



BLACKWELL
PHILOSOPHY
ANTHOLOGIES

Edited by
RANDALL CURREN

Philosophy of Education

An Anthology

Philosophy of Education

An Anthology

Edited by

Randall Curren

Editorial material and organization © 2007 by Blackwell Publishing Ltd

BLACKWELL PUBLISHING

350 Main Street, Malden, MA 02148-5020, USA

9600 Garsington Road, Oxford OX4 2DQ, UK

550 Swanston Street, Carlton, Victoria 3053, Australia

The right of Randall Curren to be identified as the Author of the Editorial Material in this Work has been asserted in accordance with the UK Copyright, Designs, and Patents Act 1988.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, except as permitted by the UK Copyright, Designs, and Patents Act 1988, without the prior permission of the publisher.

First published 2007 by Blackwell Publishing Ltd

1 2007

Library of Congress Cataloging-in-Publication Data

Philosophy of education : an anthology / edited by Randall Curren.

p. cm. — (Blackwell philosophy anthologies)

Includes bibliographical references and index.

ISBN-13: 978-1-4051-3022-6 (hardback : alk. paper)

ISBN-10: 1-4051-3022-9 (hardback : alk. paper)

ISBN-13: 978-1-4051-3023-3 (pbk. : alk. paper)

ISBN-10: 1-4051-3023-7 (pbk. : alk. paper) 1. Education—Philosophy. I. Curren, Randall R.

LB17.P484 2006

370'.1—dc22

2006019407

A catalogue record for this title is available from the British Library.

Set in 9/11pt Ehrhardt

by Graphicraft Limited, Hong Kong

Printed and bound in Singapore

by Markono Print Media Pte Ltd

The publisher's policy is to use permanent paper from mills that operate a sustainable forestry policy, and which has been manufactured from pulp processed using acid-free and elementary chlorine-free practices. Furthermore, the publisher ensures that the text paper and cover board used have met acceptable environmental accreditation standards.

For further information on

Blackwell Publishing, visit our website:

www.blackwellpublishing.com

Preface

The aim of this volume is to provide a representative sampling of the most philosophically compelling and essential readings on the fundamental philosophical questions of educational practice and policy. Its focus and organization are thus topical, rather than historical, theoretical, or person-centered. It attempts to provide a reasonably balanced and comprehensive introduction to the most basic and important topics in philosophy of education, but it does not attempt to provide a similarly comprehensive overview of the field's history, or contending theories, or influential figures. Many readers coming to philosophy of education for the first time will not have antecedent interests in historical texts, the theoretical movements that have shaped and colored educational thought, or 'who's who' in this field. Whether they are students of philosophy, students of education, philosophers, educators, or members of the general public who are interested in educational matters, they *will* expect to encounter thoughtful and thought-provoking explorations of basic aspects of education and current public debates about education. That is a reasonable expectation, and the readings presented here aim to satisfy that expectation and in so doing provide the best all-round introduction to the field available in one volume.

Those who require a more extensive understanding of philosophy of education and its history are

encouraged to consult the editor's companion to this anthology, *A Companion to the Philosophy of Education*, in the Blackwell Companions reference series. Its 45 chapters provide a comprehensive survey of the field's history, contemporary approaches, topics pertaining to teaching and learning, the politics and ethics of schooling, and higher education. The two volumes have been designed to supplement each other and provide together the most comprehensive resource available for teaching and learning philosophy of education. Instructors who wish to combine readings in this anthology with related readings from the *Companion* will find there are many ways to do so.

The historical readings in this anthology are concentrated in the first two sections in Part I, and instructors will generally find that it is useful to begin with these. In other respects, the order of topics can easily be varied and various topics might be dropped to suit different purposes and course plans. Instructors who wish to supplement the historical readings in this volume with further readings in the classics will find some suggestions on how to do so in the "Note to Instructors on the Classics" on pp. xvi–xx.

This collection took shape under the guidance of Nick Bellorini and with many helpful suggestions from numerous anonymous readers and colleagues who reviewed and commented on working drafts of

the table of contents. I'm grateful for their generous efforts. They include Jonathan Adler, Sigal Ben-Porath, Larry Blum, Jon Bradley, Harry Brighthouse, Aine Donovan, Catherine Elgin, Paul Farber, Walter Feinberg, Charles Howell, Ingrid Lunt, Gary Matthews, Michael Matthews, David McCabe, Laura Purdy, Harvey Siegel, Jan Steutel, and Susan Verducci. I am especially grateful to Doret De Ruyter, Meira Levinson, and Emily Robertson for their very extensive and helpful suggestions. I would also like to acknowledge the assistance of George

Martin and Bernie Todd Smith, my student interns through the summers of 2004 and 2005, who helped me research, obtain, and evaluate scores of potential selections. My students Cecelia Rios Aguilar, Elizabeth Hallmark, and Laura Waterstripe worked through the 2004 draft version of the contents with me and proved to be very astute readers and critics. All who use this volume will be very much in their debt. Finally, I must thank Kelvin Matthews, Gillian Kane, and Valery Rose for their fine work and good cheer in shepherding this work through production.

Acknowledgements

The editor and publisher gratefully acknowledge the permission granted to reproduce the copyright material in this book:

1: Plato, *Republic*, Books VI and VII, pp. 1125–42, from *Plato: Complete Works*, ed. John M. Cooper, trans. Grube and Reeve (Indianapolis, IN: Hackett, 1997). Reprinted by permission of Hackett Publishing Company Inc. All rights reserved.

2: Plato, *Laws*, pp. 72–5; 643a–645c, from *Plato: The Laws*, ed. and trans. Trevor J. Saunders (London: Penguin Classics, 1970). © Trevor J. Saunders 1970. Reprinted with permission of Penguin Books UK Ltd.

3: Isocrates, *Antidosis*, pp. 249–61, from *Isocrates I*, trans. David Mirhady and Yun Lee Too (Austin, TX: University of Texas Press, 2000). © 2000. Reproduced by permission of the University of Texas Press.

4: John Locke, *Of the Conduct of the Understanding*, pp. 167–71, 172–82, from *John Locke: Some Thoughts Concerning Education and Of the Conduct of the Understanding*, ed. Ruth W. Grant and Nathan Tarcov (Indianapolis, IN: Hackett, 1996). Reprinted by permission of Hackett Publishing Company Inc. All rights reserved.

5: Jean-Jacques Rousseau, pp. 37–42, 481–2, from “*Emile*,” or *On Education*, trans. Allan Bloom

(New York: Basic Books/HarperCollins, 1979). Reprinted with permission of the Perseus Books Group.

6: John Dewey, “The Democratic Conception of Education,” pp. 81, 83, 86–99, from *Democracy and Education* (New York: Free Press/Macmillan, 1966). © 1916, renewed 1944 by John Dewey. Reprinted with permission of Scribner, an imprint of Simon & Schuster Adult Publishing Group.

7: R. S. Peters, “Education as Initiation,” pp. 87–111, from Reginald D. Achambault (ed.), *Philosophical Analysis and Education* (New York: The Humanities Press, 1965). Reprinted with permission of Taylor & Francis.

8: Paulo Freire, pp. 57–74, from *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: The Seabury Press, 1970). © Paulo Freire 1970, 1993. Reprinted with the kind permission of Continuum USA and Penguin Books UK.

9: Aristotle, *Politics*, pp. 2116–17, 2121–7, 1334a12, from Jonathan Barnes (ed.), *The Complete Works of Aristotle*, trans. Benjamin Jowett (Princeton, NJ: Princeton University Press, 1984). © 1984 by the Jowett Copyright Trustees. Reprinted by permission of Princeton University Press.

10: Jean-Jacques Rousseau, Book III, pp. 184–6, 187–8, 189, 190–1, 192–3, 194–6, 488, from

"*Emile*," or *On Education*, trans. Allan Bloom (New York: Basic Books/HarperCollins, 1979). Reprinted with permission of the Perseus Books Group.

11: John Dewey, "Labor and Leisure," pp. 250–60, from *Democracy and Education* (New York: Free Press/Macmillan, 1966). © 1916, renewed in 1944 by John Dewey. Reprinted with permission of Scribner, an imprint of Simon & Schuster Adult Publishing Group.

12: Amartya Sen, chs. 2 and 12, pp. 38–43, 47–9, 292–7, 302, 351, from *Development as Freedom* (Oxford: Oxford University Press, 1999). Reprinted with permission of Oxford University Press.

13: Otfried Höffe, "The Liberal Studies in a Global World: A Self-examination," pp. 213–27, from *Theory and Research in Education* 1(2) (2003). © Sage Publications 2003. Reprinted with permission of Sage Publications Ltd.

14: Joel Feinberg, "The Child's Right to an Open Future," pp. 124–9, 131–8, 140–1, 142–53, *Freedom & Fulfillment: Philosophical Essays* (Princeton, NJ: Princeton University Press 1980). © 1992 Princeton University Press. Reprinted with permission of Princeton University Press.

15: Eamonn Callan, chs. 2 and 3, pp. 34–6, 39–41, 42, 60–9, from *Creating Citizens: Political Education and Liberal Democracy* (Oxford: Clarendon Press, 1997). Reprinted with permission of Oxford University Press.

16: Susan Moller Okin, "Mistresses of their Own Destiny: Group Rights, Gender, and Realistic Rights of Exit," pp. 205–30, from *Ethics* 112 (January 2002). © 2002 The University of Chicago. Reprinted by permission of the University of Chicago Press.

17: John Stuart Mill, pp. 103–7, from Elizabeth Rapaport (ed.), *On Liberty* (Indianapolis, IN: Hackett, 1978). Reprinted by permission of Hackett Publishing Company Inc. All rights reserved.

18: Amy Gutmann, "Democracy and Democratic Education," pp. 1–9, from *Studies in Philosophy and Education* 12 (1993). Reprinted with permission of Springer Verlag.

19: Charles L. Howell, "Justice, Inequality, and Home Schooling," pp. 1–9, from *Home School Researcher* 15(3) (2003). © National Home Education Research Institute 2003. Reprinted with permission

of National Home Education Research Institute and the author.

20: Kenneth A. Strike, "Is Teaching a Profession: How Would We Know?," pp. 91–6, 99, 100–1, 102–4, 105–6, 108–9, 110–17, from *Journal of Personnel Evaluation in Education* 4 (1990). Reprinted with permission of Springer Verlag.

21: Hannah Arendt, "The Crisis in Education," pp. 176, 178–9, 180–4, 185–6, 188–90, 196, from *Between Past and Future* (London: Faber & Faber, 1961). © 1954, 1956, 1957, 1958, 1960, 1961 by Hannah Arendt. Reproduced by permission of Pollinger Limited and the proprietor.

22: Milton Friedman, "The Role of Government in Education," pp. 85–96, 97–8, from *Capitalism and Freedom* (Chicago, IL: University of Chicago Press, 1962). Reprinted by permission of the University of Chicago Press.

23: Colin Crouch, "The Case of Education," pp. 26–35, 50–7, from *Commercialization or Citizenship: Education Policy and the Future of Public Services* (London: Fabian Society, 2003). Reprinted with permission of the Fabian Society.

24: Harry Brighouse, "Channel One, the Anti-Commercial Principle, and the Discontinuous Ethos," pp. 528–49, from *Educational Policy* 19(3) (July 2005). Reprinted by permission of Sage Publications Inc.

25: Thomas F. Green, "The System in Motion," pp. 90–100, from *Predicting the Behavior of the Educational System*, reprint of original 1980 Syracuse University Press edition (Troy, NY: Educator's International Press, 1997). © 1980, 1997 Thomas F. Green. Reprinted with the kind permission of the author.

26: Amy Gutmann, "Distributing Primary Schooling," pp. 128–39, from *Democratic Education* (Princeton, NJ: Princeton University Press, 1987). © 1987 by Princeton University Press. 1999 paperback edition. Reprinted by permission of Princeton University Press.

27: Christopher Jencks, "Whom Must We Treat Equally for Educational Opportunity to be Equal?," pp. 518–33, from *Ethics* 98 (April 1988). Reprinted by permission of the University of Chicago Press.

28: K. Anthony Appiah, "Culture, Subculture, Multiculturalism: Educational Options," pp. 71–89, from Robert K. Fullinwider (ed.), *Public Education*

Acknowledgements

in a *Multicultural Society* (Cambridge: Cambridge University Press, 1996). © 1996 Cambridge University Press. Reprinted by permission of the publisher and author.

29: Lawrence Blum, "The Promise of Racial Integration in a Multicultural Age," pp. 383–403, 408–11, 412–21, 423–4, from Stephen Macedo and Yael Tamir (eds.), *Nomos XLIII: Moral and Political Education* (New York: New York University Press, 2002). Reprinted by permission of the publisher.

30: Meira Levinson and Sanford Levinson, "Getting Religion: Religion, Diversity, and Community in Public and Private Schools," pp. 110–18, 123–4, 305–6, from Alan Wolfe (ed.), *School Choice: The Moral Debate* (Princeton, NJ: Princeton University Press, 2003). © 2003 Princeton University Press. Reprinted with permission of Princeton University Press.

31: G. E. Zuriff, "The Myths of Learning Disabilities," pp. 395–405, from *Public Affairs Quarterly* 10(4) (October 1996). Reprinted with permission of Public Affairs Quarterly.

32: Lorella Terzi, "A Capability Perspective on Impairment, Disability, and Special Needs," pp. 197–223, from *Theory and Research in Education* 3(2) (2005). © Sage Publications 2005. Reprinted with permission of Sage Publications Ltd.

33: Laura Purdy, "Educating Gifted Children," pp. 192–9, from Randall Curren (ed.), *Philosophy of Education 1999* (Urbana, IL: Philosophy of Education Society, 2000).

34: Joel Kupperman, "Perfectionism and Educational Policy," pp. 111–19, from *Public Affairs Quarterly* 1 (January 1987). Reprinted with permission of Public Affairs Quarterly.

35: Philip W. Jackson, "Real Teaching," pp. 75–8, 79–83, 84, 86–97, from *The Practice of Teaching* (New York: Teachers College Press, 1986). © 1986 by Teachers College, Columbia University. All rights reserved. Reprinted with permission of the publisher.

36: Israel Scheffler, "Philosophies-of and the Curriculum," pp. 212–14, 214–18, from James F. Doyle (ed.), *Educational Judgments: Papers in Philosophy of Education* (London: Routledge & Kegan Paul, 1973). © Israel Scheffler. Reprinted with the kind permission of the author.

37: David T. Hansen, "Understanding Students," pp. 171–85, from *Journal of Curriculum and Supervision* 14(2) (Winter 1999). Reproduced by permission of ASCD (Association for Supervision and Curriculum Development), Alexandria.

38: Terence H. McLaughlin, "Beyond the Reflective Teacher," pp. 9–18, 19–25, from *Educational Philosophy and Theory* 31(1) (1999). Reprinted by permission of Blackwell Publishing Ltd and the author.

39: John Dewey, "Social Control," pp. 51–60, from *Experience and Education* (New York: Touchstone, 1997). © 1938 by Kappa Delta Pi. Reprinted with the kind permission of Kappa Delta Pi, International Honor Society in Education.

40: Nel Noddings, "Moral Education," pp. 175–82, 210–11, from *Caring: A Feminine Approach to Ethics and Moral Education* (Berkeley, CA: University of California Press, 1984). © 2003 The Regents of the University of California. Permission via Copyright Clearance Center.

41: Elizabeth Chamberlain and Barbara Houston, "School Sexual Harassment Policies: The Need for Both Justice and Care," pp. 146–66, from Michael Katz, Nel Noddings and Kenneth A. Strike (eds.), *Justice and Caring: The Search for Common Ground in Education* (New York: Teachers College Press, 1999). © 1999 by Teachers College, Columbia University. All rights reserved. Reprinted with permission of the publisher.

42: Jean-Jacques Rousseau, Books II and III, pp. 125, 132–3, 140–1, 157–8, 167, 168–70, 171, 172–7, from "Emile," or *On Education*, trans. Allan Bloom (New York: Basic Books/HarperCollins, 1979). Reprinted by permission of the Perseus Books Group.

43: D. C. Phillips, "The Good, the Bad, and the Ugly: The Many Faces of Constructivism," pp. 5–12, from *Educational Researcher* 24(7) (1995). © 1995 by the American Educational Research Association. Reproduced with permission of the publisher.

44: Richard E. Grandy, "Constructivisms and Objectivity: Disentangling Metaphysics from Pedagogy," pp. 113–23, from Michael R. Matthews (ed.), *Constructivism in Science Education* (Dordrecht: Kluwer Academic Publishers, 1998). © 1998 Kluwer Academic Publishers. Reprinted with permission of Springer Verlag.

- 45: Catherine Z. Elgin, "Education and the Advancement of Understanding," pp. 131–40, from David Steiner (ed.), *Proceedings of the 20th World Congress of Philosophy*, vol. 3 (Charlottesville, VA: Philosophy Documentation Center, 1999). Reprinted with permission of the publisher.
- 46: John Locke, *Some Thoughts Concerning Education*, section 81, p. 58, from Ruth W. Grant and Nathan Tarcov (eds.), "*Some Thoughts Concerning Education*" and "*Of the Conduct of the Understanding*" (Indianapolis, IN: Hackett, 1996). Reprinted with permission of Hackett Publishing Company Inc. All rights reserved.
- 47: Jean-Jacques Rousseau, pp. 89–91, from "*Emile*," or *On Education*, trans. Allan Bloom (New York: Basic Books/HarperCollins, 1979), Book II. Reprinted with permission of the Perseus Books Group.
- 48: Matthew Lipman, "Education for Critical Thinking," pp. 210–15, 218–30, from *Thinking in Education*, 2nd edn. (Cambridge: Cambridge University Press, 2003). © 2003 Matthew Lipman, published by Cambridge University Press. Reprinted with permission of the publisher and the author.
- 49: Harvey Siegel, "The Reasons Conception," pp. 32–47, 149–54, from *Educating Reason* (New York: Routledge, 1988). © 1988 Harvey Siegel. Reprinted with the kind permission of the author.
- 50: Emily Robertson, "The Value of Reason: Why Not a Sardine Can Opener?," pp. 1–14, from Randall Curren (ed.), *Philosophy of Education 1999* (Urbana, IL: Philosophy of Education Society, 2000). © 2000 Philosophy of Education Society.
- 51: Robert Paul Wolff, "A Discourse on Grading," pp. 58–68, from *The Ideal of the University* (Boston, MA: Beacon Press, 1969). © 1969 Robert Paul Wolff.
- 52: Randall Curren, "Coercion and the Ethics of Grading and Testing," pp. 425–41, from *Educational Theory* 45(4) (Fall 1995). © 1995 Board of Trustees, University of Illinois. Reprinted with permission of Blackwell Publishing Ltd.
- 53: Stephen P. Norris, Jacqueline P. Leighton, and Linda M. Phillips, "What is at Stake in Knowing the Content and Capabilities of Children's Minds? A Case for Basing High Stakes Tests on Cognitive Models," pp. 283–307, from *Theory and Research in Education* 2(3) (2004). © 2004 Sage Publications. Reprinted by permission of Sage Publications Ltd.
- 54: Robert K. Fullinwider, "Moral Conventions and Moral Lessons," pp. 321–38, from *Social Theory and Practice* 15(3) (Fall 1989). © 1989 *Social Theory and Practice*. Reprinted with permission of *Social Theory and Practice*.
- 55: Randall Curren, pp. 201–12, 253–4, from *Aristotle on the Necessity of Public Education* (Lanham, MD: Rowman & Littlefield, 2000). © 2000 Rowman & Littlefield Publishers, Inc. Reprinted with permission of Rowman & Littlefield Publishing Corporation.
- 56: J. David Velleman, "Motivation by Ideal," pp. 90–2, 93–103, from *Philosophical Explorations* V(2) (May 2002). Reprinted with permission of Taylor & Francis; www.tandf.co.uk.
- 57: Harry Brighouse, "Should We Teach Patriotic History?," pp. 157–75, from Kevin McDonough and Walter Feinberg (eds.), *Education and Citizenship in Liberal-Democratic Societies* (Oxford: Oxford University Press, 2003). © 2003 Harry Brighouse. Reprinted with the kind permission of the author.
- 58: Robert T. Pennock, "Should Creationism be Taught in the Public Schools?," pp. 111–18, 119–33, from *Science & Education* 11 (2002). © 2002 Kluwer Academic Publishers. Reprinted with permission of Springer Verlag.
- 59: Michael J. Reiss, "Conflicting Philosophies of School Sex Education," pp. 371–82, from *Journal of Moral Education* 24(4) (1995). © 1995 The Norham Foundation. Reprinted with permission of Taylor & Francis and the author.
- 60: Maxine Greene, "The Artistic-Aesthetic Curriculum," pp. 177–85, 227–30, from *Variations on a Blue Guitar* (New York: Teachers College Press, 2001). © 2001 Teachers College, Columbia University. All rights reserved. Reprinted with permission of the publisher.

Every effort has been made to trace copyright holders and to obtain their permission for the use of copyright material. The publisher apologizes for any errors or omissions in the above list and would be grateful if notified of any corrections that should be incorporated in future reprints or editions of this book.

A Note to Instructors on the Classics

The historical selections included in this anthology comprise only about twenty percent of the whole, but they have been carefully chosen to provide a substantial introduction to the most important figures – Plato, Rousseau, and Dewey – and works from secondary figures – Isocrates, Aristotle, Locke, and Mill – that are important points of reference for contemporary debates. Where English translations are required, widely available translations of the highest quality have been used. Instructors who prefer to supplement the selections in this anthology with further readings in the classics should have no difficulty finding compatible and affordable full-text editions. Some suggestions follow for those who would like to know more about the content which various selections might add to their courses.

The Plato selections in this anthology are drawn from *Plato: Complete Works*, edited by John Cooper (Cooper, 1997). Many of the excellent translations in this volume are also available separately in inexpensive paper-bound editions, including those most likely to be used in philosophy of education courses:

Plato's brief dialogues *Apology* and *Crito* might be used in their entirety to introduce Socrates, his interesting denial that he is a teacher, and his commitments to respecting the rational element in human nature and honoring the results of careful, principled reasoning. Socrates denies that he has the

knowledge of virtue that a true teacher of it would need to have, and a third brief dialogue, *Euthyphro*, helps make it clear that he thinks that it is impious to claim such (god-like) knowledge, yet pious or respectful of what is divine to cultivate the thinking and reasoning part of ourselves and others. These three dialogues are available together in a slim volume, *The Trial and Death of Socrates* (Plato, 2001). For further background, see David Reeve's chapter "The Socratic Movement" in the *Companion to the Philosophy of Education* (Curren, 2006), and chapter 1 of Curren (2000).

The brief but complex dialogue *Meno* provides another interesting and much used starting-point for discussing the nature of teaching. It addresses the question of whether virtue can be taught, but its interest lies even more in its opening lessons about (Socratic) inquiry into the nature of a thing, its memorable illustration of how to teach geometry through questioning (an apparently different form of Socratic questioning or teaching), its "paradox of inquiry" and mysterious suggestion that all learning may be a form of recollection, and its closing repudiation of Socrates' own doctrine that virtue is a form of knowledge. The first part of the dialogue (70–80c) appears to depict the historical Socrates, and the second part (80d–100) seems to confront the limitations of Socratic inquiry and the awkward triad of propositions: (1) Socrates denied he had

knowledge of virtue; (2) Socrates asserted that having knowledge of virtue is essential to possessing virtue; (3) Socrates was in fact virtuous. This dialogue is available separately (Plato, 1980) or with the *Euthyphro*, *Apology*, and *Crito* (Plato, 2002).

The dialogue *Protagoras* (Plato, 1992a) poses the same general question as *Meno*, and it too seems to be an exercise in attempting to overcome an important limitation of Socratic thought, namely its neglect of the non-rational dimension of virtue or human goodness. The bulk of the dialogue is a lengthy debate between Socrates and the sophist Protagoras and, although Socrates is portrayed as winning the debate, it is clear that Plato is moving toward conceptions of virtue and moral education that combine elements of the views of both. There is some merit in allowing students to read the vivid depiction of moral education in the “Great Speech” of Protagoras (317e–328d), even if it is not possible to read the entire dialogue.

Included in this anthology are selections from Plato’s *Republic* and *Laws*, his two great works of moral, political, and educational philosophy. Although the latter is less widely read and lacks the abundant literary brilliance of the former, its theory of education is developed in greater detail and framed in a way that reveals more about the way Plato thinks the citizens of actual cities should be educated and governed. The *Republic* is a more captivating work, but also more easily misread. Contrary to the expectations of many readers, it says little about how the ideal society it imagines would be governed, let alone how an actual society would be governed.

Our selection from the *Republic* (no. 1) includes the end of Book VI and the first half of Book VII (504–525c), encompassing the account of the nature of knowledge and its highest object, the Form of the Good; the Line; the Cave and the idea that the fundamental task of education is to “turn the *psyche*,” or the student’s *desire*, toward the love and pursuit of wisdom; philosopher kings and queens and their education; higher education as a pursuit of understanding facilitated by the abstract sciences. Those who want to read more of the *Republic*, but not the bulk of it, might continue on in Book VII to section 535 for the full account of the curriculum of higher learning. For the account of the education that would precede this higher learning, Books II–IV could be added. These pose, and answer in the affirmative, the question of whether it is inherently advantageous to be a just or virtuous person. In developing and defending this answer, Plato

describes a social division of labor, a parallel psychic division of labor, and the kind of education needed to establish virtue and the corresponding psychic harmony essential to happiness. Book V concerns the importance of civic unity and stability (the ancient Greek world being one in which internal conflict and constitutional instability were rampant), and the idea that raising children in common would promote unity and stability. This might be read as background to contemporary debates about the competing claims of parents and public authorities to control the aspects of children’s schooling that matter to civic harmony. Book X (595–608b) returns to the topic of poetry, discussed earlier in Books II and III in connection with the supervision of storytellers and the kinds of stories children should and should not hear. Homer was known as “The Educator of the Greeks,” and Plato was concerned that the curriculum this implies did not consistently portray virtue as inherently advantageous and the gods as good (377d ff.). Book X moves beyond the matter of regulating culture and the curriculum, and argues that art and narrative are severely limited in their capacity to educate. This closing book of the *Republic* has given rise to much debate through the ages, and might be read in connection with Maxine Greene’s lecture “The Artistic–Aesthetic Curriculum” (no. 60), and the chapters on “Romanticism” and “Aesthetics and the Educative Powers of Art” in the *Companion* (Curren, 2006).

Our selection from Book I of the *Laws* (no. 2) is a brief but philosophically rich description of the nature of education. It appears in the midst of a lengthy discussion of the alleged educational value of drinking parties (supervised, of course), the role of practice in the development of the virtues, and the fundamental educational aims of a just society. Books I and II could be read in their entirety, or with some deletions, for a better understanding of all this. For the account of constitutional rule, legislation imposed through rational, informed, and voluntary compliance, and the relationships between law and education, one could continue with the following excerpts: Book III: 698e–693b (competing titles to authority); Book IV, 712c to the end (the constitution and the role of education in a just rule of law); Book V, up to 734c (the moral foundations of law and education); Book VI, 765d–66b (the Minister of Education); Book VII, 793b–98e, 804d–5b, 810c–12a (where the *Laws* itself – a work of *philosophy* – is identified as the model for what children should read); Book IX up to 854a, 857c (philosophical legislation

justified), 859a, and 861d–4c. For an overview of the educational ideas in the *Laws* and additional references, see chapter 2 of Curren, (2000).

Those who wish to pursue further study in the educational thought and practice of Isocrates will find the full text of *Antidosis*, which is excerpted here (no. 3), in David Mirhady and Yun Lee Too's *Isocrates I* (Mirhady and Too, 2000). This volume also contains Isocrates' speech *Against the Sophist*, in which he critiques his pedagogical rivals. A second volume, *Isocrates II* (Papillon, 2004), contains a third important statement of Isocrates' educational ideas, entitled *Panathenaicus*. Both volumes contain informative introductions and further references.

The educational thought of Aristotle is represented by a selection (no. 9) from his *Politics*, which includes a brief excerpt from Book VII and most of Book VIII, and less directly by a selection on the moral and intellectual virtues (no. 55), which includes exegesis of material from Books II and VI of Aristotle's *Nicomachean Ethics*. The translation of the *Politics* is taken from volume 2 of *The Complete Works of Aristotle*, edited by Jonathan Barnes (Barnes, 1984), but is also available in an inexpensive paper bound edition (Aristotle, 1996). The whole of Books VII and VIII might be used, to place the extracts from them within Aristotle's description of the best possible society, which is not an ideal city governed by a "god among men" (such as the city of Plato's *Republic*), but a "second best city" (an attempt to improve upon the city of Plato's *Laws*). However, it is difficult to acquire much understanding of Aristotle's political theory and his conception of the political dimensions of education – its role as the primary tool of statesmanship – without reading a good deal more. Perhaps most important would be: Book I, 1–2 (the nature of a political community and the threefold sense in which it is natural for human beings to live in cities); Book II, 2–4 (a critique of the common rearing of children in the *Republic*); Book III, 6–18 (the theory of constitutions, legitimate and illegitimate; the supremacy of law; the importance of a large middle class and a "mixed" constitution in which citizens of all classes have constitutional means to protect their interests); Book IV, 1 (the best constitution for most states). Aristotle describes his *Politics* and *Nicomachean Ethics* as both parts of "political science," and the two are ideally read together and in full. The most salient selections from the latter (*NE*) would be: Book II, 1–6 and 9 (moral virtue and how it is acquired); Book VI, 1–2, 5–8, and 11–13 (intellectual virtue,

practical wisdom, the unity of the virtues); Book V, 1–2 (the educative aspect of law, justice and sharing in rule); Books VIII–IX (friendship, friendship and justice, political friendship); Book X, 6–8 (the happiest and second happiest kinds of lives); Book X, 9 (legislation and how people become good, or why you need to understand legislative science just to run a household – an advertisement for his lectures on politics to follow). The translation of the *Nicomachean Ethics* appearing in the *Complete Works* is recommended and is available separately in updated form (Aristotle, 1998). For more on Aristotle's philosophy of education, see Curren (2000) and chapter 1 of the *Companion*.

Two selections from the educational writings of John Locke are included here. One (no. 46) is a brief section on reasoning with children, drawn from *Some Thoughts Concerning Education* (1693), and the other (no. 4) is a more substantial extract from *Of the Conduct of the Understanding* (1706). Both were written as practical guides, the one concerning the upbringing and home schooling of an English gentleman, and the other concerning the means by which such a gentleman may pursue a kind of higher learning for liberty. They are reprinted together in an edition edited by Ruth Grant and Nathan Tarcov (Locke, 1996), and are explained at some length by the latter in the "Enlightenment Liberalism" chapter of the *Companion*. The usefulness of adding further sections from the *Thoughts* would be in developing any or all of four themes: (1) Locke's rejection of coercive and punitive methods; (2) the views he and Rousseau hold in common, such as the idea that spoiling children corrupts their judgment and undermines their freedom; (3) the *practical* thrust of his educational thought, which sets it (and Enlightenment educational models generally) apart from the Renaissance humanism that preceded it and the German Romanticism that followed it (see "Humanism" and "Romanticism" in the *Companion*); (4) Locke's endorsement of home schooling, and its rejection by advocates of democratic or common schooling (see Pangle and Pangle, 1993).

Apart from possible further selections from either or both of the *Thoughts* and *Conduct*, the most useful supplement to the readings included here would be an introduction to Locke's political philosophy, which endorses a natural right of self-governance, popular sovereignty exercised through a social contract, and rights of religious liberty and rebellion. A good choice for a short selection would be chapter 7 of Locke's *Second Treatise of Government*

(Locke, 1980), entitled “Of Paternal Power.” The purpose of this chapter is to refute a theory of the authority of kings that interprets it as analogous to the authority of fathers over children, but it can be read for its account of parental educational duties and the freedom that must be accorded all persons as they grow up and develop a mature capacity for rational judgment. Read with this purpose in mind, it is particularly relevant to debates concerning educational authority and the educational responsibilities of adults to children, and it is sufficient to read sections 54–9, 63–5, 67, and 69. Another good choice would be to read Locke’s brief *Letter Concerning Toleration* (Locke, 1983), which remains a powerful statement of the grounds for religious and civil liberties. It would provide useful background for contemporary debates concerning schooling, religion, culture, and the right to “exit” or make a different life for oneself.

Although the *Conduct* was written as a kind of practical appendix to Locke’s monumental *Essay Concerning Human Understanding* (Locke, 1975), the details of the latter are not essential to understanding the former. What matters is his general rejection of the doctrine of innate ideas (*Essay*, Book I), his general thesis that all ideas are derived from experience (Book II), and his conception of knowledge as an intuition (a clear and distinct mental perception) of a “relation of ideas” or relationship between one idea and another (Book IV). It is this conception of knowledge that is apt to confuse readers who come to Locke’s *Conduct* having been taught that Locke is an *empiricist*, whereas Descartes was something altogether different, namely a *rationalist*. What distinguishes the two is their *theories of ideas*, not their conception of the nature and criterion of *knowledge*, which is the same (and indistinguishable from Rousseau’s). For an account of the educational influence of Locke’s empiricist theory of ideas, see chapter 16, “Theories of Teaching and Learning,” in the *Companion*.

Four selections from Rousseau’s great educational work *Emile* (1762) are included in this anthology: the opening (no. 5); a selection from Book III on the practical arts and their value, which is closely tied to his theory of the professions, the inversion of value in society, and the origins of inequality (no. 10); a selection from Books II and III on curiosity, the exercise of the senses and reason, learning about the world and morals through inquiry, and the perils of pride or comparative self-love (no. 42); and a brief selection from Book II on why Locke

is (allegedly) wrong to recommend reasoning with children (no. 47). *Emile* is a massive and highly redundant work, so extensive editing is required to produce selections that do not unnecessarily tax the reader. I have relied on the unabridged translation of Allan Bloom (Rousseau, 1979) and taken pains to preserve more of the philosophical content than one typically finds in selections from *Emile* prepared for students.

In order to follow the thread of Rousseau’s developmental ideas and get a fuller picture of his debts to Stoicism, one would need to add the following pages from Books I and II: pp. 47–54, 59, 62–3, 65–9, 77–100, 107–8 (using the page numbers in Rousseau, 1979). There is an especially important illustration of natural moral learning at p. 98. Those who wish to pursue at greater length the (Stoic) idea, that what is moral or in accordance with nature can be learned through the study of nature itself, will want to consider using readings from the “confession of faith” in Book IV, using at least some of pp. 272–86, 295–6, 305–7, and 313–14. The arguments in this section aim to reconcile faith and reason by using the argument from design and other arguments to establish the basic tenets of *natural religion*, a widely theorized common core of Christianity that could be intuitively known and so needn’t be taught through an official state religion (see the Editor’s Prologue to chapter 6 of the *Companion*). The discovery of natural religion for oneself is intended as the culmination of a natural education, and there are important political ramifications of this evident in Rousseau’s work *On the Social Contract* (Rousseau, 1988)—see, especially, Book II, chapter 7 (“On the Legislator”) and Book IV, chapter 8 (“On Civil Religion”). Rousseau describes *Emile* and *On the Social Contract* as closely related works, and they are both centrally concerned with the difficulties inherent in creating societies of citizens who are both free and civic-minded. Another of Rousseau’s statements on civic education, which is often neglected, is chapter 4 (“Education”) of *The Government of Poland* (Rousseau, 1985). Finally, many instructors will want to add a substantial selection from Book V of *Emile*, on the very different education of Sophie, or women, which Rousseau envisions.

For background, exposition, and analysis of Rousseau’s educational theory, see Patrick Riley’s contribution to chapter 7 of the *Companion*, and chapters 9 (the education of men, women, and citizens) and 10 (on the education of Sophie) of his *Cambridge Companion to Rousseau* (Riley, 2001).

Our brief selection from the works of John Stuart Mill (no. 17) is drawn from *On Liberty* (Mill, 1978). Those who are interested in giving their students a more expansive grounding in classical liberalism, or Mill's vision of social progress through free experimentation in ways of living, might consider using further material from *On Liberty*. For background, references, and further ideas, see Wendy Donner's essay on Mill's philosophy of education in chapter 6 of the *Companion*.

Most of two key chapters from John Dewey's book *Democracy and Education* (1916) are included in this collection (nos. 6 and 11). Instructors familiar with this work may want to supplement these with more from the same book, but many will find it more satisfactory to have their students read all of Dewey's compact and very accessible book *Experience and*

Education (published 1938; Dewey, 1997), from which our third selection from his works (no. 39) is drawn. The latter is the only concise, comprehensive statement of Dewey's educational philosophy, and it provides a useful retrospective assessment of the progressive education movement Dewey did so much to inspire. Another option would be to use either or both of two short early works by Dewey, *The School and Society* (1899) and *The Child and the Curriculum* (1902), which are reprinted together in Jackson (1991). For an overview of Dewey's educational philosophy and further references, see chapter 7 of the *Companion*.

Further background and starting points for exploring and teaching the classics of philosophy of education may be found in the *Companion*, as well as in Curren (1998) and Rorty (1998).

References

- Aristotle 1996: *The Politics and the Constitution of Athens*, trans. B. Jowett and J. Barnes (Cambridge: Cambridge University Press).
- Aristotle 1998: *The Nicomachean Ethics*, trans. D. Ross, J. L. Ackrill, and J. O. Urmson (Oxford: Oxford University Press).
- Barnes, J. (ed.) 1984: *The Complete Works of Aristotle* (Princeton, NJ: Princeton University Press).
- Cooper, J. (ed.) 1997: *Plato: Complete Works* (Indianapolis, IN: Hackett).
- Curren, R. 1998: "Education, History of Philosophy of," *Routledge Encyclopedia of Philosophy*, ed. E. Craig (London: Routledge), vol. 3, pp. 222–31.
- Curren, R. 2000: *Aristotle on the Necessity of Public Education* (Lanham, MD: Rowman & Littlefield).
- Curren, R. (ed.) 2006: *A Companion to the Philosophy of Education* (Oxford: Blackwell).
- Dewey, J. 1916: *Democracy and Education* (New York: The Free Press).
- Dewey, J. 1997: *Experience and Education* (New York: Touchstone).
- Jackson, P. (ed.) 1991: *The School and Society and the Child and the Curriculum* (Chicago, IL: University of Chicago Press).
- Locke, J. 1975: *An Essay Concerning Human Understanding* (Oxford: Clarendon Press).
- Locke, J. 1980: *Second Treatise of Government* (Indianapolis, IN: Hackett).
- Locke, J. 1983: *A Letter Concerning Toleration* (Indianapolis, IN: Hackett).
- Locke, J. 1996: *Some Thoughts Concerning Education and Of the Conduct of the Understanding* (Indianapolis, IN: Hackett).
- Mill, J. S. 1978: *On Liberty* (Indianapolis, IN: Hackett).
- Mirhady, D. and Y. L. Too. 2000: *Isocrates I* (Austin: University of Texas Press).
- Pangle, L. S. and T. L. Pangle. 1993: *The Learning of Liberty* (Lawrence: University Press of Kansas).
- Papillon, T. 2004: *Isocrates II* (Austin, TX: University of Texas Press).
- Plato 1975: *Laws*, trans. T. Saunders (London: Penguin).
- Plato 1980: *Meno*, 2nd edn., trans. G. M. A. Grube (Indianapolis, IN: Hackett).
- Plato 1992a: *Protagoras*, trans. S. Lombardo and K. Bell (Indianapolis, IN: Hackett).
- Plato 1992b: *Republic*, 2nd edn., trans. G. M. A. Grube and C. D. C. Reeve (Indianapolis, IN: Hackett).
- Plato 2001: *The Trial and Death of Socrates*, 3rd edn., trans. G. M. A. Grube (Indianapolis, IN: Hackett).
- Plato 2002: *Five Dialogues*, 2nd edn., trans. G. M. A. Grube (Indianapolis, IN: Hackett).
- Riley, P. 2001: *The Cambridge Companion to Rousseau* (Cambridge: Cambridge University Press).
- Rorty, A. 1998: *Philosophers on Education: New Historical Perspectives* (London: Routledge).
- Rousseau, J.-J. 1979: "Emile," or *On Education*, trans. A. Bloom (New York: Basic Books).
- Rousseau, J.-J. 1985: *The Government of Poland*, trans. W. Kendall (Indianapolis, IN: Hackett).
- Rousseau, J.-J. 1988: *On the Social Contract*, trans. D. A. Cress (Indianapolis, IN: Hackett).

Contents

Preface	x
Acknowledgements	xii
A Note to Instructors on the Classics	xvi
General Introduction	1
Part I The Nature and Aims of Education	5
Introduction	7
What is Education?	15
1 Turning the <i>Psyche</i> Plato	16
2 Knowing How to Rule and be Ruled as Justice Demands Plato	26
3 An Educated Person Can Speak Well and Persuade Isocrates	28
4 The Exercise of Reason John Locke	35
5 The Education of Nature Jean-Jacques Rousseau	43
6 The Democratic Conception in Education John Dewey	47
7 Education as Initiation R. S. Peters	55
8 Banking <i>v.</i> Problem-solving Models of Education Paulo Freire	68

Contents

Liberal Education and the Relationship between Education and Work	76
9 Liberal v. Mechanical Education Aristotle	77
10 Learning the Value of Work Jean-Jacques Rousseau	83
11 Education for Labor and Leisure John Dewey	89
12 Education and Standards of Living Amartya Sen	95
13 The Liberal Studies in a Global World: A Self-examination Otfried Höffe	102
Autonomy and Exit Rights	111
14 The Child's Right to an Open Future Joel Feinberg	112
15 Justice, Autonomy, and the Good Eamonn Callan	124
16 "Mistresses of their Own Destiny": Group Rights, Gender, and Realistic Rights of Exit Susan Moller Okin	134
Part II Educational Authority	149
Introduction	151
The Boundaries of Educational Authority	155
17 Education and the Limits of State Authority John Stuart Mill	156
18 Democracy and Democratic Education Amy Gutmann	159
19 Justice, Inequality, and Home Schooling Charles L. Howell	166
20 Is Teaching a Profession: How Would We Know? Kenneth A. Strike	175
21 The Crisis in Education Hannah Arendt	188
The Commercialization of Schooling	193
22 The Role of Government in Education Milton Friedman	194
23 Commercialization or Citizenship: The Case of Education Colin Crouch	200
24 Channel One, the Anti-Commercial Principle, and the Discontinuous Ethos Harry Brighouse	208

Part III Educational Responsibilities	221
Introduction	223
Educational Adequacy and Equality	229
25 The Law of Zero-correlation Thomas F. Green	230
26 Interpreting Equal Educational Opportunity Amy Gutmann	236
27 Whom Must We Treat Equally for Educational Opportunity to be Equal? Christopher Jencks	243
Diversity and Nondiscrimination	254
28 Culture, Subculture, Multiculturalism: Educational Options K. Anthony Appiah	255
29 The Promise of Racial Integration in a Multicultural Age Lawrence Blum	266
30 “Getting Religion”: Religion, Diversity, and Community in Public and Private Schools Meira Levinson and Sanford Levinson	283
Impairment, Disability, and Excellence	290
31 The Myths of Learning Disabilities G. E. Zuriff	291
32 A Capability Perspective on Impairment, Disability, and Special Needs Lorella Terzi	298
33 Educating Gifted Children Laura Purdy	314
34 Perfectionism and Educational Policy Joel Kupperman	320
Part IV Teaching and Learning	325
Introduction	327
Teaching	335
35 Real Teaching Philip W. Jackson	336
36 The Teacher’s Grasp of Subject-Matter Israel Scheffler	347
37 Understanding Students David T. Hansen	351
38 Beyond the Reflective Teacher Terence H. McLaughlin	357