit.*, p. 140.

TABLE XXVII

Choices of Education Students of State, Protestant,
and Catholic Colleges as to What the Ultimate Norm
of Morality Is

	Institutions			
	State N=497	Protestant N=393	Catholic N=451	Total N=1339
The ultimate norm is the eternal law of God	31.4	35.2	93.8	53.7
Is the customs of society	36.4	36.	2.5	24.9
Is the natural consequences of an act	3.	1.	.2	1.2
Is failure to grow in vision, integrity and social sympathy	27.4	25.8	3.	18.8
No view or own view	1.8	2.	.4	1.4

one in every ten in the evolutionistic standard of failure to grow. There does not seem to be any great difference between students of State and Protestant schools in selecting the basis of sanction; for in both types of schools, about four in every ten students place it in God, while almost four in ten place it in society and over one in every ten considers growth of personality as the norm. The difference between these schools and Catholic schools is notable; the Catholic school students, almost as a

whole (90.5 per cent), place the sanction in God. In the State and in the Protestant schools, therefore, there is a wide shift from accountability to God for our actions to accountability to society, which can only result in the loss of its real compelling force.

The results of Table XXVII on the ultimate norm of morality are substantially the same, showing close agreement and consistency. The only shift seems to be in State and Protestant schools to increase the choice of failure of personality growth from an average of 15 per cent to 25 per cent when the problem is phrased as one of a norm than a sanction. An explanation may be ventured that students, in considering sanction, realize more the consequences and the idea of responsibility and, their religious background may have more influence in their thinking because of the word "sanction"; on the other hand in discussing norms, students depend more on what they have heard or read in education. That shift takes place slightly even among students of Catholic institutions (90.5 per cent to 93.8 per cent).

There were not many individual responses written out to these two questions. Some of these, however, follow:

Both God and society. (4)

Sanction must come from the individual who is accountable to himself. (3)

Good for goodness sake.

Partially what is approved by society and possibly God.

Religion is a matter of interpretation.

Religion in society would help make a better world.

I know what is taught in a Catholic school but do not wholeheartedly agree.

Source of all moral obligation is man.

Adherence to the Ten Commandments and the rule of the Church.

A thing is moral if it does the most good, for the most people, for the longest period of time.

That each person has his own feelings of morality according to the law of God.

Some students, in indicating God and society were both the norm, explained that God was the ultimate norm of acts good or bad in themselves, but that society determines acts which the natural law leaves undetermined. This is the same as position #1. The subjectivism underlying student thinking is brought out by the assertion that the individual is entirely responsible to himself.

Question 26: Religious Education

One of the biggest problems of education in the United States is that of religious education. With the disintegration of society and morals, men of all walks of life are turning back to religious education as the sole foundation on which to build. It is pointed out that even from the analysis of man, we should recognize this need.

It may be mentioned, however, that religion in reality serves what seems to be an inherent and ineradicable need for the ultimate certainty. Neither science nor philosophy satisfies this need.¹⁰¹

101 Michael Demiashevich, Op. Cit., p. 111.

If religious experience is a scientific fact, if this experience reasonably suggests an objective reality corresponding to it, then human life is not complete without religion.¹⁰²

It is by this time quite clear that the two modern developments most responsible for the process of secularization which has displaced religion—namely, science and the state—have not advanced man as far towards perfection as the enlightened fathers of the eighteenth century hoped for. Progress in many fields have been offset by retrogressions in others.¹⁰³

Religion goes on into the darkness where the intellect must grapple with the original fact that things are at all. . . .if the student has no religion of his own, he will learn nothing in college from lectures about religion or from courses in its history.¹⁰⁴

However, from the severe criticism of religion of the last centuries, there has arisen an attitude of skepticism and confusion towards it, so that many demand the school remain neutral on this question. Anton Pegis, criticizing this attitude describes what they want in education, and Kilpatrick, by embracing this position, brings out the disbelief that now is widespread towards religion.

We must remain completely creedless in education, completely directionless, completely muddled (the word is not my own) in order to remain true to democracy.¹⁰⁵

102 H. H. Horne, Op. Cit., p. 198.

103 Robert Ulich, Op. Cit., p. 296.

104 Mark Van Doren, Op. Cit., p. 142.

105 Anton Pegis, The Catholic Contribution: The Role of Reason in Education for Democracy, In Education for Democracy, Proceedings of the Congress on Education for Democracy, Bureau of Publications, Teachers College, Columbia University, 1939, p. 199.

We must be truthful to our children. Similarly, with the miracles of the Bible, it would seem much better to tell our children from the first that people used to believe such things but we now do not.¹⁰⁶

Some have still retained the word religion but give it an entirely different meaning. To them it means a social participation in the functions of the community, to have a whole outlook on everything in life in order that social relationships might grow. Such is the attitude towards religion of the materialists who call themselves humanists.

Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.¹⁰⁷

Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and progress of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.¹⁰⁸

Over against the criticism and confusion about the truth and meaning of religion, Maritain affirms the traditional position and places the basis of its being in the nature of man.

106 William Heard Kilpatrick, Op. Cit., p. 177.

107 Humanist Press Association, A Humanist Manifesto, Chicago, 1933, point 7.

108 Ibid, point 13.

Thus the fact remains that the complete and integral idea of man which is the prerequisite of education can only be a philosophical and religious idea of man. I say philosophical, because this idea pertains to the nature or essence of man; I say religious, because of the existential status of this human nature in relation to God and the special gifts and trials and vocations involved.¹⁰⁹

Student thinking on the meaning of religion in education is told by Table XXVIII.

Of the total number of students, only 43 per cent believe in religion in terms of a definite creed, while 46.8 per cent would accept a creedless religion based on the existence of a God and that all men are brothers. This manifests a great breakdown of religion. What conclusion is strengthened by the fact that 6 per cent accept even ideals determined by society as a religion.

Among the various types of universities surveyed, the Catholic institutions have about eight out of every ten students who accept religion and its instruction in its traditional meaning. Only two out of ten students in the Protestant schools and three out of ten in the State schools accept religion in this sense. Recalling that the Protestants proportionately are in greater number in Protestant schools than in State institutions, it may be concluded that the meaning of religion in the Protestant schools is more liberal. This is shown by the 17 per cent of

¹⁰⁹ Jacques Maritain, Education at the Crossroads (New Haven: Yale University Press, 1933) p.5.

TABLE XXVIII

The Meaning of Religious Education According to Education
Students of State, Protestant, and Catholic Colleges

	Institutions			Total N=1350
	State N=508	Protestant N=393	Catholic N=449	
Religious education means instruction in supernatural and natural truths.	11.1	10.	71.9	30.9
Means instruction in religion as accepted by an individual group and as individually interpreted.	17.	11.	7.6	12.1
Means instruction in Fatherhood of God and Brotherhood of man.	56.	67.7	17.8	46.8
Means instruction in ideals as determined by society.	11.8	15.3	.5	6.1
Means instruction in the zealous participation of community activities.	1.	1.8	—	.1
No view or own view.	3.	4.2	2.2	3.1

the State school students who accept religion to mean instruction in a definite faith to the 11 per cent in the Protestant schools. Of course,

the fact that students are thinking of religion as it is taught in the schools has something to do with the results. Many think that only ideas common to all religions should be taught. But the fact remains that if a religion is accepted by a student, it should be because he thinks it is true, and therefore he should wish the truth to be taught. Besides, this liberalistic and creedless religious attitude is manifested in the 15.0 per cent of Protestant school students to the 11.3 per cent in State schools, who think of religion in terms of ideals held by society. This is probably the result of constant criticism of dogmatic religion in the schools, and the cry for a "functional religion," which is creedless and even Godless.

Some of the individual opinions, written below, furnish an insight into student thinking of the meaning of religious education:

It is a study of philosophy—finding the Creator by reasoning. (3)

The belief that God is supreme and the doctrines of the Catholic Church are infallible. (2)

In principles of religion handed down by God. (3)

Belief in your own Church.

#5 is close to what I believe but I think something is missing.

Presentation of different beliefs which are left open to the individual to fit into.

In various religions, allowing one to choose for one's own self. (3)

Religious education means instruction in sectarian beliefs.

And the brotherhood of man with kindness to all.

#2 is to what I have been accustomed but I like #4 better.

Religious education means comfort for our impending death.

You could say that man is personally accountable to the greatest standards within him rather than to "God."

I just don't believe in such a thing as religious education.

I don't care for the term supernatural all the time. It bothers me. It has no meaning to me.

Religious education has always been too erroneous to be meaningful.

It has no place in the school. (4)

These answers show students think religion is more or less a subject to be presented to the students for their choice, not as something objective. They show a great misunderstanding of religion and the skepticism and the divorce of religion from the school.

Question 28: Education and the Teachings of Christ.

We skip Question 27 for a moment to see what students think about Christian education in the traditional sense. This question was inserted to penetrate deeper into what religious education means to the student. Although, by name, almost all of these students profess to be Christian, yet knowing the diversified thinking on and criticism of Christianity today, it will be interesting to find out if the students hold to their beliefs and the conclusions therefrom or whether they are Christian in name only. It is useless to cite quotations of the books used in the schools.

It is common teaching that Christianity is only one way to live, and that it may be a bad way at that because, as some teach, it is founded on myth. Even among the professors who profess Christianity, the method of teaching comparative religion instills the idea that there is no one truth about religion. The student results are presented in Table XXIX.

TABLE XXIX

Responses of Education Students of State, Protestant, and Catholic Colleges on the Question: "Education Must Be Based on the Teachings of Christ."

	Institutions			Total N=1347
	State N=497	Protestant N=396	Catholic N=454	
I agree, on the whole.	65.4	71.5	87.4	74.6
I disagree, on the whole.	16.1	15.1	5.1	12.1
No view or own view.	18.5	13.4	7.5	13.3

The results are surprisingly in contrast to the previous table on religious education. Here three-fourths agree that education should be based on the teachings of Christ. This percentage is highest in Catholic schools (87.4 per cent) and comparatively high in Protestant and State schools (71.5 per cent and 65.4 per cent respectively). It seems the interpretation of these results as compared with the previous table

depends on what is meant by the principles of Christ. Evidently the students, especially in State and Protestant schools, mean merely the Fatherhood of God and the Brotherhood of Man.

Some of the individual opinions are:

I wholeheartedly agree. (4)

They don't have to be but shouldn't be against.

Many of his teachings are excellent, sometimes perhaps not capable of being carried out in our complex society. I am not acquainted fully with them.

Since this is the only reason why some lead good lives, these should accept Christ.

It should be the world wouldn't be in a rut if so.

Should be partly—on the moral part. (5)

Yes, but don't carry it to the extreme.

On principles only; skip the fairy tales.

May be profitably employed as long as one does not attempt to interpret them to support specific dogma.

If we could reach agreement on just what were the teachings of Christ, I would give an answer.

Religious education yes; no public education. (4)

Salvation is the business of the Church.

Education should be influenced, not based on Christ's principles.

There have been other great leaders—we can't base it on one. (4)

Principles laid down by society for sake of society.

Some alteration for a changing world.

As long as they are practical or acceptable to society.

Should be based on his needs, and society's demands.

The teachings which society now accepts and which are "up to date" — cards on Sunday, bathing suits, etc.

Some students did not like the expression "on the whole" but meant acceptance completely for they inserted the word "wholeheartedly." Others think education should be so based but are afraid it will not work completely; others think education should be based on Christ's moral teachings only, and are definitely against any dogmatic teaching; others are confused, or limit Christ's teachings to religious schools; some think the principles of other great leaders are as compelling as those of Christ; while some think society determines what the principles should be. Generally, these individual answers showed misunderstanding of Christ's teachings or a lack of wholehearted support of them because of the fear that it would involve teaching dogma.

Question 29: Christ As Human Or Divine Or Both in Education

We follow now, with Question 29, trying to penetrate a little deeper still in ascertaining what the students mean by Christian Education. Is Christ to be accepted as just another teacher who framed a remarkable moral code or is He to be accepted as God, knowing and speaking the truth, which is not subject to change, or is His existence questionable? Of course, the real Christian can only accept the second interpretation.

The results of the student responses are presented in Table XXX.

TABLE XXX

Education Student Responses According to State, Protestant,
and Catholic Colleges on the Question "In Education, is
Christ God Or a Mere Human Teacher?"

	Institutions			Total N=1334
	State N=490	Protestant N=390	Catholic N=451	
Christ is God and Man	51.9	58.5	92.2	67.3
Christ is a great teacher like Mohamet	40.2	35.9	5.8	27.2
Christ probably never lived	1.8	.2	.7	1.
No view or own view	6.1	5.4	1.3	4.5

Almost seven out of every ten students believe that Christ is God. This is indicative of the orthodoxy of most of the Christian students' view of Christ. The remainder, of course, are so liberal in their views as to give up even this fundamental tenet of Christianity. However, it may be noted that a few students may have indicated that in the field of education, Christ should be taken merely as a teacher.

When considering the results from the individual type of schools it is noticeable that the students of State and Protestant schools go

more or less together in asserting that Christ is a great teacher only (40 per cent and 36 per cent respectively).

Some of the individual answers are interesting from the standpoint of the ideas current about Christ, as well as for the mode of expression used.

Christ should be regarded as Divine by Catholics; Mohamet by Mohammedans, etc. (2)

Christ is Divine but more important is that He is the great teacher.

Christ probably lived but the miracle cures were only cases of hysteria and were greatly exaggerated and embroidered.

He was only human and even He lost faith in God at one time.

Every man to his own interpretation. Dogmatism is re-crucifying Christ.

This is not a part of public education; this is a free world. (3)

Christ was born mortal but attained His divinity through the grace of God.

Christ is to be regarded as a spirit. After he has learned the opinions as to Christ's existence, the individual may form his own.

Christ is God as all men are but there is more of the spirit in Him than in most men.

Christ is a symbol or figure. (3)

Christ should be regarded as the greatest teacher because he did not use His teaching for personal gain.

Christ is the truth that Jesus best represents.

Leave Christ out of it.

I am not personally concerned with the stories or incidents of His life as such.

Whether or not He lived, He set down functional rules.

The student should be given a sound secular training pertaining to matters of life.

Anybody's guess.

Question 27: The Relation of Science and Religion

After considering the meaning of religious education in the minds of these students, we may go back to Question 27 for a consideration of one of the main causes that has influenced religious thinking in this manner; namely, the rise of science and the claim that it alone is true so that any conflict with the tenets of religion must throw doubt on the truths of religion. This stress on science in modern times, especially in education, with the correlative loss of religious belief is brought out by Kandel:

For over half a century man has placed his faith in science as the harboring of a better and brighter future; that faith having been shaken when the destructive uses to which sciences could be put were discovered, man is again in search of a faith that will provide meanings and values to control science itself.¹¹⁰

. . . . Educators have gone back to the pre-scientific days of alchemy, scientism has become confused with science.¹¹¹

¹¹⁰ I. L. Kandel, The Cult of Uncertainty, New York, Macmillan Company, 1943, p. 105.

¹¹¹ Ibid., p. 105.

The main cause of the apparent conflict between religion and science is the unwarranted and invalid excursions of science into the field of religion by some scientists or pseudo-scientists and of others from religion into the field of science. Many times these individuals lack sufficient knowledge of the other field of knowledge, and consequently, bringing about misinterpretation and misunderstanding. Shields points this out:

Men who occupied themselves with the study of natural phenomena, while neglecting the study of Christian philosophy, were often led to deny the Dominion of God over nature and they sometimes lost sight of the very existence of the Creator. On the otherhand, those Christian philosophers who neglected the study of nature, not frequently felt themselves called upon to deny the inviolability of natural law in order to vindicate God's Supreme Dominion over nature. The misunderstanding which thus grew up between the representatives of Christian philosophy and the men of science is responsible for much of the atheism and agnosticism that has prevailed among men of science during the past two centuries, and it is at least partly responsible for the neglect of the natural sciences and the hostile attitude towards them which is sometimes to be found, even to the present day, among men of deep religious convictions and meager scientific attainments.¹¹²

More than ever before, people are becoming aware that the conflict is not as it seems, that religion has not been disproved as they were led to believe and that science alone does not bring happiness.

But since the end of the nineteenth century and increasingly since the World War, more and more people are beginning to realize that dependence upon science to the exclusion of religion will not lead us into an era of human freedom and happiness.¹¹³

112 Op. Cit., p. 135.

113 Robert Ulich, Op. Cit., p. 336.

Table XXXI furnishes us with the percentages of student opinions on this relationship.

TABLE XXXI

The Relationship Between Science and Religion
According to Education Students of State,
Protestant and Catholic Colleges

	Institutions			Total N=1301
	State N=484	Protestant N=380	Catholic N=437	
Each supports the other	36.2	51.8	54.7	47.
There is appar- ent conflict be- tween the two.	26.2	27.4	30.	27.8
There is considerable perhaps irreconcilable conflict.	15.1	5.3	6.9	9.5
There is a considerable perhaps not irreconcil- able conflict.	16.7	13.1	5.9	12.
They are definitely irreconcilable.	5.8	2.4	2.5	3.7

The results seem to point to an understanding and correlation of the findings of science and the tenets of religion. They do not indicate the conflict that was reported in the past years. Almost half of the students think science and religion support each other and of the rest only 3.7 per cent think they are definitely irreconcilable. As to the opinions of the students of different types of schools, there does not seem to be any marked differences. The students of Catholic schools

think they support each other (54.7 per cent) mostly; only 36.2 of the State students think so. It may be that ordinary apparent conflicts of science and religion on such things as creation, evolution, etc., are partly but not entirely solved by as many students in the State schools as in the Catholic ones.

On this question, all the students were asked to give a reason for their answers. In these written answers the vast majority thought there was no conflict, that the true explanation of each shows they are in harmony. The explanations fall into these general categories:

1. Scientific knowledge is limited and changes:

Science may change with more learning. (4)
 Science shows the power of the Creator. (4)
 Science can explain things just so far. (3)
 True science has merely scratched the surface.
 The more I learn about science the more I realize
 this world is not made by common man.
 Science does not refute the existence of God.
 Science does not have any of the really important
 answers and must depend on religion for this.
 The scientist knows best of all that some things are
 unexplainable.
 When science goes deeply enough into the history of
 man it will prove religion.
 Science can only explain things so far; then religion
 takes over.

2. Anti-scientific attitudes (very, very few):

Science is based on conjecture and assumption.
 Science must "see".

3. Attitudes stressing religion as the main truth:

Bible shouldn't be interpreted literally. (10)
 Only religion can explain the "First Cause".

Science will not overthrow religion.
 Science supports religion. (11)
 All scientists if pinned down are forced to admit a
 Supreme Being. (3)
 Religion usually backs up science; it is science that
 discredits religion.
 All science can explain is what God has given.
 Religion is more certain because its origin is
 divine. (2)
 Religion is established; science should corroborate.
 Science is adding more every day. (2)
 There seems to be a force behind natural law.
 There can be no Bible or no Jesus if we accept evolu-
 tion; but there can be a God.
 Conflict is due to lack of understanding God and His
 law.
 I do not believe in evolution.
 There is no scientific proof of a God; but faith is
 above science.
 Science is proving Biblical facts. (2)

4. Conciliatory attitudes towards both:

There are two separate fields. (26)
 True religion and true science support. (17)
 Fanatical people in both fields cause conflict. (8)
 We don't know all the facts. (2)
 Some of the scientific theories conflict, but there
 is no proof for them.
 Truth is one -- no conflict. (17)
 Science is based on fact; religion on belief.
 Religion has nothing to do with science.
 Neither science nor religion can offer conclusive
 proof of their conclusions.

5. Attitudes critical of religion (very few):

Churchmen must rid themselves of blind antagonism to
 evolution.
 Religion is a substitute for ignorance; science leaves
 no room for substitutes.
 As soon as religion stops being dogmatic, reason may
 prevail.
 Some proofs of science have proved religious theories
 to be wrong.
 Many of the principle tenets of religion are ridiculous;
 science cannot surmount this but reason will.

Science completely undermines most of religion.
The history of religion shows that it is merely
a superstition.

Try the scientific method on the Bible — where
did Cain's wife come from?

Today science is believed and the Church must con-
form.

6. Attitudes of irreconciliation (very, very few):

Two extremes; it is impossible to accept both.
They are too far apart to reach any agreement.
Science and religion definitely are at each other;
therefore, making it impossible for a student to
know what to believe.

7. Confused attitudes (few):

I feel no conflict but I am not certain that I accept
the religious explanation.

The subject never bothers me.

I have heard ministers attempt to explain evolution
and the religious aspect, but still I cannot corre-
late them in my mind.

One of the greatest states of confusion I have ever
been in was when I took Philosophy of Religion and
Astronomy at the same time. The conflict was trem-
endous and I wonder whether I will ever absolutely
believe in anything again.

There has been no exact decision.

From these answers, it appears that the problem of science ver-
sus religion is not so acute any more. The vast majority of students are
beginning to evaluate this problem in a more understanding manner and
consequently see that any conflict is only apparent.

Question 31: The Perfectability of Man.

This question was added to try to determine how much students
have been influenced by the doctrine of modern education dealing with the

nature of man, that man's complete life takes place on earth and that through education man will develop so that ultimate perfection is the only limit here. Counts refers to this theory as the most revolutionary of the new ideas in educational philosophy.

Of these ideas; perhaps the most revolutionary was that human progress and of the indefinite perfectability of man and his institutions.¹¹⁴

Educators who have stressed science and criticized traditional religion severely have taken this attitude. It is an outcome of the theory of evolution. A Humanist Manifesto states their position:

Religious humanism considers the complete realization of human personality to be the end of man's life and sees its development and fulfillment in the here and now. This is the explanation of the humanists' social position.¹¹⁵

What education students themselves think is given in Table

XXXII.

The general results show that this doctrine is gaining headway (17.2 per cent) when we consider that the whole tradition of education has been that perfection is limited in the world and that there is something after this life. This is found very insignificantly among the students of Catholic schools (2.4 per cent); while it has made greater headway in Protestant schools (15.3 per cent) and most of all in State

¹¹⁴ George S. Counts, Education and the Promise of America, New York, Macmillan Company, 1946, p. 33.

¹¹⁵ Op. Cit., point 25.

TABLE XXXII

Opinions of Education Students of State, Protestant,
and Catholic Colleges on the Perfectability of Man
Through Education

	Institutions			Total N=1336
	State N=487	Protestant N=397	Catholic N=452	
There is a limited perfection on earth; Man will be perfect after death with God.	47.2	56.6	93.6	65.6
There is unlimited perfection available in this world and there is nothing after this life.	32.3	15.3	2.4	17.2
No view or own view.	20.5	28.	4.	17.2

schools (32.3 per cent). The explanation is tied up with the acceptance of strict evolution and the denial of the existence of the soul and immortality. The traditional position here is in less evidence in percentage than those given in Table XLV on immortality. The reason lies mostly in the great number (17.2 per cent) of students who hold "no view or their own view." This is probably due to the wording of the question which seems defective. Unlimited perfection in this world can be true in the sense that man constantly strives for it; also there can be no absolute

perfection of man after death in the sense that he will never be as perfect as God. Because of this, many students felt they had to explain their own position. The individual answers that follow furnish abundant instances of this kind of reasoning.

Man is limited in perfectibility both on earth and after death with God. (16)

Man is unlimited in perfectibility on earth, but there is something after death. (16)

Man is unlimited in perfectibility on earth, but I don't know about after death. (8)

Man is unlimited in perfectibility on earth, and there is nothing after death. (4)

Man is unlimited here and hereafter. (6)

Man is limited on earth and there is nothing after death. (2)

Man is limited but I don't know about after death.

Man can grow always; after death, I don't know.

Man will never become perfect, even God committed errors.

I don't know man's possibilities — or about after life. (2)

Man can grow only as far as biology or environment lets him. (3)

Perfectibility is determined by society.

Man can be perfect if he abides by the law of God.

Man can constantly progress but there is an end. He goes so far, then levels off.

Man has unlimited possibilities on earth. Perhaps his heaven is on earth.

I have always held that man would find a way to continue his work after death.

The Catholic students mostly complained that man will never be perfect even in heaven. Most of the individual answers, however, held that man can grow indefinitely in perfection on earth. They voice this opinion in considering that man has potentiality for more perfection, no matter how much he progresses. However, many students are not sure about an after life. Most of these seem to want one but are unsure of its reality.

Question 32: The Basis of Truth

Underlying all the problems of modern times, there is the epistemological problem of what is truth. Conflicts are everywhere evident because of the lack of agreement on what constitutes truth. The tremendousness of the consequences is overwhelming when one realizes that all knowledge — religious, moral, scientific — is dependent upon the answer. To confuse the problem or to fail to agree can result only in the disaster of skepticism and bankruptcy of the ability to be certain of anything. The school and teachers exist only for the reason that eventually the students may find truth, as Counts says:

Inevitably education conveys to the young responses to the most profound questions of life, questions of truth and falsehood, of beauty and ugliness, of good and evil.¹¹⁶

Yet disagreement about truth is the greatest problem today in

116 Op. Cit., p. 25.

in education. The result has been a tendency to accept a relative standard only, which destroys the notion of truth altogether.

Perhaps we shall serve humanity best if we clearly disclose, without fear or prejudice, the relativistic mind of our restless and confused era.¹¹⁷

A strong critic of this relativism of truth as presented in the popular teachings of pragmatism is Jacques Maritain. His thoughts are worth noting:

Our crucial need and problem is to rediscover the natural faith of reason in truth.

At the same time the universe and the reality-value of all that is not verifiable by sensory experience or humanly feasible have lost their meaning. With such a philosophy of pragmatism, a great thinker like Professor John Dewey is able to maintain an ideal image of all these things which are dear to the hearts of free men; but outside of the ideological system, the historical import of this philosophy upon culture will naturally lead to a stony positivist or technocratic denial of the objective value of any spiritual need. How then can democracy vindicate its own historical ideal—a heroic ideal—against the totalitarian myths? 'For that reason' as Dr. Meiklejohn puts it, 'the day of pragmatism is done.'¹¹⁸

Without trust in truth, there is no human effectiveness. Such is to my mind the chief criticism to be made of the pragmatic and instrumentalist theory of knowledge.

In the field of education, this pragmatic theory of knowledge, passing from philosophy to upbringing, can hardly produce in the youth anything but a scholarly skepticism equipped with the best techniques of mental training and the best scientific methods, which will be unnaturally used against the very grain of intelligence, so as to cause minds

¹¹⁷ Luther D. Evans, Essentials of Liberal Education, New York, Ginn and Company, 1942, p. 174.

¹¹⁸ Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 115.

to distrust the very idea of truth and wisdom, and to give up any hope of inner dynamic unity.¹¹⁹

The attempt to define truth is confused by the conflict between those who hold it to be absolute and unchanging, and those who hold truth to be relative to time, place and circumstance. The criticism of absolute truth has been very sharp in modern times, substituting in its place the subjective standard of the individual. The following quotations are representative of this attitude.

The teacher should be, above everything else, a liberator, not a dispenser of absoluteness. The only 'absolute' in a desecracy, as in a democratic educational system, is the right to inquire and the right to discuss.¹²⁰

The pupil becomes his own standard of reference, which means that there is no standard at all.¹²¹

The present-day reaction of the common man may perhaps be construed as a hopeful sign that man will presently engage in a direct struggle with himself to keep from being subjugated and exploited by the figments of his own imagination. Nature has proved to be a less formidable enemy than the absolutes which have kept him in bondage from the time of Plato down to our present dictatorships.¹²²

119 Ibid, p. 13.

120 J. Wittke, Educational Freedom and Democracy in Colleges and Universities, in Educational Freedom and Democracy, 2nd Yearbook of the John Dewey Society, New York, D. Appleton Company, 1938, p. 117.

121 Boyd H. Bode, Progressive Education at the Crossroads, New York, Newson and Company, 1938, p. 97.

122 Ibid., p. 25.

Such statements about truth have not gone without criticism. In fact, the criticism is reaching a crescendo today, when the world is so confused about values, especially the protection of human rights and the happiness of man. This relativism, the critics say, will lead to skepticism and the negation of all things that man considers worth while. To those who retort that democracy demands a relative standard of truth, Demashkevich replies that relativism leads to the destruction of democracy.

Sophistic nihilism is readily conducive to spiritual suicide, moral dissolution, and sordid emptiness of life. It creates in the masses of people the longing for a leader who says that he knows the truth and will make it triumph by crushing the heretics and dissenters. Violent abuse, when it does not kill, calls forth a violent cure.¹²³

This question intends to determine the position of students who will be our future teachers in regard to absolute truth. Relative truth is represented by the first three positions: The first of these is mere subjectivism (dependency of truth on time, place and circumstance), the second of pragmatism (dependency of truth on the way things work out), and the third of positivism (dependency of truth on society or custom). The absolutist position is last and may be defined as "that which does not depend on us but on what is."¹²⁴ The idealistic position, truth is found "in the total view of truth of the group mind",¹²⁵ was not included for the reason that this position is not so well known among the

123 Op. Cit., p. 134.

124 Jacques Maritain, Op. Cit., p. 12.

125 Herman H. Horne, Op. Cit., P. 122.

students and might be confusing. The results of the student responses are contained in Table XXXIII.

TABLE XXXIII

The Nature of Truth According to Education Students
of State, Protestant and Catholic Colleges

	Institutions			Total N=1354
	State N=497	Protestant N=390	Catholic N=447	
Truth changes with time, place, and circumstance.	39.8	40.8	7.4	28.9
Truth is that which works.	4.8	4.6	2.2	3.9
Truth is that which society determines.	14.8	11.	2.2	9.4
Truth is absolute and unchanging.	35.7	39.5	86.6	53.4
No view or own view.	4.9	4.1	1.6	3.4

In the total results of all schools, the absolute nature of truth is stronger than that of relativism (53.4 per cent and 42.2 per cent) but the deep cleavage is noteworthy. The contrast is very great in the comparison of State and Protestant school results with that of the Catholic schools. The former accept relativism. In the State schools this percentage is about 60 per cent and in Protestant schools

about 55 per cent, while in Catholic schools it is held by less than 12 per cent of the students. The relativism stressed is that of the subjectivism of each individual (about 40 per cent in both State and Protestant schools) while dependency of truth on society is only over 10 per cent in each of these institutions. The pragmatic explanation as such of truth does not seem to appeal to students as shown by the small results (3.9 per cent for all students).

These results foretell the confusion that will continue when these teachers take over the classrooms. The future generation will be mostly a critical one without any standards and the result will be widespread pessimism and nihilism in ethics, religion and in all knowledge. We can scarcely hope to have unity here, let alone truth in the defense of democracy. There were very few individual written answers. Some of these follow:

I don't know. (3)

Nothing is true that is not understood.

I don't know what truth is; perhaps it is the only thing I have in common with Christ who didn't know either.

Truth is that which is right in the eyes of God — or according to scripture.

I don't think there is such a thing as truth. Eternal truth is a state of mind.

Truth is what society thinks. (2)

Truth has not yet wholly come to light.

Truth is concrete; truth is conscience and convenience.

#1 for the material items; #4 for the spiritual ones. (2)

This is an unusual question. Truth is truth.

Truth is anything that cannot be proved otherwise.

Truth to one may be false to another — truth is awfully hard to determine.

The last part of the answer is indicative of these personal statements—it is something hard for students to define.

Question 33: How Truth is Found

This question was presented after Question 32 to ascertain how great the influence of that educational philosophy which rejects philosophy as such and religion as a source of truth. This is important to know because if truth is limited to science, then there is no foundation for morality, even purpose or meaning in the world. This worship of science, called scientism, is criticized by Demashkevich and Sheen as follows:

Science cannot on account of its very nature, lift from the mind of man the multiple burden made of uncertainties and blind alleys which weigh down upon him in his anxious quest for the comprehension of the ultimate meanings of his own life and of the universe. Science cannot, therefore, nor can anything else, replace solace of religion.¹²⁶

Science cannot give us a philosophy, nor can it give us an ethics; it cannot give us a philosophy, because it immerses man in nature and avoids the important subject of his destiny. It cannot give us an ethics because science by itself is amoral.

¹²⁶ Michael Demashkevich, Op. Cit., p. 115.

Morality comes from its ends, and science is indifferent to ends.¹²⁷

Today a saner view prevails for the most part in interpreting the value of science. Yet there are those who hold the view of Renan cited by Van Doren:

Renan could believe at twenty-five that the poetry, morality, and myth which science has so far destroyed would be rebuilt by it into a 'reality a thousand times superior.' Science, unaided, has no powers; and it has had little aid.¹²⁸

The percentages of responses to this question is contained in Table XXXIV.

TABLE XXXIV

The Sources of Truth According to Education Students of State, Protestant, and Catholic Colleges

	Institutions			Total N=1321
	State N=489	Protestant N=384	Catholic N=448	
Sources of truth are revelation, reason, and experimentation.	57.3	68.3	94.4	73.1
are reason and experimentation	36.6	28.1	4.5	23.2
is experimentations only	2.6	1.2	.4	1.5
No view or own view	3.5	2.4	.7	2.2

127 Msgr. Fulton J. Sheen, Op. Cit., p. 117.

128 Op. Cit., p. 137.

About three-fourths of all the students accept revelation, reason and experimentation as sources of truth, while about one-fourth accept only reason and experimentation. Scientism—truth from experimentation only—is negligible among the student ideas. The Catholic college students include revelation, reason and experimentation among 95 per cent of their number. This is only 68 per cent in Protestant schools and 57 per cent in State schools; in these latter schools, almost all the remaining students reject revelation as a source of truth. These results, contrasted with the 43 per cent of all students of Question 26 who believe in a creed for religious education, probably can be explained by the fact that more students here accept the idea of revelation, i.e. direct knowledge from God, but the content of this knowledge is obscure. The explanation of the large percentage of Catholic students who hold the first position on this question is most probably due to religious and philosophical training which is not nearly as extensive in the other schools.

The individual responses, which were very few, follow:

Who knows. (3)

You can't say how to find something when you don't know what it is. (2)

Through testing, usage, existing custom. (2)

Truth cannot be obtained; only that which resembles it. (2)

Truth is determined through conscience.

Again the confusion as to what truth is appears among the students. It would seem that the most of the 2.2 per cent that wrote out

their answers are in this category. It appears, that this type of thinking is a little too deep and abstract for many college graduates.

Question 34: The Relation between the Individual and Society.

Since man is a social being and must depend on society for much of his intellectual and material well-being, the problem arises as to what is the exact relationship between the individual and society. With the subjugation of the individual to the state in Fascism and Communism, with the fear of Federal encroachment in education in our country through federal funds for schools, the importance of the problem can readily be seen. Kandel brings out the purpose of this question;

The first problem is the eternal one of the relation of the state to the individual, or rather, the place of the individual in the state, whether the State exists as an organization to promote the free, moral and spiritual development of the individual, or whether it seeks to preserve and perpetuate itself by moulding all individuals to the same pattern.¹²⁹

The greatest danger today, because of the complex nature of modern life, is the subjugation of the individual to the state. While most educators would reject this doctrine in its stark realism, yet they indirectly, on many occasions, open themselves to the same evils by making statements like the following one of Mr. Meikeljohn cited by Maritain:

Education is an expression of the will of some social

¹²⁹ I. L. Kandel, Comparative Education, New York, Houghton Mifflin Company, 1933, p. 12.

organism, instinct with one life, moved by one mind. Teacher and pupil are both agents of the state.¹³⁰

Maritain explains the scholastic view of man's prime importance over society, but points out that in reality there should be no opposition but rather harmony between individual and society.

The ultimate end of education concerns the human person in his personal life and spiritual progress, but not in his relationship to the social environment.

Not only is it nonsense to oppose education for the person and education for the commonwealth, but the latter supposes the former as a prerequisite, and in return the former is impossible without the latter, for one does not make a man except in the bosom of social ties where there is an awakening of civic understanding and civic virtues.¹³¹

Instead of thinking of this relationship as harmonious, the idea is quite common that there exists an antagonism between the two, either because the individual's wishes are restricted by the State or because the individual is said to be free and the State's authority is restricted.

What the students think of this problem is shown in Table XXXIV.

Of the total number of responses, eight out of every ten students indicate that the relationship between the individual and society is harmonious and that society exists for man. This manifests quite sober thinking on the problem by the students. Perhaps the vast amount of

¹³⁰ Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, 1943, p. 101.

¹³¹ Ibid., p. 15.

TABLE XXXV

Opinions of education students of State, protestant and Catholic colleges on the relation of the individual and society.

	State N=499	Institutions		Total N=1337
		Protestant N=392	Catholic N=446	
The relation is harmonious: Society exists for man.	74.6	72.6	72.4	70
The relation is antagonistic: the individual exists for society.	12.8	15.3	4	10.6
There is no antagonism: the individual is free to do as he pleases.	4	3.3	1.1	2.9
There is no antagonism: the individual is part of the state which alone has value.	1.8	1	1.4	1.3
No view or own view.	6.8	7.8	1.1	5.2

discussion of the problem, especially of the evils of subordinating the individual to the state as modern times have witnessed in Europe, has had a marked effect. This probably has offset much of what they may have read in books of political philosophy, or of education where the opposite stand is very often taken. Only an average of one in ten students

indicate this type of relationship.

In the results of the individual types of colleges, those students in Catholic ones average 92.4 per cent for harmony, while the results are about one-fourth less in State and Protestant colleges (71.6 per cent and 72.6 per cent respectively). These latter results might be explained by the stress placed upon the apparent conflicts of the individual and the state, made in these colleges in such classes as education and sociology. But even here, some of the students who do not accept the position of harmony and that society exists for man, do not thereby accept the state as supreme, but have indicated in fairly high percentage (6.8 per cent for the State colleges, and 7.8 per cent for the Protestant ones) that they held no view or a personal view. Some indication of these personal answers are:

The individual should be free in so far as he hurts no other individual. (4)

Most people figure, either consciously or otherwise: Every man for himself.

Society exists for man and man in turn for society. (3)

There is antagonism for each exists for the other. (5)

There is antagonism and the individual should be restricted by society. (5)

There is antagonism for the personal goals of man may not be the goals of society. (4)

There is some kind of antagonism. (6)

There shouldn't be antagonism. (4)

Man should work in and for good of society. (2)

Are you kidding? I don't have any idea.

These answers indicate that most of the students think there is antagonism between the individual and society in some form, either because the individual should or should not be restricted by society.

Question 36: The Main Basis of Democracy

Because democracy as a word dominates in a discussion of present world problems, whether educational, political, or economic, this question was asked the students. In this part, the question is one particularly in reference to man's nature and the protection of his fundamental rights. Although it has ramifications in all fields of life, the stress is placed here upon the rights of man as man against the encroachment of the state. If political liberty in regard to rights such as described by the Four Freedoms are not obtained, then democracy is futile in other fields like economics. The paramount importance of determining this phase of democracy arises from the great struggle in the modern world, involving the individual versus state as we see in Europe. This question proposes to determine what students think should be and will best maintain the rights of the individual.

To understand the problem and the results obtained from the student responses, it is necessary to be aware of the various solutions offered today. This necessary background has already been discussed.¹³²

¹³² Cf. Chapter I, part 2 "The Confusion in Selecting the Solution."

We can obtain a fair idea of the confusion about democracy from the words of Anton Pegis.

Let me return now to the question of educational irrationalism and its bearing upon democracy and democratic institutions. When we are told by one educator that skepticism is the natural pose of the modern mind; when we are told by another educator that the unfettered competition of truths is of the essence of a democratic society; when we are told by a third educator that a democratic faith required us to affirm all affirmations; when we are told these and similar views on the place of democracy in education liberties. It is urged, for example, that 'metaphysical first principles require as much revelation as the medieval theology required'; it is urged that we should give up the 'sterile parroting of a discarded metaphysics'; it is urged that the methods of science are the 'intellectually distinctive characteristics, of the modern higher education'; it is urged that any pretense to metaphysical truths is an undemocratic claim to 'intellectual dictatorship.'¹³³

At the foundation, this problem as do all others in education resolves itself into one of the defense or rejection of metaphysics. It is re-echoed in various ways, but the terminology popular to say in the schools is one of democracy (rejecting metaphysics) versus authoritarianism (accepting metaphysics). The stress in our schools has been to do away with authority and tradition with all its teachings and implications, and to place in its stead the freedom of the individual. Democracy, then, has its basis not in any standards that are absolute and unchanging, but in the sharing of experiences of individuals in a changing world. In other words, it is another phase of the battle of essential reality versus

133 Anton Pegis, Op. Cit., p. 207.

changing reality. The latter attitude most prominent in our educational system is propounded thus:

Perhaps the best way to find an answer to this question (what is democracy) is to consider the nature of an educational system which centers on the cultivation of intelligence, rather than submission to authority. Such a system recognizes no absolute or final truth, since these always represent authority in one form or another, and since they impose arbitrary limits on social progress and the continuous enrichment of experience. When interests or values collide, as they constantly do, and adjustments have to be made, social relations ordinarily enter in. The appropriate test for a good adjustment is not whether some sacrosanct value has been preserved unchanged, but whether progress has been made with respect to relations of reciprocity or cooperation with others for common ends. Our educational theory thus inevitably becomes a theory of social relationships, or a theory of democracy.¹³⁴

Democracy must take its cue from the idea of sharing. . . . Our common man is entitled to have a share in deciding how the area of common interests is to grow.

The only principle to be observed here, if he is to remain loyal to the idea of democracy, is that his activities must be of such a kind as to make for the continuous widening of the area of common interests and concerns.¹³⁵

With respect to social organizations, it (democracy) holds that all existing forms of organizations should be held subject to modifications whenever each modification will further the continuous extension of common interests and purposes. With respect to education, it repeats the idea that the schools should assume any direct responsibility for the acceptance of specific beliefs, since the inculcation of beliefs tends to result, if not in fanaticism, at any rate in intolerance and the

¹³⁴ Boyd H. Bode, Progressive Education at the Crossroads, New York, Newson and Company, 1936, p. 60.

¹³⁵ Ibid., p. 110.

closed mind.¹³⁶

To promote an understanding then, of what is meant by democracy becomes the major responsibility of the schools. In terms of our previous discussion, this understanding requires emancipation from the bondage of traditional beliefs and modes of thinking, insofar as these rest on a basis of authority.

The whole movement of modern civilization. . . has embedded in it the ubiquitous issue of authoritarianism versus democracy.¹³⁷

This basis of democracy as taught in the schools has been subject to great criticism in the past and present crises of the nation. It has been said to be, not only ineffective, but destructive of the unity which people need in time of external aggression because it does not furnish an enthusiasm for the defense of country or of individual rights. Kandel is strong in his condemnation of it.

The fact is, however, that the schools have failed to produce that moral fervor and sense of obligation for the preservation of American ideals of democracy which can in any way begin to compare with the fervor engendered in the totalitarian countries. . . that vehement passion for democracy to which Lord Bryce so frequently referred as characteristic of the American people, has declined.¹³⁸

Leaders (in education) had not been concerned with the foundations of democracy or of national defense or of preservation, through instruction, of the ideals which would guarantee these ends. They had given their time and atten-

136 Boyd H. Bode, Meaning of Freedom in Education, In Educational Freedom and Democracy, 2nd Yearbook of the John Dewey Society, New York, D. Appleton-Century Company, 1936, p. 10.

137 Ibid., p. 13.

138 I. L. Kandel, The Cult of Uncertainty, New York, Houghton-Mifflin Company, 1933, p. 22.

tion to Education for a Changing Civilization, Our Changing Curriculum, Education and Social Change, Towards a New Education, Adaptations in a Changing Society, Makers of Man-kind, Changing Man, and Dare the School Build a New Social Order.¹³⁹

Because of the ineffectiveness of such a basis for democracy which lacked the ability to enlist the whole efforts of the people both intellectually and emotionally, educators have been seeking other solutions. Calling for a basis in man's humaneness, kindness, and sympathy is rather prominent with some men like Russel. But many, in other fields besides education, have been going back more and more to a moral or religious basis as the only one which can engender devotion and service to democracy. The following statements indicate this attitude:

It seems that nothing less than the sacrifice, devotion, dogmatism, and supreme personality of a great religion can do that.¹⁴⁰

But the democratic philosophy of government presupposes personal religion, and is meaningless without that presupposition.¹⁴¹

It should lead the student forward in the comprehension of the fact that in social relations and the moral order everything holds together as well as in physical matters; — and that it is impossible to have real social and political democracy without real moral democracy.¹⁴²

139 Ibid., p. 89.

140 Lord Stamp, Essential Characteristics of Democracy, In Education for Democracy, Ibid., p. 181.

141 Lord E. Percy, The Responsibility of Democracy, in Education for Democracy, Ibid., p. 181.

142 Michael Demiashevich, Op. Cit., p. 368.

Liberal education for democracy must cultivate the religious basis of morale if democracy is to sustain the popular enthusiasm necessary for its survival.¹⁴³

It is not here to discuss the nature of the religions on which democracy must be based. The point is that men are turning back to religion and metaphysics as the only basis for democracy.

The responses of students in percentages on this problem are now presented in Table XXVI.

According to the general results, three out of every ten accept one of the following bases: religion, the humane spirit, or the changing welfare of the individual and the group as the basis of democracy. The fact that such a small part of what we could call this Christian sample selects the moral law as a true basis, shows that their religion is a matter of belief, not a matter of intellectual application to all of man's life problems. Religion certainly has been made ineffective when as many students place hope for a basis of their rights on an emotional principle called the humane spirit as do on the moral law. Religion, in contrast to this unstable basis, has a firm basis in moral law which is unchanging and therefore applicable to everyone at all times. The criticism of religion and of the moral law in the schools has been indirect more than direct. The schools have been merely affirming change and relativity so that it seems students have gone halfway: they accept their traditional

¹⁴³ Luther D. Evans, Op. Cit., p. 36.

TABLE XXXVI

What education students of State, Protestant and Catholic colleges consider to be the main basis of democracy.

	State N=485	Institutions Protestant N=392	Catholic N=444	Total N=1321
Its main basis is moral law based on religion.	15	12.5	60.6	30
Its main basis is the humane spirit among men.	31.1	33.9	23.9	30
Its main basis is faith in the individual to decide what is best.	8	8.7	2.5	6.3
Its main basis is the individual and group welfare which is subject to modifications.	42	40.8	11	31.3
Its main basis is economic and social security for all.	2	2.3	1.8	2
No view or own view	1.9	1.8	2	1.3

family religious belief more or less but keep these beliefs in a separate sphere, while they accept the principle of change and relativity in the spheres of practical life, perhaps mainly because they have heard and read about it at school, while they have failed to see the consequences.

If we consider the position "faith in the individual to decide what is best" as a rephrasing of the "individual and group welfare" position, plus those who hold the position "humane spirit" as the basis, there are almost 68 per cent of the students who have accepted the metaphysics of change as the basis of democracy. When we consider how their influence will radiate among the pupils under their guidance, and think about the ineffectiveness of this teaching in our past and present crises, we can not hope for much unity or fiery enthusiasm sustained by an intellectual conviction for democracy from these future citizens of our country. On such an intangible basis, it is difficult to see how individual rights will be protected. It seems as if such a basis will indirectly bring about what was directly brought about under Fascism and Communism: the supremacy of the state as guarantor of whatever rights the state says the individual possesses, with its consequent destruction of all basic rights, resulting eventually in an upheaval in the country, either from without because of the weakness of its citizens, or from within because of the inability of man to stand such degradation for long.

In the State and Protestant colleges, the religious basis is much less (15 per cent and 12.5 per cent respectively) than in the Catholic colleges (60.6 per cent). The State and Protestant schools, therefore, we must assume, have practically lost the idea of a moral or natural law as the basis of man's rights. The following explanation given by Evans, not only applies to ^{ta} totalitarian states but seems to apply to the data.

During the past three centuries the doctrine of rights has been associated too closely with the concept of equality and the ideal of equality was negative and mechanical. Rights which pertained to every man as a human being were the only ones emphasized, and these represented immunity from self-restraint rather than opportunities for self-realizations. Furthermore, these rights were guaranteed by external, biological, historical, economic, and political circumstances. Rights had no intrinsic ability or support. Consequently, as new external situations arose which, in theory or in action, made uneffective the concept of unsolved equality, the doctrine of natural rights lost its influence and appeal. In states it has disappeared altogether as a concept representing the prerogatives and values of individual persons.¹¹⁴

When intrinsic basis of the natural rights of the individual is destroyed, external guarantees fluctuate with the times and, in time, are attacked and destroyed also. The destruction of the internal basis of rights resulted from the antagonistic and critical attitude which developed towards a philosophy of reason in the past centuries. The influence of this philosophy is so widespread today that it has even taken hold of a large number of students attending Catholic colleges.

The individual answers were very few. About four indicated the basis should be the moral law and the humane spirit, while about two said the basis was a combination of humane spirit and the individual and group welfare.

Question 35: Natural Rights is a Sound Principle in Education

¹¹⁴ Op. Cit., p. 45.

Question 37: Democracy Should Be Thought of in the Light of the Declaration of Independence as Recognizing Man's Natural Rights

These two questions are placed together because they are basically the same; the only difference is that Question 35 stresses the idea of natural rights, while Question 37 enlists some historical and civic feeling, although its main principle is that individuals have God-given rights. It was decided to present these two questions to see if any difference would result in the indirect presentation through a document which is so highly revered by the people.

Secondly, these two questions are placed after Question 36 because they furnish one of the answers indicated in Question 36; namely, the moral or natural law¹⁴⁵ as the basis of democracy.

The idea of natural rights has been subject to much criticism and the positivistic doctrine of the state or society as the source of man's rights has replaced it. Modern education, for the most part, follows this stand.

According to one view, he (a maladjusted youngster) may be sadly lacking in the virtue of obedience to parental authority. According to another view, he may be in urgent need of a clearer insight into the limitations of this authority, so that he may persist in his course without being oppressed by a sense of

¹⁴⁵ The following definition may be given for natural law: "A rule of action mandatory in form, which reason itself discovers, has been established by the Author of man's nature and promulgated by being imbedded in the very nature of man." Joseph F. Sullivan, S. J., General Ethics, Koster, Holy Cross College Press, 1929, p. 113.

guilt. Either of these views will provide a basis for the determinations of needs, but neither one can be regarded as inherent in the nature of the individual or in the cosmic structure of the universe.¹⁴⁶

This rejection has been so strong that it has been attached not only "in se" but in the Declaration of Independence by Kilpatrick.

You read in the Declaration of Independence of certain 'inalienable rights.' The better-thinking man has gone beyond that now. From what I have just said, there can be no such thing as inalienable rights; for any proposed right must be judged by the way it works out when tried, the way it works in bringing the good life to all affected. If any right thus claiming to be inalienable were in fact inalienable, we could not profitably criticize it. If it did not work well we could not change it. So we now say that all rights are held subject to the way they affect the good life of all concerned.¹⁴⁷

The opinions of the students of the sample on Question 35, natural rights as a sound principle of education, is contained in Table XXXVII.

The results are somewhat of a surprise, when compared with the results on Question 30, The Ultimate Norm of Morality, where only 53.7 per cent of all students said that the ultimate norm was the eternal law of God. Here 84.7 per cent accept God as the source of inalienable rights for man, while only 9.6 per cent disagree. The same contrast is met when it is recalled that only one-third of the students accepted the moral law as the basis of democracy on Question 36. Perhaps the difference may be explained by the fact that laws of morality and religion have been deeply

¹⁴⁶ Boyd H. Bode, Fundamentals in Education, New York, Macmillan Company, 1921, p. 69.

¹⁴⁷ Op. Cit., p. 200.

TABLE XXXVII

Responses of Education Students of State, Protestant, and Catholic Colleges as to Whether Or Not the Idea of Natural Rights is a Sound Principle in Education (Question 35)

	Institutions			Total N=1342
	State N=498	Protestant N=393	Catholic N=451	
I agree on the whole.	75.5	81.9	97.1	84.7
I disagree on the whole.	15.5	11.7	1.3	9.6
No view or own view.	.9	6.4	1.6	5.7

criticized as such and that students have been susceptible to this criticism but when their individual's life, bodily integrity, freedom, and property are at stake, students are more cautious in rejecting religion and the moral law for it seems, these things are very tangible ideas to them and the other bases seem ineffectual. The difference between the results of these questions does not necessarily indicate lack of consistency so far as the questionnaire is concerned but lack of a wholly integrated knowledge and application of that knowledge, a lack of a complete philosophy of life, on the part of these students.

In the different types of colleges, 75.5 per cent of students of State colleges, 81.9 per cent of those in Protestant colleges, and 97.1

per cent of the students in Catholic colleges accept the doctrine of material rights. Thus, even in State colleges where one would expect the most criticism of natural rights, three-fourths of the students hold to it.

There were quite a few students who had no view (5.7 per cent of the total) but there were not many written answers. This attitude prevailed mostly in the State colleges (9 per cent). Some of the written answers follow:

I believe in subordination to the state or society. (3)

These rights have evolved and not come from a Creator. (5)

Disagree with one or other of the examples of these rights. (3)

I disagree but would like to agree. (2)

This is a beautiful theory but practice has proved it wrong.

It is a silly question.

These rights are immutable insofar as the individual thinks they are.

The only rights we have are those which we can insist upon and get.

I agree 100%; I have given it much thought and am satisfied.

This is a sound principle but I doubt if it would receive much support.

For the most part, these answers indicate the agnosticism among students and a tendency to deify the state. In some, the disagreements show confusion or lack of understanding of natural rights.

The results of Question 37, which contains the same idea of

natural rights of the individual, is given in Table XXXVIII.

TABLE XXXVIII

Responses of Education Students of State, Protestant,
and Catholic Colleges On Whether Or Not Democracy
Should Be Taught In the Light of the Declaration of
Independence, Recognizing Man's Natural Rights
(Question 37)

	Institutions			Total N=1350
	State N=501	Protestant N=395	Catholic N=454	
I agree, on the whole.	91.8	92.4	98.	94.1
I disagree on the whole.	4.6	4.8	1.	3.4
No view or own view.	3.6	2.8	1.	2.5

Of all the students, 94.1 per cent agree with natural rights as contained in the Declaration of Independence. The positive responses are likewise very high in State and Protestant colleges (91.8 per cent and 92.4 per cent respectively). The increased percentage of positive answers to this question over the previous one is probably due to the phrasing—it enlists a patriotic loyalty to a document on which the foundations of this country were laid. This is also reflected in the small number who had no view or their own view (2.5 per cent). The per cent of answers were very few. The following is a summary of them:

Democracy means much more than political democracy. (3)

I question the Greater. (2)

It is ideal and not true.

I disagree violently.

The people (if they realize the truth) will safeguard these rights themselves. If they don't stand on their own feet, democracy is doomed.

Question 36: The Meaning of Separation of Church and State in Education

Because of the great controversy about religious education in the schools and that of state support of private religious schools, this question was included to determine what these students as future teachers thought of the problem. In the United States, there has been a feeling that the schools have been imparting an incomplete education to the students. Very great criticism has arisen from prominent men of all walks of life. Many demand some type of religion be taught in order that loyalty to the state may be sustained which they say is rapidly decreasing; and others demand religion be taught as the only basis for moral education; still others demand religion be taught as the subject which will give a philosophy of life to the student, or for the reason that through religion the most important objective of the student is reached — the salvation of his soul.

It would be difficult to cite quotations for all these positions because of the tremendous, nay almost interminable, written material on

the subject today. It is sufficient to read the various positions given in Table XXXIX to see the representative viewpoints on the subject of teaching religion in the schools without violating the principle of separation of Church and State.

TABLE XXXIX

Responses of Education Students of State, Protestant and Catholic Colleges as to What the Principle of Separation of Church and State Means in Regard to Education (Question 38)

	Institutions			Total N=1319
	State N=497	Protestant N=379	Catholic N=443	
There should be no teaching of <i>any</i> in the schools.	10.5	6.9	2.9	6.9
The State should permit the teaching of the common tenets of all religions.	44.1	43.	13.6	33.5
The State should permit teaching of one's particular religion on "released time."	17.3	30.6	38.2	23.1
The State should permit religious schools who have the requirements to be tax-supported.	21.3	16.3	42.4	27.
No view or own view.	6.8	3.2	2.9	4.5

Almost nine out of ten students believe some religion should be taught in school. About one-third believe this should be in the form of a religious class where the common tenets of all religions are taught. More than one-fourth hold that religion should be taught on a "released time" basis, i. e., each religious denomination select their own teachers to teach their particular religion on time allotted by the school program. More than one-fourth believe that private religious schools which fulfill state requirements should be tax supported.

The results show that these future teachers think religion should be a part of the curriculum. Over half think that this religion must be taught on the basis of one's particular faith, while one-third think it can be accomplished by a teaching of the basic teaching of all faiths. This latter and large percentage shows the breakdown of religion for religion is considered by these students in a very liberal sense as opposed to the teaching of a set doctrine. However, the majority do not hold this view.

The position which adheres to the teaching of the common beliefs of all religious sects is strongest in State and Protestant colleges (44.1 per cent and 43 per cent respectively compared to 13.6 per cent in Catholic colleges). The "released time" project is held least by students of State colleges (17.3 per cent). More students (21.3 per cent) in State Colleges than in Protestant colleges (16.3 per cent) think that private religious schools should be tax-supported. This may be because of the

larger number of Catholic students in State schools but most probably it is because of the opposition of Protestants to Catholic parochial schools receiving tax funds, giving as their reason that such an arrangement violates the principle of separation of Church and State. The percentage for tax-supported private schools among students of Catholic colleges is 42.4 per cent, which seems low. One reason for this attitude may be the fear of governmental control. Other reasons may be lack of understanding of the issue, and uncritical acceptance of the view that only public schools should be tax-supported.

There were quite a number of individual answers written out showing the controversial nature of the question. A summary of these follows:

Schools should teach a non-sectarian course in morals; from the Bible alone; teach principles of thoughtfulness, cooperation, etc.; interdenominationalism; common beliefs and unbiased; shall teach all religions and their differences; teach religion as history; teach religion as culture; teach comparative religion; teach philosophy rather than religion; etc. (32)

Schools should have various clergymen present their views; have courses for those who wish to attend; have religion taught objectively and let students evaluate. (10)

State should support all denominations to tell their faith—tell, not indoctrinate.

An unbiased interpretation would be all right, but who could teach it?

#2 providing atheism is permitted time, if its proponents so desire.

That the State cannot and shall not govern the Church.

The Church shall not run the State.

Religion should not be given in school but by the family and Church. (h)

The locality shall decide.

Why force religion down a child's throat when he is not capable of understanding it?

Certain things as transportation and certain books could be supplied by the State but duplication of teachers and buildings for the various religious and private groups would not be feasible.

Let a Catholic teacher be brave enough to teach as a Catholic—if society kicks him, let him fight back; he knows he is right.

These personal answers indicate the students think religion should be taught as a culture, or a comparative study wherein the common elements are stressed. This is position #2 in the question. Some, of course, realizing the differences among religions, think the school can succeed in teaching all views in order to foster understanding of all the groups. It is an attempt of the school to handle the teaching of individual religious groups in their faiths without "released time" taken over by the individual sect completely. Many personal answers merely re-emphasize the misunderstanding of religion, of indoctrination, or of separation of Church and State.

This explanation completes the general analysis of the questionnaire. In the next chapter, an analysis will be made of some of the questions in regard to sex and religion, in order to make some comparisons

and draw some possible conclusions. A summary of the conclusions of both of these chapters will follow in the last chapter of the thesis.

CHAPTER V

THE RESULTS ACCORDING TO SEX AND RELIGION

After analysing the responses of the sample in general and in regard to the type of university or college attended, there remains the task of analysing the results for agreement and differences between the sexes and between religious affiliations, particularly between Protestants and Catholics. Only certain representative questions of the questionnaire are analysed here to note trends in agreements or differences. The tables of these results will be broken down into the respective categories to be studied for each of the different type of college the student attends: State, Protestant, or Catholic. This is done to ascertain agreements or differences in the same sex or same religion as found among students in different types of schools attended. The results of the questions not included in this chapter, both on sex and religion, will be found in Appendix B and Appendix C respectively.

1. The Results of Pivotal Questions According to Sex

Before we begin the analysis of the results of men and women, we might consider the consistency with which they answered the questionnaire. Table XL furnishes this information.

On the problem of the standard of morality (Questions 25-30), the men are one per cent more consistent than women. On the problem of accepting the idea of natural rights from the Creator, women are 2.5 per

TABLE XL

The Consistency With Which Men and Women Answered the Questionnaire According to the Relationship Between Questions 25 and 30, and Between Questions 35 and 37

Relation	Consistent		Non-consistent		
	N	%	N	%	
Questions 25-30	(Mas.	561	72	214	28
	(Fem.	371	71	149	29
Questions 35-37	(Mas.	721	86	118	14
	(Fem.	470	88.5	61	11.5

cent more consistent than men. These small differences in both directions lead us to conclude that the consistency of the responses of men and women are about equal.

In treating the results of men and women obtained from the individual questions, we will consider only some of the most important ones from the standpoint of metaphysics, epistemology, and ethics. The first one, dealing with the metaphysical nature of man (Question 9), is found in Table XLI.

In order to interpret these compared results of men and women students, in general, it is necessary to remember that there are proportionately more Catholic men than Catholic women in their respective samples. On Question 9, for example, Catholic men are 37.9 per cent of the male sample, and only 27.4 per cent of the female sample are Catholics. Since the Catholic student, mainly because of his Catholic College education

TABLE III

Responses of Men and Women Educational Students of State,
Protestant and Catholic Colleges on the Explanation of
Intelligence in Man (Question 9)

	SEX						Total	
	Masculine			Feminine			Mas.	Fem.
	State Univ. N=303	Protes- tant C. N=191	Catho- lic C. N=302	State Univ. N=185	Protes- tant C. N=196	Catho- lic C. N=114	N=796	N=525
Intelli- gence is a function of the brain, which is common with animals.	10.6	17.8	2.6	10.8	15	1.4	9.2	9.7
Is a spiri- tual power and a pri- vilege of man alone.	21.1	24.1	88.1	30.3	35	93.	47.3	49.4
Is activity or behavior	59.4	51.3	7.	50.8	33.7	4.9	37.6	33.7
No view or own view	9.9	6.8	2.3	8.1	11.2	.7	5.9	7.2

and secondly because of his religious background and teaching has accepted all along the supernaturalist point of view of life and education as shown in the analysis of the general results of Chapter IV, we can expect this factor to weigh the results of men more heavily than that of the women.

A difference of only 2 per cent in favor of the women shows in

the results between men and women on the acceptance of intelligence as a privilege of man alone, and as due to a spiritual power (soul). We can expect that this difference is greater, since there is a greater proportion of Catholic men in the masculine sample, than Catholic women in the feminine sample, and that they have somewhat raised the percentage of the masculine sample above what it should proportionately be. When Catholic men and women of Catholic colleges are compared, we see that 93 per cent of the women to 88 per cent of the men accept this position, which is another indication of the strength of the women on this position. We may conclude, then, that there is a stronger tendency of the women to think of man's intelligence as having a spiritual source and belonging to man alone than the men have.

It may be noted also, that more men in Protestant colleges (3 per cent) held that man is spiritual than those in State colleges. The same tendency is noted among the women. However, the results in Protestant and State colleges are almost the same when compared with those in Catholic colleges.

In Table XIII the results of men and women are furnished on the nature of the Deity and of the universe. Over six per cent more women than men believe in God according to the percentages. It seems that this would indicate a difference between the sexes on this problem; namely, the stronger tendency of the women to the religious or supernaturalistic point of view. The men, on the other hand, tend to be about five per cent more

agnostic, and almost two per cent more mechanistic.

This tendency occurs in all of the different colleges: fourteen per cent more women than men in State colleges believe in a personal God; eleven per cent more in Protestant colleges and four per cent more in the Catholic ones. More men (five per cent) in Protestant colleges believe in a personal God than men in State colleges; the same result is noted when the results of women are compared (three per cent more in Protestant colleges). However, these differences are small when one considers that the Protestant colleges are supposed to have a religious environment. The difference between men and women is found least in Catholic institutions (four per cent), which is no doubt due to the uniformity of their education, both in the home and in the school. About three per cent more men and women in State and Protestant colleges are unsure of themselves than the Catholics, as indicated by the percentages checking the last position, "No view or own view".

In Table XIII is shown the results of men and women students on Question 30: The Ultimate Norm of Morality. The percentages are very close, but there still remains the tendency of the women to follow the religious or supernaturalistic position by almost two per cent. In the State schools, six per cent more women than men believe the norm of morality is God; this difference is ten per cent in Protestant schools, and only two per cent in Catholic schools. Men, in general, are more subjective than women.

TABLE XIII

Responses of Men and Women Education Students of State,
Protestant and Catholic Colleges on the Nature of the
Deity and the Universe (Question 15)

	Masculine			Feminine			Total	
	State Univ. N=304	Protes- tant C. N=193	Catho- lic C. N=308	State Univ. N=192	Protes- tant C. N=202	Catho- lic C. N=116	Mas. N=805	Fem. N=510
There ex- ists an in- finite, wise Personal God	54.9	60.1	93.2	68.7	71.4	97.3	71.	77.5
There ex- ists a vast unpersonal force unin- fluenced by prayers	15.1	15.5	3.2	14.6	13.6	.7	10.6	10.4
I don't know	21.7	19.2	2.3	12.	10.	.7	13.6	8.2
There is no Personal Creator, or Infinite In- telligent Being	1.	1.5	—	.5	—	—	.7	—
The Universe is a machine	3.	.6	—	—	—	—	1.1	—
No view or other view	4.3	3.1	1.3	4.2	5.	1.3	3.	3.9

TABLE XLIII

Responses of Men and Women of State, Protestant, and Catholic Colleges on the Question of What Constitutes the Ultimate Norm of Morality (Question 30)

	Masculine			Feminine			Total	
	State Univ. N=294	Protes- tant C. N=195	Catho- lic C. N=305	State Univ. N=190	Protes- tant C. N=198	Catho- lic C. N=116	Mas. N=533	Fem. N=792
It is the eternal law of God	29.5	30.3	95.	37.8	40.1	93.3	53.	51.7
It is the custom of society	38.3	41.	2.3	30.	31.3	2.4	22.9	25.1
It is the natural consequences of an act	4.8	.5	.3	.5	.5	-	.4	2.1
It is the failure to grow in vision, integrity and social sympathy	25.7	25.6	2.3	32.1	20.2	1.3	22.6	10.7
No view or own view	1.7	2.6	6.6	1.6	1.5	-	1.	1.5

In Table XLIV is given the results of the responses of the men and women students on Question 32: What is Truth in Its Final Analysis. The tendency of women to accept the traditional or philosophical answer

TABLE XLIV

Responses of Men and Women Education Students of
State, Protestant and Catholic Colleges on the
Nature of Truth (Question 32)

Colleges -	Masculine			Feminine			Total	
	State Univ. N=292	Protes- tant C. N=193	Catho- lic C. N=303	State Univ. N=192	Protes- tant C. N=197	Catho- lic C. N=115	Mas. N=788	Fem. N=534
Truth is relative, changing according to time, place, and circumstances	38.7	44.5	8.6	42.2	37.	4.8	23.6	30.2
Truth is that which works	5.8	6.3	2.6	2.6	3.3	1.4	4.7	2.4
Truth is that which society determines	15.8	11.9	2.3	13.	10.1	2.0	9.6	9.
Truth is absolute and un- changing	33.2	32.6	83.9	40.1	40.1	90.4	52.5	56.
No view or own view	6.5	4.7	2.6	2.1	3.5	1.4	4.6	2.4

as against the pragmatists and those who consider society as the norm, is again noted. About 3.5 per cent more women than men reject relativity of

truth in favor of its absolute and unchanging character. This difference is seven per cent in State schools, fourteen per cent in Protestant schools, and six per cent more in Catholic schools. Again men are more subjective in each of the schools. There seems to be a significant difference on this question between women in Protestant schools (46 per cent for an absolute norm of truth) and women in State schools (40 per cent) due perhaps to the religious background. The choice of an absolute norm by men and women in Catholic schools is more than double that of their compared groups.

The last question to be used for comparison purposes is Question 35: Natural right or law is a sound principle in education. Table XLV furnishes the results of men and women students.

In the results of Table XLV we again note the tendency of women to preserve the traditional position. Here five per cent more women than men agree that natural law is a sound principle in education. This difference in favor of women is eleven per cent in State colleges, six per cent in Protestant ones, and less than two per cent in Catholic schools. Men, therefore, seem to be more radical in their views, especially in the State schools. Moreover, men seem more confused or individualistic since twice as many men as women checked the last position, "No view or own view."

In summarizing the results of these tables presenting comparative percentages of men and women on some of the key questions, we can

TABLE XLV

Responses of Men and Women Education Students of State,
Protestant and Catholic Colleges on Whether or Not
Natural Law or Right Is a Sound Principle in Education
(Question 35)

College =	Masculine			Feminine			Total	
	State Univ. N=296	Protes- tant C. N=193	Catho- lic C. N=305	State Univ. N=190	Protes- tant C. N=200	Catho- lic C. N=118	Mas. N=795	Fem. N=538
I agree on the whole ..	71.3	78.7	96.4	82.7	85.	98.	82.7	87.7
I disagree on the whole	18.2	13.	1.6	11.6	10.5	1.3	10.6	8.4
No view or own view	10.5	8.3	2.	5.7	4.5	.7	6.7	3.9

say there is a stronger tendency among women than men to uphold the traditionally philosophical position. The reason for this is not clear, except that since this position is also the traditionally religious position, it might be explained on the basis that women seem to be more religious than men. Moreover, this might very well be a psychological characteristic of women. Men also seem to be less sure of themselves. They tend to check the position, "No view or own view", about twice as much as women. Lastly, men and women of Catholic schools are in very close agreement compared with those in State and Protestant schools.

2. The Results of Protestants and Catholics Compared

In educational philosophy, there is a system called supernaturalism, as already has been discussed. This position is held by the school system of the Catholic Church. It follows the traditional scholastic system of philosophy — moderate realism. When Protestantism broke away from Catholicism in the 16th century, it still maintained both this supernaturalism and moderate realistic philosophy. The interpretation of these results, therefore, are interesting from the standpoint of comparing the Catholic and Protestant students' position today. All the percentages of Catholics and Protestants are given for the individual type of school attended; namely, State, Protestant, or Catholic colleges. In this way, we can also compare the results of Catholics with Catholics, and Protestants with Protestants, according to institutions attended.

In the whole sample, there were thirteen cases of Jews and twenty-seven cases who wrote "none" for religious preference. Because the Jewish sample is so small, no comparisons are based on it. The same reason holds for the category of no religious preference, for although there are twenty-seven cases, yet, it is felt that this does not necessarily indicate these students as a whole are against religion or non-religious. Some are so, but some also are very probably Protestants who merely used this way to indicate they do not go or belong to any particular denomination, yet probably believe in Protestantism in some form.

In Table XLVI we begin the comparison with a study of consistency with which they respond to questions 25-30, both of which deal with the norm of morality, rephrasing the same positions of each question.

The Results of Protestants and Catholics

TABLE XLVI

The Consistency of Responses of Protestant and Catholic Students to Questions 25 and 30

Institutions	N	(In percentages)		N	Catholic	
		Protestant Consistent	Not Consistent		Consistent	Not Consistent
State	367	60	40	101	65	35
Protestant	356	61	39	83	65	35
Catholic	75	81	19	366	95	5
Total	798	68	32	490	87	13

The results show that Catholics are more consistent in answering Questions 25-30 by nineteen per cent more than the Protestants. Catholics in State and Protestant institutions are thirty per cent less consistent than those in Catholic institutions. Also, Protestants in Catholic colleges are twenty per cent more consistent than Protestants in State and Protestant colleges. The explanation for this seems to be particularly the fact that those in Catholic colleges are more grounded in philosophy and the attempt is made to obtain consistency and harmony; the second

reason is that the Catholic students are well grounded in religion in Catholic colleges and this influences the Protestant students attending such colleges.

Proceeding to an analysis of the results on the individual questions, we will take Question 12, which points out the different position taken in regard to the nature of man. The results are contained in Table XLVII.

It seems significant that 18.9 per cent of the Protestant students think that man is merely like any other animal, while only 4 per cent of the Catholics accept this position. These results show the tendency of the Protestants to be greatly influenced by the critical attitude to creation of man by God. The almost six per cent of the Protestants holding no view or their own view is indicative also of their confusion and uncertainty. A glance at the percentages also shows that Catholics tend to lose the idea of man as made of body and soul through Creation when they attend Protestant colleges and even more so when they attend State colleges. This same tendency occurs among Protestants; they hold the creation of man least in State institutions, more in Protestant ones and most in Catholic institutions. Part of the explanation for this may be that the Catholics who do not attend Catholic colleges have not been well instructed in their religion. But in considering their tendency and the Protestant tendency, we should be able to conclude that the type of institution attended influences the thinking of the students,

The Results of Protestant and Catholics

TABLE XLVII

The responses of Protestant and Catholic students
on what the nature of man is (Question 12)

	Protestants in				Catholics in		Total	
	State C. N=385	Prot. C. N=367	Cath. C. N=84	State C. N=90	Prot. C. N=23	Cath. C. N=361	Prot. C. N=836	Cath. C. N=414
Man is a creature of body and soul created by God	48.9	61.6	79.7	71.1	78.3	98.7	57.6	92.5
Man is an animal only and a product of evolution	22.3	18.3	6	14.5	17.4	.5	18.9	4
Man is a body and soul, but the soul is a part of a universal spirit	21.8	14.7	10.7	11.1	4.3	.3	17.6	2.5
No view or own view	7	5.4	3.6	3.3	—	.5	5.9	1

i. e., students in State colleges are more influenced by materialistic and idealistic concepts of man, and that this influence is less in Protestant colleges, and least of all in Catholic ones.

From the consideration of man, we will not see the results of the metaphysical question about the ultimate of all reality, God. These results are contained in Table XLVIII.

TABLE XLVIII

The Nature of the Deity and of the Universe
According to Protestant and Catholic
Education Students (Question 15)

	Protestants			Catholics			Total	
	State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot. C.	Cath. C.
	N=364	N=331	N=81	N=70	N=23	N=358	N=776	N=477
There exists an infinite, wise, person- al God	62.6	64.7	80.3	74.4	78.3	98.4	65.3	92.9
There exists a vast im- personal force unin- fluenced by prayer	17.	14.9	11.1	5.6	4.3	.8	15.4	1.9
I don't know	14.3	15.	7.4	15.6	17.4	—	14.	3.8
There is no Personal Cre- ator, or In- finite Being	1.	.3	—	—	—	—	.5	—
The universe is a machine	1.	.6	—	—	—	—	.8	—
No view or other view	4.1	4.5	1.2	4.4	—	.8	4.	1.4

There are about 81 per cent of the Protestant students who believe in some kind of Superior Being compared to 95 per cent of the Catholics, although only 65 per cent of these protestant students believe in God as an infinite, wise, personal Being, while 93 per cent of the Catholics do so. The percentages of the table show a definite trend of both Catholics and Protestants. In Catholic colleges, both groups have a large percentage who believe in a personal God (80 per cent of the Protestants and 98 per cent of the Catholics), but this takes a big drop in Protestant colleges and another marked decrease in State colleges. Protestant students are 14 per cent agnostic compared to 3.8 per cent Catholic students. All the Catholic agnostics are found in Protestant and State colleges, where they number about one out of every six Catholics. Their home life probably plays a large part in this attitude, but no doubt their education also does so. The same general tendency is noted in the previous table; namely the tendency of Protestant and the Catholic students to be influenced away from what is considered the orthodox tradition of philosophical and religious idea of God, when they are in Protestant institutions and more so in State colleges.

This shows in the results of Catholics who accept the first position as follows: 98.4 per cent in Catholic colleges, 78.3 per cent in Protestant colleges, and 74.4 per cent in State colleges. It is likewise for Protestants: 80.3 per cent in Catholic colleges, 44.7 per cent in Protestant colleges, and 62.6 per cent in State colleges. There is one exception: there are 17.4 per cent Protestants who are agnostics

in Protestant colleges compared to 15.6 per cent in State colleges. This may be due to differences in Protestant thinking in Protestant schools which is more pronounced than in State schools because it is a subject more likely to be discussed in Protestant schools. This may lead to more uncertainty on the problem to Protestant students in the Protestant schools.

Another basic problem in education is that of ethics and the norm of morality. The compared percentages of Protestant and Catholic students of the sample is contained in Table XIII.

There is a large difference in the results of Protestant and Catholic students on the norm of morality. Catholics who hold God as the norm number 85.7 per cent, while only 37.9 per cent of the Protestants accept this position. Protestants are greatly taken up with society (33.2 per cent) and evolution (26.2 per cent) as the norm. The same tendency of Protestants and Catholics in regard to the type of institutions attended prevails here also. One exception is with the Catholics. More (39.1 per cent) in Protestant colleges accept society as a norm than they do in State colleges (29.4 per cent). It is difficult to explain this since more Protestants in State colleges (37.2 per cent) accept society as the norm than do Protestants in Protestant colleges (34.3 per cent). The explanation may be found in the smallness of the Catholic sample in Protestant colleges (23).

TABLE XLIX

What the Norm of Morality is According to Protestant
and Catholic Education Students (Question 30)

	Protestants			Catholics			Total	
	State C. N=374	Prot. C. N=348	Cath. C. N=78	State C. N=92	Prot. C. N=23	Cath. C. N=363	Prot. C. N=800	Cath. C. N=478
The Ultimate norm is the eternal law of God.	30.3	36.4	80.8	45.7	52.2	97.8	37.9	85.7
Is the customs of society	37.2	34.3	9.	29.4	39.1	.5	33.2	7.9
Is the natural consequences of an act	1.4	.3	—	4.3	—	.3	1.	1.
Is failure to grow in vision, integrity and social sympathy.	29.2	27.	10.2	18.5	8.7	1.1	26.2	4.9
No view or own view	1.9	2.	—	2.1	—	.3	1.7	.6

We will analyze the results of Protestants and Catholics now on the basis of the epistemological problem of what is the basic nature of truth. These results are presented in Table L.

TABLE L

Protestant and Catholic Education Student Responses
on the Basic Nature of Truth (Question 32)

	Protestants			Catholics			Total	
	State C. N=330	Prot. C. N=351	Cath. C. N=79	State C. N=91	Prot. C. N=23	Cath. C. N=361	Prot. C. N=611	Cath. C. N=175
Truth changes with time, place and cir- cumstances.	29.2	10.	15.2	41.8	39.1	5.8	37.1	14.3
Truth is that which works	5.3	4.5	1.3	3.3	8.7	2.2	4.6	2.8
Truth is that which society determines	15.3	11.	3.3	13.2	4.4	2.	12.3	4.2
Truth is absolute and un- changing	35.5	40.	79.7	39.6	47.8	87.5	41.8	76.4
No view or own view	4.7	4.5	—	2.	—	2.5	4.2	2.3

About three-fourths of the Catholics, and two-fifths of the Protestants hold that truth is absolute and unchanging. Since the other three positions are ones of relativity, practically the remainder of the Catholics and Protestants hold that morals are relative. Of course, to a Christian, morals must be objective. The only explanation of this relativity

is the influence of environment, particularly of education, which militates against this objectivity in the minds of the students. The tendencies noted before of Protestants and Catholics relative to the type of school is also borne out in this question. Catholics in Catholic colleges are 87.5 per cent for absolute moral standards, while only 47.8 per cent of the Catholics in Protestant schools and 39.1 in the State institutions hold this position. Protestants in Catholic schools are 79.7 per cent for absoluteness, while only 40 per cent of them hold the position in the Protestant colleges and 29.2 per cent in the State schools.

The last comparison to be made here between Protestants and Catholics will be made on what they think about the principle of natural rights as possessed by each human being from the Creator. This comparison is made because of its importance as a basis for democracy. Table 11 shows these results.

TABLE 11
Protestant and Catholic Education Students' Responses
On the Problem of Natural Rights as a Sound Principle
in Education (Question 35)

	Protestants			Catholics			Total	
	State C. N=381	Prot. C. N=356	Cath. C. N=80	State C. N=91	Prot. C. N=23	Cath. C. N=361	Prot. C. N=817	Cath. C. N=475
I agree on the whole.	75.8	83.4	96.3	81.3	78.3	98.1	81.1	93.9
I disagree on the whole	15.	10.4	3.7	13.2	13.	—	11.9	3.6
No view or own view	9.2	6.2	—	5.5	8.7	1.4	7.	2.5

There is quite close agreement between Protestants and Catholics that natural rights of the individual obtained from the Creator is a sound principle of education. Yet, there is a difference of about 13 per cent which is probably significant. Almost all Protestants in Catholic colleges accept it (96.3 per cent) while there is about 13 per cent less holding this principle in Protestant schools and about 20 per cent less in State schools. These figures show the same tendency of the apparent influence of the different types of schools upon the education of youth. This is also noted of the Catholics in State and Protestant schools where there are 13 per cent of them who reject the idea of natural rights.

There is one more type of comparison to be made. It is based on another religious aspect, that of the influence or non-influence of the degree of religious training of the students on their lives as shown by their answers to the questionnaire.

3. The Influence of the Degree of Religious Training on the Responses

In the preliminary information requested of the students in the questionnaire, each was asked to state whether the degree of religious influence in his or her life was very marked, moderate, slight, or none. With these categories as a basis for comparison, it is interesting to note what relation they might have to the responses. This relationship is important because the whole research project was an attempt to ascertain the philosophy of life of these future school teachers and this

philosophy of life can be obtained by the study of philosophy or through faith in the teachings of religion. For comparison purposes, the responses in percentages in the categories of very marked, moderate, and slight religious influence for the three types of colleges surveyed will be given, along with the total of the whole sample. Those with no religious influence in their upbringing will be omitted because there were only 10 cases in the whole sample tabulated. This indicates almost the whole sample had some religious training in their life.

Only tabulations for some of the key questions were made. The first one to be considered is one concerning the nature of man, Question 13 on Immortality. The responses of the students on this problem shows whether man has or has not a soul, and whether there is a future life, both of which will profoundly determine the aims and methods of education. These results are contained in Table III.

The percentages of responses shows a definite relationship between what the students' ideas of immortality are with the degree of religious training they have received. Taking the total results as an example, those with very marked religious training number 83.5 per cent accepting "personal immortality", those with moderate training number 56.4 per cent accept it and those with slight training accept it in 26.8 per cent of the cases. Conversely, the results on the position of immortality consisting of "one's influence on one's children and society" show the opposite trend, with only 4.3 per cent of the "very marked" students

TABLE LII

The responses of education students on immortality in relation to the degree of their religious training (Question 13).

Institutions ^a Religious Trainings ^b Ns	State		Protestant			
	Very Marked 118	Moder- ate 308	Slight 67	Very Marked 132	Moder- ate 213	Slight 46
Belief in personal immortality, i.e. existence of ind- ividual souls.	78	45	14.9	72	40.8	30.4
Belief of the soul ex- isting as part of a universal soul.	10.2	14.7	28.3	12.9	19.2	8.7
Reincar- nation.	4.2	4.3	4.5	1.5	1.9	4.3
Immort- ality consists only in one's influence on one's children and society.	3.4	30.2	44.8	9.1	24.9	45.7
No view or other view.	4.2	5.8	7.5	4.5	5.2	10.8

Con't.

accepting the position, and 22.7 per cent of the "moderates" accepting it, and 41.3 per cent of the "slight" group. This same trend is noticed in all the other positions. It indicates the loss of the notion of the

TABLE LII (Con't.)

The responses of education students on immortality in relation to the degree of their religious training (Question 13).

Institutions ^a Religious Trainings ^a No	Catholic			Total		
	Very Marked 234	Moder- ate 172	Slight 25	Very Marked 486	Moder- ate 693	Slight 138
Belief in personal immortality, i.e. existence of ind- ividual souls.	93.6	86.6	52	83.5	56.4	26.8
Belief of the soul ex- isting as part of a universal soul.	.4	2.4	4	6.2	13	17.4
Reincar- nation.	3.4	4	4	3.5	3.4	4.4
Immort- ality consists only in one's influence on one's children and society.	2.2	5.8	24	4.3	22.7	41.3
No view or other view.	.4	1.2	16	2.5	4.5	10.1

soul in terms of personal immortality as religious influence lessens, and an increased uncertainty as indicated in the increased percentages of those checking the position "no view or other view" as one goes from "very

TABLE LIII

The responses of education students on the nature of the Deity and the universe in relation to the degree of their religious training (Question 15).

Institutions= Religious Training= N=	State			Protestant		
	Very Marked	Moder- ate	Slight	Very Marked	Moder- ate	Slight
	121	301	66	129	211	43
There exists an infinite, wise, Personal God,	86	60.8	30.3	85.3	63.5	34.9
There exists a vast impersonal force uninfluenced by prayer.	5	13.3	22.7	4.6	19	7
I don't know.	4.1	20.6	34.8	6.2	12.8	48.8
There is no Personal Creator, or Infinite Intelligent Being.	.8	.3	3	.8	.5	2.3
The universe is a machine.	.8	.3	4.6	--	.9	--
No view or other view.	3.3	4.7	4.6	3.1	3.3	7

Con't.

marked" to the "slight" category. This is also confirmed by increased percentages in this direction of those selecting the vague idealistic notion of "the soul existing as a part of a universal soul". This trend is the same in all of the schools, whether State, Protestant, or Catholic.

TABLE LIII (Con't.)

The responses of education students on the nature of the Deity and the universe in relation to the degree of their religious training (Question 15).

Institutions ^a Religious Training= N=	Catholic			Slight	Total	
	Very Marked 244	Moder- ate 166			Very Marked 494	Moder- ate 678
There exists an infinite, wise, Personal God.	99.6	92.8	58.3	92.5	69.5	36.8
There exists a vast impersonal force uninfluenced by prayer.	.4	4.2	16.7	2.6	12.8	16.5
I don't know.	--	.6	20.2	2.6	13.3	36.8
There is no Personal Creator, or Infinite Intelligent Being.	--	--	--	.4	.3	2.3
The universe is a machine.	--	--	--	.2	.4	2.3
No view or other view.	--	2.4	4.2	1.7	3.7	2.3

The direct relationship between one's philosophy of life and one's religious background is beyond question.

A second fundamental question concerns the existence of God.

The results of this question is contained in Table LIII.

These results show the same tendencies as Table LII; namely, the loss of the traditional religious idea of a Personal God as religious training is lessened and the increase of agnosticism. This is the result of the total responses as well as the response of the different types of colleges attended. Evidently, there seems to be no substitute for religious training if the student is to avoid confusion and uncertainty, for even in the Catholic colleges, where, for the most part, students are taking a complete philosophical course, the percentage of those who "do not know" increased from zero with the "very marked" group to 20.9 per cent in the "slight" group. This is further accentuated when one considers that even with the philosophical and religious environment of the Catholic institutions two out of five students with "slight" religious upbringing do not accept a Personal God.

One of the most important questions in education is that of morality and its standard. The relationship of the responses to this question and the degree of religious training is presented in Table LIV.

The responses of Table LIV show the same tendencies as previously noted. The acceptance of the norm of morality as the eternal law of God decreases as religious influence in the family decreases. Three out of every four with "very marked" religious influence accept the eternal law of God as the standard while only one out of four who have had "slight" religious influence in their lives do so. The substitution for the norm of the eternal law of God is either the positivistic norm of

TABLE LIV

The responses of education students on what the norm of morality is in relation to the degree of their religious training (question 30).

Institutions* Religious Trainings* No	State			Protestant		
	Very Marked 113	Moder- ate 302	Slight 69	Very Marked 120	Moder- ate 213	Slight 43
The ultimate norm is the eternal law of God.	51.3	39.1	14.5	45.9	31.9	14
Is the customs of society.	16.8	41.7	40.6	23.3	39	58.1
Is the natural consequences of an act.	6.2	5	13.3	--	.9	--
Is failure to grow in vision, in- tegrity and social sym- pathy.	24.8	22.2	30.4	28.3	25.8	27.9
No view or own view.	.9	2	1.3	2.5	2.4	--

Con't.

custom or the evolutionistic and socialistic one of "failure to grow in vision, integrity, and social sympathy." These increases occur in proportion to the lessened influence of religious training. Even in the

TABLE LIV (Con't.)

The responses of education students on what the norm of morality is in relation to the degree of their religious training (Question 30).

Institutions: Religious Trainings: N=	Catholic			Slight	Very Marked	Total Moder- ate 681	Slight 136
	Very Marked 244	Moder- ate 166					
The ultimate norm is the eternal law of God.	97.6	91.6	70.8	73.6	45.2	24.2	
Is the customs of society.	.4	4.2	12.5	10.1	31.7	41.2	
Is the natural consequences of an act.	--	.6	--	1.5	2.6	6.6	
Is failure to grow in vision, in- tegrity and social sym- pathy.	2	3	12.5	14	18.7	26.5	
No view or own view.	--	.6	4.2	.8	1.8	1.5	

Catholic institutions where the religious and philosophical environment should influence students in the acceptance of the norm as the "eternal law of God", one out of four students with "slight" religious training

TABLE LV

The responses of education students on what the basic nature of truth is in relation to the degree of their religious training (Question 32).

Institutions ^a Religious Training ^b N:	State			Protestant		
	Very Marked 116	Moder- ate 310	Slight 67	Very Marked 130	Moder- ate 192	Slight 45
Truth changes with time, place, and circumstance.	27.6	41.6	52.2	33.1	41	48.9
Truth is that which works.	4.3	6.8	6	4.7	6.3	--
Truth is that which society determines.	10.3	14.5	17.9	6.1	15.6	11.1
Truth is absolute and unchanging.	50.9	33.2	20.9	50	34.4	33.3
No view or own view.	6.9	3.9	3	6.1	2.6	6.7

Con't.

do not accept it. It seems the philosophical education is not entirely effective or a perfect substitute for family religious training in giving the students this view. It might be that they do not completely make effective in their lives the philosophy they learn.

The next comparison between the responses of students and the influence of religious training is made on the important epistemological

TABLE LV (Con't.)

The responses of education students on what the basic nature of truth is in relation to the degree of their religious training (Question 32).

Institutions: Religious Training= N=	Catholic			Total		
	Very Marked 242	Moder- ate 167	Slight 23	Very Marked 488	Moder- ate 669	Slight 135
Truth changes with time, place, and circumstance.	4.5	10.8	17.4	17.6	33.8	45.2
Truth is that which works.	2.1	2.3	--	3.3	5.5	3
Truth is that which society determines.	1.7	3	4.3	4.9	12	13.3
Truth is absolute and unchanging.	68.9	82.7	74	69.5	45.9	34.1
No view or own view.	2.9	1.2	4.3	4.7	2.8	4.4

question of what is the basic nature of truth. The results are presented in Table LV.

The same tendency occurs in the responses to the very important question of "what is the basis of truth?" The tendency to accept truth as objective among those with "slight" religious training is 34 per cent and this increases to 45 per cent for those of "moderate" training and to 70 per cent with those of "very marked" training. The opposite tendency

is noted for the responses considering truth as relative. These tendencies are the same for all schools, even in Catholic colleges, where most of the students have had epistemology. This shows that religion does have a definite influence on one's philosophy of life, even in basic philosophical ideas.

The last comparison on this particular point is the relation of religious training and the acceptance of "natural rights from the Creator as a sound principle in education." Table LVI contains the percentages of these responses.

The same increase or decrease of percentages as noted in the other tables on this comparison occur here. Of those students with "very marked" religious upbringing, 93.5 per cent agree that "natural rights from the Creator" is a sound principle in education; those of "moderate" training agree in a lessened degree (82.6 per cent); and those of "slight" training agree still less (65.7 per cent). There is similar increase in disagreement and confusion on the principle as we go in the same direction. From a most practical standpoint; namely, the protection of our rights -- which was the starting point of the whole thesis -- these results show that it is impossible without religious training for our children. Religion, therefore, as well as philosophy must be basic to our democracy, and this training in religion must be of the kind which these students obtained in the past; namely, in terms of the traditional meaning of religion and not the secularistic idea of religion as a function

TABLE LVI

The responses of education students on whether the idea of natural rights from the Creator is a sound principle in education, in relation to the degree of their religious training (Question 35).

Institutions= Religious Trainings= N=	State			Protestant		
	Very Marked	Moder- ate	Slight	Very Marked	Moder- ate	Slight
	119	310	68	131	208	44
I agree on the whole.	84	76.4	63.2	90.8	81.3	63.6
I disagree on the whole.	11.8	13.9	23.6	6.9	12	20.5
No view or other view.	4.2	9.7	13.2	2.3	6.7	15.9

Con't.

TABLE LVI (Con't.)

The responses of education students on whether the idea of natural rights from the Creator is a sound principle in education, in relation to the degree of their religious training (Question 35).

Institutions= Religious Trainings= N=	Catholic			Total		
	Very Marked	Moder- ate	Slight	Very Marked	Moder- ate	Slight
	245	167	22	495	685	134
I agree on the whole.	99.6	95.8	77.3	93.5	82.6	65.7
I disagree on the whole.	--	2.4	9.1	4.7	10.5	20.11
No view or other view.	.4	1.8	13.6	1.8	6.7	14.2

in community activity, nor of concepts like cheerfulness, cooperation, trustworthiness, that are called spiritual;¹ but of concepts like God, soul, immortality, salvation, and sin, which can only be called spiritual in a real sense.

"If anyone should object that we have in our usage deflected the term spiritual from what he calls its true and necessary meaning, in that our usage carries no explicit or necessary reference to religion or divine authority or sanction, our reply would be that recognized usage gives no such necessary reference . . . we think the term spiritual more adequately implies the richer content we are thinking of than does any alternative (religious concept or higher value)."

John S. Brubacher, Editor, The Public Schools and Spiritual Values, New York, Harper and Brothers, Publishers, 1944, p. 8.

CHAPTER VI
SUMMARY
OF
CONCLUSIONS AND INTERPRETATIONS

In assessing the value of the conclusions and interpretations, it seems fair to say that they are representative of the students of our higher institutions of learning who are majoring in education. This statement is based on the large sample analyzed, 1,382 cases. For the same reason, it would seem that these conclusions and interpretations are fair representations of the three types of colleges from which the sample was taken: the four State universities with a sample of 519 cases, the eleven Protestant colleges with a sample of 401 cases, and the nine Catholic colleges with a sample of 462 cases.

That these results are of value in predicting the ideas of these future teachers is weighed by the fact that almost 85 per cent of these students are twenty-one years of age or older, and that about 94 per cent of them are either juniors, seniors, or graduate students and are therefore likely to have formulated fairly stable views on these problems. Another point to be kept in mind in the interpretation of these results is that almost all believe in Christianity (95 per cent) and that two-thirds are Protestants and one-third are Catholic. On the last point, the consistency of answers to a difficult parallel question (Morality, Questions 25-30) is 62 per cent, and on an easier one (Natural rights, Questions 35-37) is 87 per cent, which leads us to believe that

these results are quite dependable and of value.

Beginning with the nature of man as the first problem, and this as interpreted through the idea of what students think is the basis of man's intelligence, about one-half of all the students think man's intelligence is due to a spiritual power, which makes him different from mere animals, while the other half holds intelligence as a function of the brain which is common to other animals (10.6 per cent) or is interpreted in the light of the pragmatic concept of activity or behavior. Less than three of every ten students in the State schools, three in every ten in the Protestant schools, and nine in every ten in the Catholic schools hold that intelligence is the privilege of man alone. The pragmatic concept of man is accepted by about one out of every two students in the State and Protestant colleges but only by about one out of twenty in the Catholic colleges.

These results show clearly that the Protestant schools are very close in their thinking with the State colleges and that the Catholic colleges are staunch defenders of the traditional philosophical concept of man as different in kind from other animals. The question of how Protestant students reconcile this idea with their religion can probably be answered by the fact that they generally consider religion and the other fields of knowledge as separate, and not in need of reconciliation.

It seems appalling that such a large number of students in State and Protestant colleges put man on the same level (in kind, but differing

in degree only) as brutes. Such erroneous thinking is disastrous for man. For, if man is a mere animal, then he is not a person and there can be no uniqueness about each individual, nor will there be need for the development of each individual's personality, nor can there be any "human rights", nor "exalted dignity" that man is thought to have.

In another question relating to the nature of man, that of the factors which influence him, the results seem to differ somewhat from the previous results. A little over half (55.9 per cent) of the students think God is a factor along with himself, heredity and environment. About three out of ten think the humanist position best; namely, the influences are man himself, heredity and environment. Very few, in contrast to the previous results of Question 9 accept the factor to be mainly heredity (2.7 per cent) or environment (4.5 per cent). About 87 per cent then have a fairly good idea of man here.

These latter results are perhaps more representative of the students than those of the previous question for perhaps mere hearing of these ideas in class rather than thinking them out led so many students (36 per cent) in the previous question to define intelligence in terms of behavior or activity. The supernaturalist viewpoint is held by 84.7 per cent of the students in Catholic colleges, by 47.2 per cent of the students in Protestant colleges, and 36.5 per cent of the students in State universities.

For most students in State and Protestant colleges, it seems that man is the measure of his own perfection. But an imperfect thing is not

the judge of perfection, nor can it of itself become more perfect (it cannot give to itself what it does not possess). God, as a perfect Being, is the ultimate standard of man's progress. History has shown how man has been influenced by the idea of God towards superior and heroic deeds.

On the question of Free Will, about nine out of every ten students accept free will. In Catholic schools, it is almost ten out of ten, and in the other schools about eight out of ten. The latter results of the State and Protestant colleges is surprisingly in contrast to the results of Question 9 where there is about one out of two who thinks of man in terms of behavioristic or pragmatic philosophy. The explanation lies in the fact that their philosophy of life seems eclectic for in accepting ideas that are contradictory, they evidently do not have an integral and harmonious philosophy; but to them the contradictions are perhaps not entirely apparent.

It seems that many students will affirm determinism indirectly (v. g., the large number in Question 9 who think man is a mere animal) and this, because of the erroneous interpretation of evolution. With such a basis, they should logically call for the dismissal of all policemen, all judges, etc., and permit the murderer, rapist and thief alone, the United Nations Assembly should be dissolved and aggressor groups or countries left to their own designs -- for no person or institution can be responsible for the actions they perform, if they are determined in their course

as a stone is determined by the law of gravity to fall to the ground. It appears that students see the practical side of the question of free will when it is directly presented and therefore affirm it. However, it seems their inability to reason and integrate all their philosophy brings about the contradiction of indirectly accepting determinism.

Concerning the direct question of the nature of man, about eight out of every ten students think man has a body and a soul but only seven out of ten think of man with body and soul created by God. Five out of every ten in State colleges, six out of ten in Protestant schools, and more than nine out of ten in Catholic schools select this latter idea. One out of every five students in both State and Protestant colleges thinks man is a mere animal. These results are more in line with the traditional idea than Question 9 where one out of every five accepting the behavioristic or pragmatic idea of intelligence, imply man is a mere animal. The difference arises, it seems, from the fact that students when thinking in behavioristic or pragmatic terminology use the ideas they have been taught and fail to see the relation with the common sense view or the religious view they hold of man.

The results show the deterioration of the idea of man as God's creature, made of soul and body (even among the Catholic school students, although, it must be remembered that Protestant students attend Catholic colleges and are included in the sample, and that Catholic students attend the State and Protestant colleges and therefore we could expect a much wider

difference if each were in their own schools). This trend has been greatly helped by the dream that self-perfection is found in pleasure and leisure, that an advanced technology will bring. Behind this lies the fallacy that scientific progress will solve all of man's difficulties.

On the idea of immortality, three-fourths of the students hold to the idea of the immortality of the soul, but only 64.7 per cent accept personal immortality; 10 per cent think of immortality as absorption in a universal soul (Idealism). About nine out of every ten students in Catholic schools believe in personal immortality, while the ratio is one out of two in the other schools, where about 15 per cent of the students accept the Idealistic notion. About 17 per cent of all students hold the idea of immortality means "influence upon one's children and society." This is only about 5 per cent in Catholic colleges, 22 per cent in Protestant colleges, and 26 per cent in State colleges. In general, these results parallel the previous results showing about 50 per cent of the students in State and Protestant institutions holding to the traditional philosophic or religious concepts as compared with about 90 per cent or over of those in Catholic colleges.

Students of State and Protestant colleges show a very marked tendency for a belief that there is no sanction in rejecting personal immortality for without it, self-responsibility can have little or no meaning or effectiveness. Personal immortality implies the obligation of self-discipline. If personal immortality is denied, then the only perfect

sanction for moral living is lost, and although there will continue to be some individuals with an altruistic outlook and some imbued with the idea of "virtue for virtue's sake", it would seem that most people would look upon this life as the only chance of having happiness (which many men hold today as found by listening to their conversation), and therefore they would try to get as much as they can out of this life, regardless of the cost to others. What appeal could be made to the alcoholic, the racketeer, or the sex-maniac? This is the only life of happiness for him and there is no other, so he thinks.

Question 14 treats of the origin of man's humanity. Three-fourths of all students hold that humanity is due to creation by God. One in five holds that human beings become so through society. Two per cent of the students in Catholic colleges, 23 per cent of those in Protestant schools and 32 per cent in State colleges accept this latter idea. Since the whole sample is about 95 per cent Christian by preference, it indicates a contradiction between a philosophic and religious idea among many students of State and Protestant schools. This is probably due to believing that these two spheres of knowledge are separate and independent and the errors in the philosophic sphere are due to the influence of ideas stressing society, or again it is due also to mere confusion, because their studies contradict their religious training which results in the gradual giving up of the idea of creation. This may be due to the evolutionistic and agnostic teaching to which some are subjected.

The growth of this idea (that man becomes man through society) should alarm us. If society gives man humanity, then Hitler was right and so is Stalin today, for their ideas purport to bring about a change in humanity and who is to dispute the correctness of their views and the methods by which they intend to achieve "more humanness". Hence, World War II was a waste in using the world's resources to destroy Hitler, and attempts made to stop Stalin today would be unjustified. Certainly, there would be a cry and a hue that these conclusions are what they hold; they may not be directly; but they follow logically from the principles they laid down.

In line with the previous idea of the nature of man is that of the nature of the child. Almost four out of every ten students believe the child is good but weak because of original sin. This ratio is more than seven in ten in Catholic schools, and only one in ten in State and Protestant schools. The latter result is in line with the general trend of Protestant theology that denies original sin. That there should be almost three of ten students in Catholic schools who deny original sin is not understandable, since the sample is almost all Catholic. The humanistic position of the nature of the child (having both good and bad tendencies, with the bad to be controlled by discipline) is held by one out of every two students, with two in every ten students in Catholic schools, and over six in every ten in the other schools accepting this position. The naturalistic doctrine that the child's nature is naturally good receives

support from only one in every fifty students. This is surprising since educational literature stresses this idea so much. Perhaps students have seen some of the results of depending upon such a doctrine; namely, the ungovernableness and the delinquency of students who went on strike, etc., to have their own way.

Concerning God and the universe, more than eight out of every ten students believe in God. Almost all students of Catholic schools believe in a Personal God, while only six in every ten do so in State schools and slightly more than six in every ten in Protestant schools. Less than one per cent of all students are atheistic, while 2 per cent of the students in Catholic schools, 14 per cent in Protestant, and 18 per cent in State schools are agnostic. The agnosticism in Protestant school students may be due to the disagreements among Protestant religions and the conflict engendered by the criticism leveled against religion. Comparative religion courses which are generally given in Protestant colleges may account for this confusion also. In State schools, it is probably the result of the criticism of religion and the contradictory views from other fields of knowledge presented in the classes.

If we grant that God is a vague and nebulous image or someone totally unconcerned about our welfare (as so many students in State and Protestant colleges indicate), it means that the founders of our republic were wrong in maintaining that individuals have God-given rights of freedom from violence and of pursuit of happiness. Also, the denial of a

Personal God calls logically for the denial of the value of each person. We can then be likened to the cells of a tree, without individuality, without any right to speak and act for ourselves.

With regard to the aim of education, one-third of all students hold the pragmatic view of developing personality for adjustment to a changing social order. In State colleges, this ratio is one out of two; in Protestant schools, two out of five; and in Catholic schools, one in ten. Slightly more than one-fourth holds the supernaturalist's view of "developing moral perfection for salvation." Only one in every twelve students of the State schools accept this; one in fifteen in Protestant schools; and more than six in ten in Catholic schools. About 35 per cent of all the students indicated evolutionistic or socialistic aims. These results, especially when contrasted with the fact that almost all the sample is Christian, indicate the disassociation of religion from education, making only temporal and material aims the goal.

It seems there is some confusion here. It may be that both the Catholics and Protestants are impressed with the statement that the aims of the school differ from the aims of man in relation to his final destiny. Thinking of man in terms of an animal to be adjusted colors one's whole education and orientates man in an animal way only (this is alarming considering the large number of student teachers who hold this idea). Furthermore, even the practical results of such aims should not be apparent to many for if education's aim is to merely teach men to adjust

themselves to the present changing social order, then it would seem it is not gaining its objectives or it must revamp its objectives. Statistics indicate an alarming increase of mental disorders. Psychiatrists give as one of the main causes the inability to adjust, which in turn, they point out, is due to a lack of a sound and stable philosophy of life by means of which life's problems can be solved.

The means to attain the end of education is declared by about one-third of the students to be "developing natural and supernatural good habits" which is the supernaturalistic position. The difference between this and the results on the aim of education (one-fourth hold the supernaturalist position) may be due somewhat to the complexity of the presentation and to the position of the statement in the question -- it has the first position in this question. This increase was noticed in all the schools. The pragmatic and evolutionistic positions are so close together in idea that it is better to report them as a total of about 57 per cent of all the responses. This position is taken by over three-fourths of the students in State and Protestant colleges, and only by about 17 per cent of the students in Catholic schools.

As a psychological basis for education, most students select Gestalt psychology (37 per cent). About one-third select the traditional idea of psychology of soul and body plus the third factor of God's help. The humanistic position of psychology in terms of soul and body, and the behavioristic idea are equal in acceptance (14 per cent). Gestalt psychology is strongest in State and Protestant schools (42 per cent and 49

per cent respectively) and the supernaturalist idea of psychology is the strongest in Catholic colleges (58 per cent). These percentages are lower than the trends on other questions in these different schools because, for the main part, the ideas are very difficult to comprehend in their philosophical implications.

Acquaintance with college students shows one that psychology is a pivotal course in the formation of a philosophy of life by the student. Gestalt psychology, for the most part, has been philosophically interpreted in an anti-Christian and materialistic way. The influence of these materialistic psychologies has been tremendous, especially in the State and the Protestant colleges, and even among students of Catholic colleges. Ideas obtained from these psychologies has brought many conflicts to the student in the sphere of religion, which has caused many to be skeptical and critical of religion and many to reject purpose and free will.

Among these future teachers, out of every ten, two have no norm, two have a hedonistic norm, one has a mechanistic, one a humanistic, and one in three, a supernaturalistic norm. This shows lack of unity of purpose and a consequent disharmony in the child developed by different teachers. Three-fourths of the students in Catholic schools accept the supernaturalistic norm; the other Catholic students in these colleges may be separating the religious and temporal spheres, as well as perhaps having been influenced by opposite ideas obtained from other schools that they may have attended. About 17 per cent in State schools accept this

supernaturalistic norm, while only 12 per cent in Protestant schools do so. One of the factors for the larger percentage in State schools is that there are more Catholics enrolled than in Protestant ones. With about 43 per cent of the students, the norm is objective, while it is subjective with about 52 per cent. The ratio of objective-subjective norms is about one to three in State and Protestant colleges, and four to one in Catholic colleges.

It is difficult to see how there can be any unity and progression of society wherein the teachers are subjective in their aims. A teacher entering the classroom must know why he is there ultimately and not only particularly. He must have a sound and solid aim in teaching — not only mere immediate needs as the norm of his teaching — otherwise, the difficulties of the daily classroom will rob him of any reason for teaching, let alone the disastrous effect such philosophy will have on the student. Has not tradition aided with the educator who has shown his pupils the goal to be reached and the means thereto?

Of the total, about half of the students think that moral education has its foundation in God, and almost half think it arises from the character of the environment or society and is therefore relative. In Catholic colleges, about nine students in every ten accept God as the standard, while only one out of every three of the students of State and Protestant colleges hold this position. Relativity of morality in education with positivistic rather than religious bases, has therefore

captivated about two-thirds of the State and Protestant school students.

The vast majority of the students of the State and Protestant colleges think, therefore, that moral education is a relative thing. Consequently, it can mean almost anything, and espouse any standard. It is difficult for these students to understand that there is no absolute relativity in anything much less in morality, for such implies a contradiction. A relative norm calls for some absolute basis. To insist that it is not so means to deny one's own existence. I am and I am absolutely. Since I exist, my existence is of a definite type which will be the measure of my actions.

In regard to the problem of what the content of education should be, three-fourths of the students stress a liberal education, compared to one-eighth for a scientific curriculum. However, only four out of every ten would include the truth of revelation. In the Catholic schools the relationship was seven out of every ten, and in the other schools about two out of every ten. Quite a few students (about 18 per cent) of these latter institutions held "no view or own view" to the problem. Therefore, the idea of liberal education is the choice of the majority of these students, but a supernaturalistic education only predominated in the choices of students of Catholic colleges. Also, it is surprising to find that the students do not lean towards a scientific curriculum — it seems the exaggerated stress on the sciences no longer entices their minds. Perhaps the problems of our times have forced them to admit that the answers will

mainly be found by means of a liberal education.

About 57 per cent of the students hold there should be no indoctrination to about 36 per cent who say there should be. The results in State and Protestant institutions show ratios of eight to two, and seven to three, respectively, against indoctrination, while the ratio is only two to eight in the Catholic colleges. In State and Protestant colleges this attitude is probably the result of the attitude of progressive educational theories, of the extreme idea of academic freedom, and of the stress on private interpretation of the Bible among Protestants.

When we look at the problem of indoctrination from a rational standpoint, can we really say that the inexperienced and ignorant child can help himself to solve a problem without having some basic indoctrination? Solutions to problems do not appear to be found automatically. They are rooted in basic principles which must be taught and presented to the pupil. With these he can begin to find the answers.

Some might say that there should be a certain amount of indoctrination. But again, where is the norm for it? Because of this difficulty, some educators are against all indoctrination. But isn't this indoctrinating in non-indoctrination? And should we not indoctrinate in things like $2 \times 2 = 4$? In other words, it is foolish to say that the child must decide all things for himself as regards to their truth, because some things are true absolutely, and their opposites are always and everywhere false.

On the problem of who has the right to educate, about half the students say it is the family, and one-fourth think the Church has a superior right to that of the family. Only one in eight thinks the state has the first right. In Catholic colleges, six out of ten students say the Church has the superior right; three in ten believe that the family has the first right. State and Protestant school students are in fair agreement: one out of twelve thinks the Church has first right, six out of ten, that the family has the first right, and about one in eight that it is the privilege of the state; and about one out of six are undecided or have a personal view. Almost seven out of ten students in State and Protestant schools hold the family as possessor of this right. This seems high with the stress of the school's and the state's right in education today, but still it predicts ill consequences for the future that more do not hold to such a fundamental and important concept.

The responses to what the sanction of morality and the ultimate norm of morality are seem fairly the same. About six out of ten students place the sanction and the norm of morality in God, and the rest on some relative standard. In Catholic schools the ratio of the relation between the absolute standard of God to relative standards is about nineteen to one, while in the State and Protestant schools it is about one to two. In these latter schools, therefore, accountability has lost its real compelling force for two thirds of the students.

Religious education means training in a definite creed to 43 per

cent of the students and means a creedless religion to 46.8 per cent of the students. This tremendous breakdown of dogmatic religion among the students and the attendant confusion of these students is accentuated by the fact that 6 per cent accept the ideals of society as religion. Of students in Catholic colleges, eight in every ten students accept religious education in the traditional sense, while this acceptance is made by only two out of every ten in the Protestant schools and three out of ten in the State colleges. The larger percentage in the State schools is due to a larger percentage of Catholics in that sample. Religion in its ordinary meaning practically lost for students who attend State or Protestant schools. It seems this is due to the constant criticism of dogmatic religion by professors, and the stress on "functional religion", which is absolutely creedless, and even Godless.

This subjectivity in the field of morals will lead to the degeneracy of the individuals and then to society as a whole. It means that everyone can do what he pleases to do so long as he can get away with it. It means that the hit-and-run driver is right according to his own standard. The robber is morally right, as well as the householder, who, spurning police protection, shoots at the least provocation, to safeguard his valuables. It means that impulses and emotions are better norms of activity than sound, rational, moral principles.

In contrast, three-fourths of the students believe that education should be based on the teachings of Christ to one-eighth who do not. Of

those in Catholic colleges, about 5 per cent say it should not be based on Christ, which increases to 15 per cent of the students in State and Protestant schools. The difference in these results with those obtained on the question of religious education may not be as great as it seems if one asks "What do the students think the principles of Christ are?" This is answered largely by the results of responses to the query of what they thought of Christ. About 67 per cent thought Christ was "God and Man" and 28 per cent denied this. About 92 per cent of the students in Catholic colleges believe Christ is God; about 58 per cent of the students of Protestant schools and about 52 per cent of the students in State schools do also. There is a difference of about 20 per cent between the results of Protestant and State college students on the questions: Christ is God and religious education is to be thought of in its traditional meaning. More of the students accept the divinity of Christ, but reject revealed religion. This inconsistency may be attributed to the fact that students tend to divorce their beliefs from all education in school, even religious education.

We have noted the widespread confusion of more than half of the students on the nature of man, and, on this last question, his relationship to God, and the meaning of religion. Such misunderstandings as are indicated will permeate and distort the whole outlook for these individuals. If this confusion becomes widespread, as it seems it is, it becomes a pattern for a group. That education has not been too successful

can be seen in the prejudice that is prevalent among Americans. No educational system based upon vague ideas of religion or upon the brotherhood of man will long survive to steer its pupils in the way of tolerance.

Student results on the relation of science and religion point out that the students understand, for the most part, that the findings of science and the tenets of religion correlate. Only 3.7 per cent of the students report the relationship is definitely irreconcilable, while three-fourths report they either support each other or the conflict is apparent. The results according to the three different types of colleges do not differ greatly, although there persists more of the idea of conflict in the State colleges. In general, here we can see one of the greatest weapons used against religion of modern times has lost its effectiveness for the most part among the educated. The writings of the great scientists of today, wherein the false interpretations put on the findings of science in the past and have served to cause considerable conflict with religion, are rejected. More than that, the leading scientists have shown that the findings of science and religion correlate one another. Students of today are becoming more acquainted with this new development.

On the question of the perfectability of man through education, 17 per cent of the students hold that it is unlimited here and there is nothing after this life; 66 per cent think it is limited here and there is an after life. The idea of unlimited perfection here with no after

life, received the support of 2.4 per cent of the students in Catholic schools, 15.3 per cent of those in Protestant ones, and 32.3 per cent of those in State schools. This progressive education idea is most prominent therefore in State schools, but does not receive as much support as pragmatism, as a general theory, because here it directly goes against the idea of a future life, which some students hold from a deeply religious attitude. The results would probably have been more precise had the question been worded more correctly.

On the epistemological question of the nature of truth, most students as a whole hold to its absolute than relative nature (53.4 per cent to 42.2 per cent). Relativism of truth is held by 55 per cent of students in Protestant schools, by 60 in State colleges and by 12 per cent of the students in Catholic colleges. The consequences of such a large number of students holding to the idea of relative truth are dire for the future. It will sow skepticism and disbelief among their future students in any field of knowledge, but especially in the fields of morals and religion. These results indicated that over half of the teachers who come from State and Protestant colleges, will themselves as well as their own pupils believe that truth can never be known. No single thing, thought, or fact can be said to be true, for if truth is relative, the opposite may be true. No one will ever know; so no one need ever follow the statements of another in any field whatsoever. Such a view of truth can only lead man to despair and destruction.

About three-fourths of all the students accept revelation, reason and experimentation as sources of truth; about one-fourth accept only reason and experimentation. Scientism—truth from experimentation only—is negligible among the student ideas. Evidently, the students have not accepted the scientism that is so prominent in textbooks, but hold to the validity of knowledge obtained by reason. About 9½ per cent of Catholic college students, 63 per cent of Protestant college students and 57 per cent of State college students accept revelation as a source of truth.

It might be well to contrast these results with the results of Question 22, where the content of education is discussed. In that question, seven out of every ten students in Catholic colleges, and only two out of every ten in State and Protestant colleges would put revelation into the curriculum. However, on this question of the source of truth, many more students think that revelation is a source of truth. It would seem the educational environment of our young teachers tends to make them think the content of education consists of secular subjects, and having for the most part thought of education in terms of public education, they have excluded religion unconsciously, for the most part, from that curriculum. On the other hand, it seems when they think of revelation as a source of truth, they are thinking primarily of their religious beliefs and background. Nevertheless, since about one-third of the students of State and Protestant colleges reject revelation, we can see the great breakdown of religion among these students.

A fairly healthy attitude exists in the minds of the students on the relation of man and society. Eight out of ten indicate it is harmonious and that society exists for man. Perhaps the world political events have caused profound thinking on the subject and brought conclusions that were more or less defensive and practical, yet nevertheless true. In Catholic colleges, this percentage is 92.4 per cent, while it is one-fourth less in State and Protestant colleges (74.6 per cent and 72.6 per cent respectively). This deflection in these latter institutions may be the result of the great stress placed on society through pragmatic education and courses in sociology.

As a basis for democracy, three ideas receive about equal acceptance. Three out of every ten students accept the moral law, the same number accept the humane spirit, and the same number accept the idea of the "changing welfare of the individual and of the group" as the basis for democracy. When such a small part of an almost Christian sample selects the moral law or religion, it shows that religion is mostly a matter of name, rather than intellectual application to man's problem. The criticism of religion and its divorce from the rights of individuals is the cause of this attitude. Almost 68 per cent of the students accept the metaphysics of change in rejecting religion as the basis of democracy. Such bases have not been effective in the past in protecting individual's rights or the nation in time of stress, but rather the traditional ideas, consciously or unconsciously accepted, of moral law and God, have sustained

the people. With the atmosphere of this tradition becoming less influential and the ideas of these future teachers radiating among their students, the future protection of individual rights looks black. In the State and Protestant colleges, the religious basis is much less (15 per cent and 12.5 per cent respectively) than in the Catholic colleges (60.6 per cent).

Since the vast majority of the future teachers from State and Protestant colleges think of the basis of democracy in subjective terms, it follows that for these, the Constitution of the United States, should be revamped to mean something different for each era. The changes should be, not only of interpretation and application of the principles to new conditions, but of the very principles themselves. One should consider it as women's fashions - changeable. This was hardly in the minds of its collaborators, nor of sound thinkers today.

In contrast, the results on the question of whether students think the idea of natural rights from the Creator is a good educational principle are surprising. This is the religious basis of democracy. Of all the students, 84.7 per cent assent, and 9.6 per cent dissent. In the Catholic colleges it is accepted by 97.1 per cent of the students, by 81.9 per cent in Protestant, and 75.5 per cent in State colleges. Perhaps the difference between the general results here and those of previous results on the basis of democracy can be explained by the fact that students have not completely thought through and integrated philosophy. It is an

inconsistency in their philosophy, not necessarily inconsistency in answering the questions. In choosing the basis of democracy, they were selecting answers that are highly abstract and which has become part of their vocabulary through hearing and reading, but whose logical basis is probably almost nil, whereas, in the wording of question on natural rights with the concrete examples of the right to life, bodily integrity, freedom etc. they are more inclined to accept it to safeguard their rights, especially since they have witnessed how others have been deprived of them. The 10 per cent disagreeing does seem to indicate a deliberate rejection on the basis of the positivistic thinking that the state is the source of all right.

We may wonder how even ten percent of the students can reject the idea of a natural rights, when we consider the religious and civic background of this country has always maintained this. It shows our education is being undermined in some way - a great deal of this may be due to the refusal to indoctrinate, and the positive encouragement to be individualistic in ones decisions, even when the student has neither the maturity nor the knowledge to make such decisions. The growth of such a group, rejecting natural rights as they do, makes one apprehensive of the future. Such thinking is only one step away from the conclusion that the state is not taking away anything which belongs to him, when it deprives him of family, property, or even life, (as Hitler and Stalin have done), for these things are only for his use as the State wishes.

The same question of natural rights receives more support when placed in the frame of the Declaration of Independence. Here 94.1 per cent of all accept it; 98 per cent in Catholic colleges, 92.4 in Protestant ones, and 91.6 in State institutions. Familiarity, long acceptance, and patriotism may be the cause of this increased percentage, which is especially noteworthy in the State colleges.

On the question of including religion in the curriculum, nine out of every ten students believe some religion should be taught. About one out of every three believe this should be in the form of beliefs basic to all religions, and about more than one out of every two hold religion should be taught according to individual beliefs. More than one-fourth believe that private religious schools which fulfill state requirements should be tax supported. Only three percent of the students in Catholic schools, 7 per cent of those in Protestant colleges, and 10.5 per cent of those in State schools say religion has no part in the curriculum. About 61 per cent of the students of Catholic colleges, 47 per cent of those in Protestant schools, and 39 per cent of those in State schools hold that religion should be taught according to the tenets of each individual religion. In State and Protestant colleges this is a little less than those who hold religion should be taught on a common basis. Evidently it is the general consensus that some religion should be taught. Some arrangement to teach the individual faiths would have to be worked out, otherwise it would not receive support from those who hold this view.

It seems that the need of religious training by the school is being felt in all the levels of society, in order to fill the gap created in the education of the child by the failure of parents to provide a religious education. Families have moved in alarming numbers from a specific church or belief to indifferentism. Most future teachers, according to the results, think the difficulty will be met by a course of the common elements of religions. Such is a contradiction, for religious tenets of the various sects are opposed to each other, and if these are presented, they must be evaluated. These students do not realize the utter impracticability of such a procedure, even if one were to consider only the unalterable opposition of some of the religions themselves.

In comparing the results of men and women, a trend is noticed among the women to hold the traditional philosophical and religious ideas that are basic to the philosophy of education than men. In the general results, allowance must be made for the greater proportion of Catholics in the male sample than the female by about 10 per cent. For example, on Question 9, on the source of intelligence in man, 2 per cent more of the women select a spiritual power as basic and say it is the privilege of man alone. Even comparing Catholics in Catholic colleges, 5 per cent more women accept this position than men. This is the general picture for all the compared percentages of men and women in State, Protestant and Catholic colleges i.e., the trend of more women than men accepting the traditional philosophical and religious concept and vice-versa for the acceptance of the new ideas in education v.g., pragmatism, materialism, socialism,

behaviorism, evolutionism, etc. This is verified in the following comparisons: About 6 per cent more women believe in a personal God than men; about 1.7 per cent more for God as the norm of morality, 3.5 per cent more that truth is absolute; and 5 per cent more that natural rights is a sound principle in education. Men generally seem less sure of themselves for more of them than women consistently check the "no view or own view" position. Also, the differences between men and women in State and Protestant colleges are much greater than that between men and women in the Catholic schools. The close agreement of the latter groups show a unity and integration of their education.

When the results of Catholics and Protestants are compared, there are some interesting observations. First of all, Catholics are more consistent in answering the questionnaire by 5 per cent in the State colleges, by 4 per cent in the Protestant ones and by 14 per cent more in Catholic schools. It is also noteworthy that Protestants in Catholic schools are on the average, 20 per cent more consistent than Protestants in other schools. In analyzing the comparison of both these groups on five questions these general conclusions are noticed: Catholics in Catholic colleges hold very consistently to the traditional philosophical and religious answers to these questions (99 per cent think man is made of body and soul, and that God is a personal God, and 98 per cent believe the norm of morality is the law of God). As Catholics go to Protestant colleges, there is a big drop in their orthodoxy (78 per cent accept the idea of

man being a body-soul, and in a personal God, and 52 per cent that the norm of morality is God). When Catholics go to State schools, these averages drop 4 to 7 per cent below their average in Protestant colleges. It is also notable that the average per cent of the Protestant in the Protestant colleges is greater than that of Protestant in State colleges (in regard to accepting the traditional interpretations), and that there is a very great jump in these percentages when Protestants attend Catholic colleges. These figures show that the students in Catholic colleges are almost always sure to have the traditional outlook on these questions; that Catholics lose this position to a great degree as they go to other colleges; that Protestants gain as they go to Catholic colleges. Generally, Protestants and Catholics differ as follows: 93 per cent of the Catholics accept man as a body-soul to 57 per cent of the Protestant students; 93 per cent of the Catholics believe in a personal God compared to 65 per cent of the Protestants; 86 per cent of the Catholics accept God as the norm of morality compared to 40 per cent of the Protestants; 76 per cent of the Catholics say that truth is absolute to the 42 per cent of the Protestants. We can see that the Protestant students have been influenced tremendously by the modern ideas of evolution, behaviorism, materialism, and the general criticism of religion. Even those in the Protestant colleges think like those in the State schools, especially when compared to the way Protestants think in Catholic schools.

A comparison of the relation of responses of the questions with

the degrees of religious upbringing shows, in every instance, a lessening of the religious and traditionally philosophical ideas and an increase to respond in terms of materialism, evolutionism, and relativism as the religious training decreases. For example, as religious influence decreases from very marked to moderate, and then to slight, belief in personal immortality decreases from 84 per cent to 56 per cent to 27 per cent. Similarly, there is an increased percentage in the opposite views; for example, thinking immortality consists only in "one's influence on one's children and society" — 4 per cent of the "very marked" group, 23 per cent of the "moderate" group, and 41 per cent of the "slight" group accept that idea. These trends are the same for such problems as God, the moral standard, truth, and natural rights. The last of these, without which democracy is a fiction and delusion in the protection of the rights of the individuals, shows how fundamentally necessary religion is to our basic education program.

The evidence is sufficient to show the direct relationship of religion and the basic principles of life. The loss of one entails the loss of the other. The loss of religion comes from the attack on the fundamental principles of God, free-will, etc. In turn, with religion gone, all standards, moral and social, become subjective and therefore dependent upon each individual. This should be sufficient to indicate that a basic and sound philosophy of life for teachers is impossible without religion.

The education of our future teachers shows a deep influence of naturalism, evolutionism, materialism, and relativism in truth and morality. This is indicated by the responses to some of the key questions: only four out of five students think of man as a body-soul, and of God as Supreme Being, only one out of two hold to the objectivity and absoluteness of morality and truth; and about 85 per cent believe in the doctrine of natural rights.

This influence is greatest in the State universities, but the results are only slightly better in the Protestant colleges. In these two types of colleges, only three out of five think of man as a body-soul, or of God as Supreme Being; only one out of two believe moral standards are absolute and objective; and only two out of five believe that truth is objective and unchanging; and four out of five students accept the idea of natural rights. The responses of students in Catholic colleges shows 93.9 per cent think of man as a body-soul, of 98 per cent who think of God as the Supreme Being, of 95 per cent for an objective norm of morality, over nine in ten for the objectiveness of truth, and 97 per cent for natural rights. Materialistic and relativistic influences are even creeping in among students of Catholic colleges but perhaps by way of previous education and environmental influences.

Differences between the sexes show only a very slight tendency of men to be more radical in their views. Differences between Protestants and Catholics in responding to the questions are very great. These

differences are almost like the differences between the results from State and Protestant colleges on the one hand, and those from Catholic colleges on the other. One important observation is to be noted: Catholics in State and Protestant schools, for the vast majority, take the position of those schools, and Protestants in the vast majority in Catholic colleges take the Catholic or supernaturalist position. This shows the influence of the school and its philosophy on the students.

Lastly, the results interpreted in relation to the degree of influence of religious upbringing shows a direct relationship in all the colleges. The doctrines of materialism, naturalism, evolutionism, and relativism increase as influence of religious training decreases. The importance and concern of this should be evident if only from the practical problem of the protection of men's rights for the idea of natural rights is rejected in proportion to the decrease of religious training.

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A PHILOSOPHY OF LIFE IN EDUCATION

Instructions: This is a survey of the principles of education held by future school teachers. You are not to sign your name to the paper. You are asked to observe three points in order that this study may be worthwhile: (1) Take your time, consider each group carefully and check only the one position in each group that best corresponds to your view. (2) Check one position in every group, discriminating as carefully as possible. Do not skip any group. (3) Return all papers.

1. Age _____ 2. Sex M. F. (Circle the one) 3. Religious denomination
 4. School _____

5. Date _____
 5a. Class now in (Circle the one): Fresh. Soph. Jr. Sr. Grad.

6. Level of teaching I am most interested in: _____ Elementary
 _____ Secondary _____ College

7. List by title the courses taken in the following:
 Religion _____ Psychology _____ Sociology _____
 Prin. of Education _____

8. To what degree has religion been an influence in your upbringing?
 _____ very marked _____ moderate _____ slight _____ none

9. INTELLIGENCE IN MAN (Check the position which best corresponds to your own view)

- _____ 1. Intelligence is a function of the brain only, i.e., of matter only which man has in common with animals.
 _____ 2. Intelligence is a spiritual power which forms ideas by abstraction and reasons: it is a privilege of man alone.
 _____ 3. Intelligence of mind is the same as activity—behavior that is stimulated by anticipated desirable consequences.
 _____ 4. None of these resembles my view, which is:

10. THE FACTORS THAT INFLUENCE MAN (Check the one which best corresponds to your own view)

- _____ 1. God is the foundation of life and education since man depends upon God for all he does; second comes man's own intellect and will; then his heredity and finally environment (family, Church, State, school and society) as indirect, external causes.
 _____ 2. Man's own self—his will and intellect—determines what he will be; second, his heredity and finally his environment (family, etc.).
 _____ 3. Biology—or heredity—is the main influence on man, since man is only an animal and subordinate to the laws of nature.
 _____ 4. Environment or his society wholly determines what man will be.
 _____ 5. None of these resembles my view which is:

11. **FREE WILL** (Check the one which best corresponds to your own view.)
1. Man has free will in the strict sense of the term, i.e., many times he can and often does make a conscious deliberate choice among several possible ways of action which permit a choice.
2. Free will is an illusion; man has fundamental urges that move his individual thought processes that predetermine him in his actions.
3. Neither of these resembles my view which is:
12. **THE NATURE OF MAN** (Check the position which best corresponds to your view.)
1. Man is a creature composed of body and soul, created by God for the purpose of serving Him on earth and attaining eternal happiness with Him in heaven.
2. Man is wholly a product of evolution, i.e., he evolved just like plants and animals did, so that he does not differ fundamentally from the animals, merely being a higher animal.
3. Man is made up of body and soul, but his soul is merely part of a universal spirit or force.
4. None of these resembles my view which is:
13. **IMMORTALITY** (Check the position which best corresponds to your own view.)
1. I believe in personal immortality, i.e., the continued existence of the soul after death as an individual soul.
2. I believe in the continued existence of the soul merely as a part of a universal spirit or force.
3. I believe in re-incarnation after death—the continued existence of the soul in another body.
4. I believe that a person's immortality consists merely in his influence upon his children and upon social institutions.
5. I do not believe in immortality in any of these senses. My view is:
14. **MAN AS A HUMAN BEING** (Check the one which best corresponds to your own view.)
1. Man becomes a man or human being through society, for he owes to society all that makes him different from an animal.
2. Man is man because God created him a human being, endowing him with reason and free will which makes him different from a mere animal.
3. None of these resembles my view which is:
15. **THE NATURE OF THE DEITY AND OF THE UNIVERSE** (Check the one best corresponding to your belief.)
1. There is an infinitely wise omnipotent Creator who is a personal God, and who helps us if we pray to him.

15. (Continued)

 2. There is a vast impersonal force or spirit throughout nature, and also working in man, not influenced by prayer.

 3. I neither believe nor disbelieve in God — I don't know.

 4. There is neither a personal Creator nor an infinite intelligent Being.

 5. The universe is merely a machine. All notions of a deity as intelligent Being or as "spiritual force" are fictitious and prayer is useless superstition.

 6. None of these resembles my view which is:

16. THE CHILD'S NATURE IN EDUCATION (Check the one which best corresponds with your own view.)

 1. The child's nature is neither good nor bad but as a consequence of original sin is fallen and has certain weaknesses or limitations which aided by the means of redemption, are one of the purposes of education to correct and overcome, as far as possible by systematic instruction and discipline.

 2. The child's nature is neither good nor bad, but it has tendencies in both directions and the bad tendencies must be controlled by discipline.

 3. The child's nature is naturally good and should be left to develop without interference by discipline.

 4. The child's nature is depraved and bad because of the consequences of original sin.

 5. None of these resembles my view which is:

17. THE ULTIMATE AIM OF EDUCATION (Check the position which best corresponds with your own view.)

 1. The ultimate aim of education, considering that man is merely a part of nature, is the preparation of the individual for life and adaption to this environment.

 2. The ultimate aim of education is society itself and its welfare, while the immediate objective is the preparation of the child to participate in the functions of society.

 3. The ultimate aim of education is the promotion of national material welfare and the training of citizens for the state.

 4. The ultimate aim of education is to achieve a classless society, by the acquisitions of the knowledge and manner of living necessary to promote the welfare of the workers or common people.

 5. The ultimate aim of education is to prepare the child through the constant reconstruction of experience to develop his personality fully by making adjustments to what is held to be a constantly changing social order, with emphasis upon social efficiency and utility.

 6. The ultimate aim of education is to so form an individual that he will be both determined and fitted to strive constantly towards moral perfection, unto the attainment of salvation.

 7. None of these resembles my view which is:

18. THE AIM OF EDUCATION IS TO BE OBTAINED BY (Check the one which best corresponds to your own view.)
- ___ 1. The aim of education is to be obtained by the development in the individual of natural and supernatural (given by God) good habits or virtues which will help him to live so as to obtain his destiny with God.
 - ___ 2. The aim of education is to be obtained by developing in the pupil the power to adjust himself to a changing environment.
 - ___ 3. The aim of education is to be obtained by the development of natural good habits so that the pupil will live a good life.
 - ___ 4. The aim of education is to be obtained by developing the attitude of class struggle to realize the ascendancy of the workers or common people.
 - ___ 5. The aim of education is to be obtained by the development of an attitude of striving for the perpetuation of a national spirit and devotion to nationalistic ideals.
 - ___ 6. The aim of education is to be obtained by building an attitude which desires personal development, i.e., constant growth, here and now.
 - ___ 7. None of these resembles my view which is:
19. THE PSYCHOLOGICAL BASIS OF EDUCATION (Check the one which best corresponds to your own view.)
- ___ 1. The psychological basis for education should be Behavioristic—the stimulus response concept—for a study of the neuromuscular system, instincts and impulses is needed to explain human actions.
 - ___ 2. The psychological basis for education should be Organismic (Gestaltic), which studies the individual in all his totality or environment, which alone is real; consequently, the function of man as a whole to all his surroundings must be understood.
 - ___ 3. The psychological basis for education should be psychology in its strict sense: a knowledge of soul and body.
 - ___ 4. The psychological basis for education, taking psychology in its strict sense is all right as far as it goes but there is another important factor in education—it is supernatural help of God which operated beyond man's natural powers.
 - ___ 5. None of these resembles my view which is:
20. THE NORM OR STANDARD TO BE USED IN EDUCATION (Check the one which best corresponds to your view)
- ___ 1. The norm of education is to be found in supernatural revelation which explains man and his purpose and destiny in life; as well as the norms of philosophy (reason).
 - ___ 2. The norm of education is to be found only in our nature which our reason discovers.

20. (Continued)

3. The norm of education is psychology which takes the mind as a physiological, biological being—as a function of brain, and operation of will in terms of instinctive responses.
4. The norm of education is the consequent happiness or misery, success or failure experienced by the individual through education.
5. There is no norm or standard in education except those principles that meet immediate needs and requirements.
6. None of these resembles my view which is:

21. MORAL EDUCATION (Check the one which best corresponds to your own view.)

1. Moral education is instruction in those principles of conduct obligatory on all, established by the Creator in the natural law and made known to man through his conscience.
2. Moral education is instruction in rules of conduct which depend upon variable economic, social and political factors and are subject to continual change.
3. Moral education is instruction that right or wrong is learned from experience; those things being morally good which are pleasant, and those morally bad which are unpleasant.
4. Moral education is training in ethical character, but there is no act which in itself is good or bad; therefore, there is no moral responsibility.
5. Moral education is instruction in which human might, the will to power, is the basis of all value since it is the highest and ultimate purpose and end of life.
6. Moral education is educating in the accepted usages and customs of society.
7. None of these resembles my view which is:

22. THE CONTENT OR CURRICULUM OF EDUCATION IN THE MAIN (Check the one which best corresponds to your own view.)

1. The content of education should consist, not only of natural arts and sciences, but, in the first place, of truths of the natural and supernatural order which man has received from God, since the most important end of education is the moral religious development.
2. The content of education should consist primarily of the humanities and cultural subjects (liberal education) and then the sciences, since education should hand on all the heritage and cultural truth accumulated by man in the past.
3. The content of education should consist chiefly of the applied sciences, since things change and man must continually adjust himself to this changing environment.
4. None of these resembles my view which is:

23. THE METHODS OF EDUCATION (Check the one which best corresponds to your own view.)
1. The method of education should be that which aims at the presentation of truth in such a manner that the child will accept it voluntarily as true in itself, or as coming from proper authority.
 2. The method of education should be that which so imparts instruction to the pupil that the pupil accepts it solely on the authority of the teacher.
 3. The method of education should be that wherein the child is given freedom to choose his own tasks, solving on his own initiative and according to his own impulses while the teacher serves as guide but must not indoctrinate, even in religious or moral education.
 4. None of these resembles my view which is:
24. THE RIGHT OF EDUCATION (Check the one which best corresponds to your own view.)
1. The Church has the first right of education because it is supernatural and directs the child to its final destiny, while the family has an inherent natural right anterior to the state, which has limited rights to educate.
 2. The Church has the right to educate only in its field, and the right of the family should be subordinated to the state.
 3. The family has the first right to educate the child but it may delegate this to society.
 4. The Church and the family have no right to educate; the community or state has the sole authority to do so.
 5. None of these resembles my view which is:
25. SANCTION (THE APPROVAL OR DISAPPROVAL THAT FOLLOWS AN ACT) IN MORAL EDUCATION (Check the one which best corresponds to your own view.)
1. The sanction in moral education is God, the source of all moral obligation; man must have a sense of personal accountability to Him.
 2. The sanction in moral education is not that taken from religion as being accountable to God, but what is socially approved or disapproved by a changing society.
 3. The sanction in moral education is that which flows from the natural consequences of the act; if it is pleasant it is good, if it is painful it is bad.
 4. The sanction in moral education is the failure to grow in vision, integrity, and in social sympathy.
 5. None of these resembles my view which is:

26. RELIGIOUS EDUCATION (Check the one which best corresponds to your own view.)
1. Religious education means instruction in a definite body of natural and supernatural truths, in such a way that religion pervades the entire training of youth.
 2. Religious education means instruction in those truths of religion that are determined by a particular religious group as acceptable and individually interpreted.
 3. Religious education means, not instruction in any sectarian beliefs, but in common ideas like the fatherhood of God and the Brotherhood of Man, so that these may function for a cultural and moral life.
 4. Religious education means instruction in those ideals determined by society which are to strengthen and perpetuate society by contributing to the complete socialization of the individual.
 5. Religious education means instruction, not in religious doctrine, but in the zealous participation in the enterprises of the community and involves an inclusiveness of view.
 6. None of these resembles my view which is:
27. SCIENCE AND RELIGION — How do you feel about the frequently mentioned conflict between the findings of science and the principal tenets of religion?
1. Religion and science support one another.
 2. There is no conflict between them—it is apparent, not real.
 3. The conflict is considerable, perhaps irreconcilable.
 4. The conflict is considerable, perhaps not irreconcilable.
 5. The conflict is definitely irreconcilable.
- Explain your answer briefly:
28. Education must be based on the principles and teachings of Christ:
1. On the whole, I tend to agree.
 2. On the whole, I tend to disagree.
 3. I have no opinion or my view is:
29. If education is to be based on the principles and teachings of Christ, Christ is understood to be:
1. Christ as the Gospels state should be regarded as divine—as the human incarnation of God.
 2. Christ should be regarded merely as a great teacher or prophet, such as the Mohammedans accept Mahomet, or as the Chinese accept Confucius.
 3. In all probability Christ never lived at all but is a purely mythical figure.
 4. None of these resembles my view which is:

30. THE ULTIMATE NORM OF MORALITY (Check the one which best corresponds to your own view.)
1. The ultimate norm of morality is the eternal law of God; if an act is directed by sound reason to man's ultimate end, it is good, if against or away from that end, it is bad.
2. The ultimate norm of morality is the accepted usage of customs of society; that which is beneficial to society and the individual is good; that which is harmful is bad.
3. The ultimate norm of morality is the natural consequence of an action: if it gives pleasure, it is good; if it gives pain, it is evil.
4. The ultimate norm of morality is the growth in vision, integrity and social sympathy that should be developed.
5. None of these resembles my view which is:
31. THE PERFECTIBILITY OF MAN THROUGH EDUCATION (Check the one which best corresponds to your own view.)
1. There is a limited perfection attainable for man on earth through education and other means, but man will only be perfect when united to God after death.
2. Man's power and possibilities are unlimited and may be infinitely perfected by education in this world, i.e., there is no end to how much he can grow here, and there is nothing after this life.
3. None of these resembles my view which is:
32. TRUTH IN ITS FINAL ANALYSIS (Check the one which best corresponds to your own view.)
1. Truth is relative and changes according to time, place and circumstances.
2. Truth is that thing which gives satisfaction, i.e., those ideas which work or are emotionally satisfying are true.
3. Truth is that which society determines as true.
4. Truth is that which conforms to the universal objective, eternal, absolute norm of things which exists in reality independent of our judgment.
5. None of these resembles my view which is:
33. HOW TO OBTAIN TRUTH (Check the one which best corresponds to your own view.)
1. Truth can be obtained through Revelation (God telling us,) through philosophy (by reasoning), and through experimentation (science as such).
2. Truth can be obtained only through reasoning and experimentation.
3. Truth can be obtained only through experimentation.
4. None of these resembles my view which is:

34. THE RELATION BETWEEN THE INDIVIDUAL AND SOCIETY (Check the one which best corresponds to your own view.)
1. There is no antagonism between the individual and society, but harmony for both help each other. But the state or society exists for man, not man for the state or society.
2. There is an antagonism between the individual and society for man is one with society and so exists solely to serve the interests of society.
3. There is no antagonism between the individual and society in that the individual is free to do as he pleases and should not be restricted by society.
4. There is no antagonism between the individual and society because the individual is a part of the state, which alone has value.
5. None of these resembles my view which is:
35. A sound moral principle in education is that man has received from the Creator inalienable or natural rights which the state does not give and cannot take away; they are universal, immutable, absolute, evident, obligatory for all persons, and conditions (for example, they are the right to life, to bodily integrity, to necessary means of existence, to tend to ultimate good with God, of association, and of possession and use of property.)
1. On the whole I tend to agree.
2. On the whole I tend to disagree.
3. I have no opinion, or my view is:
36. THE MAIN BASIS OF DEMOCRACY (Check the one which best corresponds to your own view.)
1. The basis of democracy should be the moral law which is only dynamic when based on religion.
2. The basis of democracy should be the humane spirit which gives equality and fraternity to all men.
3. The basis of democracy should not be based on any religious ideas or objective norms but be based on the intelligent faith of the individual to decide what is best.
4. The basis of democracy should be the individual and group welfare which is subject to modification whenever such modification will further common interests and purposes.
5. The basis of democracy should be the economic and social security of all as a group even if it means giving up the idea of inalienable rights of the individual.
6. None of these resembles my view which is:
37. Democracy should be thought of in the light of the Declaration of Independence and the Constitution—namely, that man is a political as well as a social individual who has inalienable, natural rights to

37. (Continued)
life, liberty, property, the pursuit of happiness and religious freedom, which comes from the Creator; that all men are equal before God; that democracy has the obligation of safeguarding these rights.
1. On the whole I tend to agree.
 2. On the whole I tend to disagree.
 3. I have no opinion, or my opinion is:
38. THE CONSTITUTION GUARANTEES SEPARATION OF CHURCH AND STATE. IN EDUCATION THIS SHOULD MEAN:
1. The state should not permit any teaching about God in the schools—it should be neutral or indifferent.
 2. The state should permit some teaching about God and religion in the schools, but in those tenets only in which all religions agree.
 3. The state should permit those religious groups who wish to provide competent teachers to teach the children of those parents who give their consent, in the particular beliefs of that religion. This would be on the basis of "released time" or some such arrangement.
 4. The best way for the state to solve this matter and yet guarantee equality to all religions, is to permit those religious groups who so wish and who have the necessary requirements to operate their own schools and have them supported by the taxes of the parents whose children attend, as in Canada and England.
 5. None of these resembles my view which is:

APPENDIX B

The Responses According to Sex Not Included in the Body of the Thesis.

Question	College=	Masculine			Feminine			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Mas.	Fem.
10	N=	295	194	325	195	203	145	814	537
1.		34.3	42.8	62.2	40.5	51.2	91	55.4	57.5
2.		43.1	43.8	43.8	42	30	6.7	31.5	28.3
3.		4.0	2.6	.9	3.6	4	--	2.8	2.7
4.		8.2	4.1	1.9	6.2	3.5	2.0	4.7	4.3
5.		9.6	6.7	1.2	7.7	11.3	--	5.6	7.2
11	N=	298	194	311	179	201	147	793	527
1.		74.8	78.4	97.7	85.5	90.5	98	85.7	90.8
2.		19.5	20.1	1.3	11.1	7.5	2	11.4	7.2
3.		5.7	1.5	1	3.4	2	--	2.9	2
12	N=	294	193	313	182	201	147	800	530
1.		49.8	54.4	92.3	52.2	64.7	97.2	67.5	71
2.		25.2	28	1.9	17	13.9	1.4	16.7	11
3.		17.6	14.5	2.9	25.3	14.4	1.4	11.2	14
4.		7.4	3.1	2.9	5.5	7	--	4.6	4
13	N=	293	195	311	192	205	146	779	543
1.		46.8	51.3	97.5	52.6	50	91.1	53.8	65.4
2.		11.6	14.9	1.9	16.7	16.6	.7	8.4	12.4
3.		6.4	2.6	4.2	52	1	2.1	3.9	2.7
4.		31.1	25.1	4.2	20.8	18.5	5.4	1.1	15.5
5.		6.1	6.1	2.2	4.7	4.9	.7	4.6	3.7

The Responses According to Sex Not Included in the Body
of the Thesis

Question	Colleges ^a	Masculine			Feminine			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Mas.	Fem.
14	N=	301	191	311	190	192	147	803	529
1.		34.6	33	2.3	27.9	24	2	21.7	19.3
2.		57.1	61.2	97.1	68.9	69.8	98	73.5	77.3
3.		8.3	5.8	.6	3.2	6.2	--	4.8	3.4
16	N=	304	194	311	195	205	147	804	547
1.		21.1	21.7	69.9	19.5	16.1	78.9	40	35
2.		61.8	62.9	24.8	64	65.4	18.4	47.9	52.2
3.		3	1	1.3	4.6	5.6	.7	1.1	2.7
4.		1.3	.5	--	1	--	--	.7	.4
5.		12.8	13.9	4	10.8	14.1	?	9.6	9.7
17	N=	304	194	299	192	202	147	797	541
1.		19.4	24.2	14.7	19.8	23.3	10.2	18.9	18.5
2.		70.7	29.4	10.7	12.5	24.2	6.8	17	15.3
3.		1.3	--	--	.5	.5	.7	.5	.6
4.		.4	--	.3	--	1	--	.3	.4
5.		47	38.7	12.1	53.6	40.6	10.2	31.9	37
6.		8.2	6.2	60.2	8.9	7.4	70.7	27.3	25.1
7.		3	1.5	2	4.7	3	1.4	2	3.1

The Responses According to Sex Not Included in the Body
of the Thesis

Question	Colleges	Masculine			Feminine			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Mas.	Fem.
18	N=	304	194	307	192	204	146	807	541
1.		19.4	10.3	74.3	19.6	17.2	86.9	35.	34.2
2.		20.8	61.3	15.6	12.5	53.9	7.4	40.9	40.2
3.		1.3	7.7	3.6	.5	5.9	3.3	5.9	4.9
4.		.3	.5	--	--	--	--	.5	--
5.		47	2.6	--	53.6	.5	.6	1	.8
6.		8.2	16	4.9	8.9	21.5	1.2	14.1	18.7
7.		3	1.6	1.6	4.7	1	.6	2.5	1.3
19	N=	303	191	303	184	198	146	797	528
1.		22.8	18.9	3.3	15.2	13	5.5	14.5	11.8
2.		41.2	51.9	18.2	41.3	47	8.2	35	34.4
3.		8.6	6.8	26.7	12.5	11	15.7	15	12.9
4.		20.5	16.7	51.2	26.6	22.5	69.9	31.2	37.1
5.		6.9	5.7	.6	4.4	5.5	.7	4.2	3.8
20	N=	289	192	306	193	196	143	787	532
1.		15.6	9.9	70	19.7	14.8	85.3	35.4	35.5
2.		10.7	15.2	8.8	4.7	8.7	2.1	11	5.3
3.		19.1	15.1	6.5	11.9	13.8	4.2	13.2	10.5
4.		23.5	28.6	3.9	22.8	32.1	4.2	17.1	21.1
5.		24.2	25.5	6.9	38.3	26	4.2	17.8	24.6
6.		6.9	5.7	3.9	2.6	4.6	--	5.5	3

The Responses According to Sex Not Included in the Body
of the Thesis

Question	College ²	Masculine			Feminine			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Mas.	Fem.
22	N=	306	194	309	189	202	144	809	535
1.		21.2	20.1	76.7	27	19.3	64.7	42.2	39.7
2.		39.6	43.3	14.2	35.2	45.5	10.4	30.7	32.5
3.		21.9	16	4.2	19.4	14.9	2.8	13.8	13
4.		17.3	20.6	4.6	18.4	20.3	2.1	13.3	14.8
23	N=	302	194	310	193	202	145	806	540
1.		15.2	24.7	71.6	9.3	20	81.6	39.3	32.6
2.		1	1.6	--	--	1	--	.7	.4
3.		75.5	67.5	25.5	62.9	73	16.4	54.3	61.5
4.		8.3	6.2	2.9	7.8	6	2	5.7	5.5
24	N=	300	194	304	181	201	143	803	525
1.		7.7	7.7	56.7	8.9	10.9	70.6	26.5	26
2.		13.3	12.9	4.5	17.1	7.5	5.6	9.9	10
3.		61.3	59.3	33	45.3	64.2	21.7	49.8	46
4.		3	3.1	1.3	2.1	2	.7	2.4	2
5.		14.7	17	4.5	26.6	15.9	1.4	11.3	16
25	N=	297	192	308	188	205	143	796	530
1.		36	36.6	87.7	42.1	46.5	26.5	56.1	57.9
2.		40.7	43	6.5	33.5	30.3	2.1	28.1	24.2
3.		6.1	5.2	2.6	2.1	4	1.4	4.5	2.6
4.		13.8	12.6	1.6	17	15.7	--	8.8	12.1
5.		3.4	2.6	1.6	5.3	3.5	--	25.1	3.2

The Responses According to Sex Not Included in the Body
of the Thesis

Question	College= N=	Masculine			Feminine			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Mas.	Fem.
26	N=	298	192	306	199	201	143	796	543
1.		10	7.2	69.6	8	12.4	77.6	32.3	28
2.		21.1	12.5	8.9	15.6	9.5	5	14.4	10.4
3.		49.6	65.1	18.6	63.9	70.1	15.4	41.5	53.4
4.		13.7	8.9	.3	9	2	.7	7.5	4.2
5.		1.6	2.6	--	1.5	1	--	1.1	1
6.		4	3.7	2.6	2	5	1.3	3.2	3
27	N=	290	189	295	182	198	142	774	522
1.		35.5	46.6	54.2	36.8	55.1	56.3	45.3	49
2.		26.8	28.6	29.8	26.4	25.3	30.3	28.5	27
3.		15.9	5.9	6.8	12.6	7	7.1	10	9
4.		15.9	15.7	6.5	18.7	11	4.2	12.2	11.9
5.		5.9	3.1	2.7	5.5	1.5	2.1	4	3.1
28	N=	294	194	307	201	202	146	795	549
1.		61.9	61.4	84	67.7	81.2	95	70.3	79.9
2.		18.4	21.1	5.9	16.9	9.4	3.4	14.2	10.6
3.		19.7	17.5	10.1	15.4	9.4	1.4	15.5	9.5
29	N=	284	191	305	190	199	144	780	533
1.		53.1	54.5	90.7	51.3	62.3	97.2	68	67.9
2.		39.1	39.8	7.2	41.3	32.2	2	26.8	27.4
3.		1.8	.5	1	2	--	--	1.1	.4
4.		6	5.2	1.6	2.4	5.5	.8	4.1	4.3

The Responses According to Sex Not Included in the Body
of the Thesis

Question	College ^a	Masculine			Feminine			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Mas.	Fem.
31	NS	295	192	306	190	200	145	793	536
1.		43.4	47.4	92.2	50.5	64.5	96.6	63.2	68
2.		33.9	19.8	2.6	7.9	11.5	2.1	18.4	14.6
3.		22.7	22.8	5.2	21.6	24	1.3	18.4	17.4
33	NS	295	194	301	192	200	147	790	539
1.		55.3	57.7	93	62.5	75	97.3	70.2	76.6
2.		37.3	36.1	6	33.8	24	1.3	25.1	21.3
3.		3	2.1	.3	1.6	.5	.7	1.8	1
4.		4.4	4.1	.7	2.1	.5	.7	2.9	1.1
34	NS	294	193	302	192	199	136	789	527
1.		74.5	72.5	92.4	74.4	72.9	92.7	80.9	78.6
2.		13.3	18.7	3.6	12.5	12	5.2	10.9	10.4
3.		4.1	3.1	1.3	3.7	3.5	.7	2.8	2.9
4.		1	1	1.7	3.1	.5	.7	1.3	1.5
5.		7.1	4.7	1	6.3	11	.7	4.2	6.6
36	NS	293	196	300	189	19	114	787	532
1.		14	2.2	57.3	20.1	15.6	63.9	30.1	30.2
2.		30.7	33.7	24.7	31.8	33.7	21.5	29.2	29.7
3.		6.9	10.3	3.7	5.6	8	--	7.3	5.1
4.		43.3	40.3	10.7	37.6	40.2	11.8	30.2	31.6
5.		2	3	1.6	2.1	1.5	2.1	2.2	1.9
6.		1.1	2.5	--	2.6	1	.7	1	1.5

The Responses According to Sex Not Included in the Body
of the Thesis

Question	College ^s	Masculine			Feminine			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Mas.	Fem.
37	N=	298	196	306	190	201	147	800	538
1.		89.9	90.8	98.5	94.2	94	98	93.4	95.2
2.		6.4	6.1	.6	2.1	3.5	1.3	4.1	2.4
3.		3.7	3.1	.9	3.7	2.5	.7	2.5	2.4
38	N=	298	190	299	187	199	145	787	521
1.		13.8	11	3.7	5.3	2.5	.7	9.2	3
2.		37.2	40	14.3	55.1	48.8	11.7	29.2	41.7
3.		18.1	31.6	34.5	16.1	28.1	45.5	26.6	29.2
4.		23.2	15.3	43.8	18.2	16.6	40.7	29.2	22.3
5.		7.7	2	3.7	5.3	4	1.4	4.8	3.8

APPENDIX C

The Responses of Protestants and Catholics Not Included in the Body of the Thesis

Question	College=	Protestants			Catholics			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot. C.	Cath. C.
9	N=	371	352	83	88	23	363	806	474
1.		10.4	15.6	4.8	5.7	13.1	1.7	12.1	2.9
2.		24	30.2	83.2	29.6	30.4	90.3	32.7	76.2
3.		56.7	44.8	8.4	57.9	47.8	6.3	46.6	18
4.		8.9	9.4	3.6	6.8	8.7	1.7	8.6	2.9
10	N=	385	359	83	93	23	368	827	484
1.		35.6	48.5	71	47.3	52.2	87.8	44.7	78.3
2.		43.6	34.5	16.8	40.9	46.8	10.9	37	18.3
3.		3.4	3.3	1.2	4.3	--	.3	3.1	1.1
4.		7.5	3.9	8.5	4.3	--	.5	6.2	1.2
5.		9.9	9.8	2.5	3.2	--	.5	9	1.1
11	N=	375	358	81	93	23	366	814	482
1.		80.8	84.1	93.6	86	95.7	98.7	83.4	96
2.		11.9	13.9	6.2	12.9	4.3	.5	13.6	3
3.		4.3	2	1.2	1.1	--	1.8	3	1
13	N=	385	360	83	93	23	344	828	486
1.		45.5	56	68.7	65.6	65.2	94	52.5	87.4
2.		15.8	15.8	2.4	11.8	17.4	1	14.5	4
3.		3.9	1.7	6	6.5	--	3	3.1	3.4
4.		28.8	21	20.5	13	17.4	1	24.6	4
5.		6	5.3	2.4	3.1	--	1	5.3	1.2

The Responses of Protestants and Catholics Not Included in
the body of the Thesis

Question	Colleges	Protestants			Catholics			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot. C.	Cath.
14	N=	377	343	84	92	23	364	804	479
1.		32.1	27.1	3.6	20.7	13	1.4	27	5.6
2.		61.3	67.6	96.4	72.8	82.6	98.6	67.6	93
3.		6.6	5.3	--	6.5	4.4	--	5.4	1.4
16	N=	387	361	83	92	23	361	831	474
1.		18.3	18.8	39.8	33.7	47.8	82	20.7	71.2
2.		64.3	64.8	48.2	57.6	47.8	15.6	63	25.2
3.		4.7	1.9	3.6	--	--	.6	3.3	.4
4.		1.6	--	--	--	--	--	.8	.2
5.		11.1	14.5	8.4	8.7	4.4	1.8	12.2	3
17	N=	383	357	84	92	21	363	824	476
1.		19.3	23.2	19.1	19.6	23.3	11.3	21	13.8
2.		18.6	27.7	15.5	15.2	2.5	7.4	22.2	9.3
3.		.8	.3	--	1	--	.3	.5	.4
4.		.8	.6	--	--	--	.3	.6	.2
5.		50.4	39.5	33.3	47.9	33.3	6.3	13.9	15.5
6.		6.5	6.2	32.1	14.1	23.9	74.1	9	60.3
7.		3.6	2.5	--	2.2	--	.3	2.8	.5
18	N=	383	357	84	92	23	382	834	494
1.		19.3	13.7	48.9	19.6	21.8	16.7	15.6	71.6
2.		18.5	58.6	31	15.2	52.2	7.3	53.8	16.1
3.		.8	6.7	4.8	1	4.3	3.2	6.2	3.9
4.		.8	--	--	--	4.3	--	.4	.2
5.		50.4	14	1	47.9	--	--	1.5	.2
6.		6.5	18.5	10.7	14.1	17.4	1.8	20.5	6
7.		3.7	1.1	3.6	2.2	--	1	2	2

The Responses of Protestants and Catholics Not Included in
the Body of the Thesis

Question	College ^a	Protestants			Catholics			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot.	Cath.
19	N=	377	351	70	84	23	365	806	473
1.		22	14.7	7.7	19	17.4	6.3	17.5	9.2
2.		43	40.8	21.8	30.7	43.5	12.1	44	16.9
3.		9.8	8.6	19.2	10.6	17.4	20.3	10.1	18.3
4.		17.8	20.8	48.7	35.2	21.7	60.5	22.6	54.1
5.		6.4	6	2.6	4.5	--	.8	5.8	1.5
20	N=	368	347	77	88	22	357	792	469
1.		14.7	13	48	21.4	13.6	81.7	17.1	68.4
2.		8.4	12.1	10.4	8	13.6	5.8	10.2	6.7
3.		17.9	13.4	10.1	14.8	9.1	4.7	15.2	6.9
4.		25	32.6	10.4	13.6	9.1	2.4	26.9	5
5.		28	23.7	16.9	31.8	50	3.5	25.1	11
6.		6	5.2	3.9	3.4	4.6	1.9	5.5	2
21	N=	308	344	79	96	24	371	611	491
1.		28.4	33.8	79.7	41.7	15.8	24.2	35.6	61.6
2.		38.7	32.9	6.3	22.1	25	1.9	33	8.2
3.		3.4	2.3	2.5	4.2	--	.5	2.8	1.1
4.		1.5	2.6	1.3	3.1	4.2	.8	2	1.1
5.		1.5	.2	1.3	2.1	4.2	.5	1	1.1
6.		22.2	24.1	7.6	15.6	2	20.1	22	5.8
7.		3.	4.1	1.3	4.2	--	--	3.6	1.1

The Responses of Protestants and Catholics Not Included in
the Body of the Thesis

Question	College=	Protestants			Catholics			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot.	Cath.
22	N=	375	357	81	93	361	24	813	478
1.		23.2	19.6	54.3	33.3	86.4	33.3	24.7	73.5
2.		38.4	45.1	30.9	36.6	8	25	40.6	14.4
3.		20	14	7.4	16.1	2.8	29.2	16.1	6.7
4.		18.4	21.3	7.4	14	2.8	12.5	18.6	5.4
23	N=	368	358	82	93	23	373	828	489
1.		11.9	22.6	47.5	22.6	21.7	78.8	20	65.5
2.		.5	1.4	--	1	4.4	--	1	.4
3.		79.9	69.8	47.5	67.8	65.2	18.8	72.3	30.2
4.		7.7	6.2	6	8.1	8.7	2.4	6.7	3.9
24	N=	385	356	78	89	23	362	819	474
1.		6.2	8.4	27	18	26	69.6	9.2	57.8
2.		15.1	9.6	10.2	13.5	17.4	36	12.2	6.2
3.		58.2	62.6	51.3	50.6	43.6	73.7	59.4	22.7
4.		2.6	2	5.1	2.2	8.7	.3	2.6	1
5.		17.9	17.4	6.4	15.7	4.3	2.8	16.6	5.3
25	N=	376	358	79	88	24	361	813	475
1.		34.8	42.2	96	55.7	54.2	94.2	42	85.1
2.		41.2	35.5	11.4	28.4	33.3	3.3	35.8	9.5
3.		4.3	4.5	10.1	2.3	4.7	.8	4.9	1
4.		15.4	14.5	1.3	11.3	8.3	1.1	13.7	3.4
5.		4.3	3.3	1.2	2.3	--	.6	3.6	1

The Responses of Protestants and Catholics Not Included in
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Question	Colleges	Protestants			Catholics			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot.	Cath.
26	N=	380	355	78	94	23	359	813	476
1.		6.3	9	29.5	22.5	30.4	83	9.7	68.5
2.		14.2	10.5	10.3	32.1	17.4	6.1	12.2	11.7
3.		62.7	70.5	53.8	35.2	39.1	9.5	65.2	16
4.		13.7	4.5	2.6	6.2	0.7	--	8.7	1.7
5.		1.1	1.4	--	--	--	--	1.1	--
6.		2.1	4.2	3.8	4.1	4.4	1.4	3.1	2.1
27	N=	366	347	80	90	22	348	771	459
1.		37.7	51.9	45	34	68.2	57	43.4	53.2
2.		27.1	27.2	23.8	20.4	9.1	31.6	28	28.5
3.		11.2	4.9	12.5	31.8	9.1	5.7	8.8	10.2
4.		18	13.3	12.5	10.2	9.1	4.2	15.7	5.7
5.		6	1.7	6.2	4.6	4.5	1.5	4.1	2.4
28	N=	379	358	80	91	23	361	817	475
1.		66.5	71.6	76.3	69.2	87	91.1	69.6	86.8
2.		14	14.2	10	16.5	13	3.6	13.7	6.6
3.		19.5	14.2	13.7	14.3	--	5.3	16.7	6.6
29	N=	370	352	81	91	21	361	803	473
1.		49.5	59.6	75.3	71.4	76.2	97.5	56.5	91.6
2.		43.5	35	21	20.9	23.8	1.1	37.4	5.9
3.		1.6	--	--	1.1	--	.6	1	.6
4.		5.4	5.4	3.7	6.6	--	.8	5.1	1.9

The Responses of Protestants and Catholics Not Included in
the Body of the Thesis

Question	College ^a	Protestants			Catholics			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot.	Cath.
31	N=	385	360	78	90	22	365	824	477
1.		43.1	58	85.9	66.7	66.2	66.6	53.6	89.7
2.		32.7	13.5	7.7	24.4	18.2	1.5	22	6.5
3.		24.2	28.5	6.4	8.9	13.6	1.9	24.4	3.8
33	N=	374	350	81	91	23	357	801	471
1.		56.4	69.5	84	70.4	69.6	97.8	65.2	71.1
2.		38	26.3	12.3	25.3	30.4	2	30.3	7.9
3.		2.4	1.9	2.5	2.2	--	--	1.9	.3
4.		3.2	2.3	1.2	2.1	--	.2	2.6	.7
34	N=	382	354	79	91	23	357	815	471
1.		74.9	73.4	79.8	75.8	65.3	95.8	74.7	90.4
2.		12.3	14.6	12.6	15.4	21.8	?	13.4	5.5
3.		3.9	3	1.3	4.4	4.3	.9	3.3	1.7
4.		1.8	1	2.5	2.2	4.3	1.1	1.4	1.5
5.		7.1	8	3.8	2.2	4.3	.2	7.2	.9
36	N=	372	357	80	90	23	376	688	488
1.		16.4	12.3	31.8	20	51.7	66.2	26.8	55.7
2.		30.1	35	45	32.7	21.7	20.2	33.8	22.5
3.		6.8	9	3.7	11.1	8.7	1.9	7.4	3.9
4.		42.8	40.6	10	34.5	34.8	10.4	34.7	15.8
5.		2.5	1.7	2.5	1.1	4.4	1	2.1	1.2
6.		1.4	1.4	--	1.1	4.7	.3	1.2	.9

The Responses of Protestants and Catholics Not Included in
the Body of the Thesis

Question	College=	Protestants			Catholics			Total	
		State C.	Prot. C.	Cath. C.	State C.	Prot. C.	Cath. C.	Prot.	Cath.
37	N=	311	358	83	90	23	362	822	475
1.		93.2	93	96.4	91.2	87	98.9	93.4	96.8
2.		3.7	4.5	3.6	6.7	4.3	.3	4	1.7
3.		3.1	2.5	--	2.1	8.7	.8	2.5	1.5
38	N=	377	337	78	89	23	352	792	464
1.		10.9	5	6.4	5.4	17.4	2	8	3.5
2.		48.3	46	37.2	29.3	17.4	8.2	46.0	12.7
3.		15.1	30.3	23.1	29.3	30.8	41.2	22.4	38.6
4.		10.3	15.7	26.9	34.9	30.4	46.3	10.1	43.3
5.		7.4	3	6.4	1.1	--	2.3	5.3	1.9

APPENDIX D

AN ABSTRACT OF

THE PHILOSOPHY OF FUTURE SCHOOL TEACHERS

Democracy, as a method of government and as a way of life, has been and still is seriously threatened by dictatorships of one kind or another. Leaders in its defense have turned to the school, as the agency that can best enlist the loyalty necessary to preserve democracy. However, when educators are questioned about the school's program for this purpose, we find so many diverse and contradictory opinions that we wonder what the result will be both for the pupil and democracy. More important than this, if there is so much disagreement on this one problem, what is the situation in regard to the whole field of education? The philosophy of education or of life of our teachers will have a profound effect upon our children. Today education is based on one of the following philosophies: Naturalism (pragmatism, materialism), Humanism, Idealism, or Supernaturalism (moderate realism). The first two chapters of the thesis discuss the need of a philosophy and the types of philosophy along with their implications for education.

The main part of the thesis deals with an attempt to survey future teachers for their views on this subject. Thirty problems covering the whole field of the philosophy of education were formulated; each problem presented two to six answers which were the main philosophical solutions offered today, and a last space was left for the student who thought that he had a view which was not presented. This questionnaire

was administered to 1,382 students in 24 colleges: four State universities, nine Catholic colleges, and eleven Protestant colleges. It was completed by the students in a regular class period and under the supervision of the teacher. Eighty-four per cent of the students were twenty-one years of age or older, and 94 per cent of the sample were of junior, senior, or graduate standing. Sixty per cent were men and 40 per cent were women.

An analysis of the responses of the students indicated the following results: The education of our future teachers shows a deep influence of materialism, evolutionism, materialism, and relativism in truth and in morality. Only four out of every five students thought of man as having both a body and a soul; only one out of every two held that morality and truth were objective and absolute. These tendencies were greatest among the students of State universities, but the results from the Protestant colleges were not far behind; in both of these types of schools, only three out of every five students think of man as a body-soul, of God as a personal God; and only one out of every two says that moral standards are absolute and objective; and only two out of every five hold that truth is objective and unchanging. Students of Catholic colleges average over 95 per cent for the traditional philosophic and religious interpretation to these questions.

Differences between the two sexes show that men tend to be more radical in their view in all the types of colleges. Differences between

Protestants and Catholics are very great. One important observation is to be noted: Catholics in State and Protestant schools, and Protestants in the Catholic colleges generally take the view that is predominant in the institution they attend. This shows the influence of the school and the philosophy of its teachers on the students.

Lastly, the results interpreted in relation to the degree of influence of their religious upbringing shows a direct relationship in all of the colleges. The doctrines of materialism, naturalism, evolutionism, and relativism increases as family religious training decreases. The importance and concern on this should be evident if only from the practical problem of the protection of man's rights -- for the natural basis of these is rejected as religious training decreases.

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