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Perennialism and Education

The Perennialist theory of education draws heavily from the Realist and Thomist philosophies, examined earlier in this book. Metaphysically, the Perennialists proclaim the intellectual and spiritual character of the universe and the human place within it. Following the Aristotelian premise that human beings are rational creatures, the Perennialists see the school as a social institution specifically designed to develop human intellectual potentiality. The term *Perennialism* comes from the assertion that the important principles of education are changeless and recurrent. For the Perennialist, the educational philosopher's first problem is to examine human nature and to devise an educational program based on its universal characteristics. Among these characteristics are the following: (1) Our human intellect enables us to frame alternative propositions and to choose those that fulfill the requirements of our human nature. Because we can frame and choose between alternatives, we are free agents. (2) The basic human values derive from our rationality, which defines us as human. People everywhere frame their thoughts in symbolic patterns and communicate them to others. (3) Although cultural particularities exist, humans everywhere have framed ethical principles that govern their individual and corporate lives. Throughout the world, people of varying languages and cultures have developed religious and aesthetic modes of experience and expression.

Because human nature is constant, Perennialists assert, so are the basic patterns of education. Foremost, education should aim to cultivate rational powers. Basically, the universal aim of education is truth. And because that which is true is universal and unchanging, a genuine education should also be universal and constant. The school's curriculum should emphasize the universal and recurrent themes of human life. It should contain cognitive materials designed to cultivate

rationality; it should be highly logical and enable students to use the symbolic patterns of thought and communication. It should cultivate ethical principles and encourage moral, aesthetic, and religious criticism and appreciation. The Perennialist educational theory seeks to develop the intellectual and spiritual potentialities of the child to their fullest extent through a subject-matter curriculum based on such disciplines as history, language, mathematics, logic, literature, the humanities, and science. These subjects, regarded as bearing the knowledge of the human race, are the tools of civilized people and have a disciplinary effect on the human mind.

Perennialist educational theory emphasizes the humanities as providing insights into the good, true, and beautiful. In these works, humankind has captured a glimpse of the eternal truths and values. Such insights, found in science, philosophy, literature, history, and art, persist as they are transmitted from generation to generation. Works such as those of Plato, Aristotle, and John Stuart Mill, for example, possess a quality that makes them perennially appealing to people living at different times and in different places. Other ideas, which may be popular to a particular time but fail to meet the test of time, are discarded.

These general principles associated with Perennialism can be seen by examining the educational ideas of Robert M. Hutchins and Jacques Maritain. While Hutchins represents a more secular variety of classical humanism, Maritain has been identified with the religious Perennialism associated with Neo-Thomistic philosophy. Although certain important variations exist in the philosophical positions of both Hutchins and Maritain, there is agreement on the following basic principles: (1) a body of truth exists that is universally valid regardless of circumstances and contingencies; (2) a sound education will contribute to the pursuit of truth and to the cultivation of the permanent principles of right and justice; and (3) truth can be taught best through the systematic study and analysis of the human past—as portrayed in the great works of religion, philosophy, literature, and history. In addition to examining the ideas of Hutchins and Maritain, we will also discuss the Paideia proposal as a revival of Perennialism. We will then examine Perennialism in relationship to the other philosophies and ideologies treated in this text.

ROBERT M. HUTCHINS

Robert Maynard Hutchins (1899–1977) was an articulate advocate of the proposition that education is properly devoted to the cultivation of the human intellect. Hutchins received his higher education at Yale University. From 1927 to 1929 he was a professor of law at Yale. At age thirty, he became president of the University of Chicago and served until he became chancellor of that university in 1945.¹ In 1954, Hutchins was named head of the Fund for the Republic. He was

associated with the Center for the Study of Democratic Institutions, a nonprofit educational enterprise established by the Fund for the Republic to promote the principles of individual liberty in a democratic society. Hutchins spoke and wrote on liberal education. His major educational works include *The Higher Learning in America* (1936), *Education for Freedom* (1943), *Conflict in Education in a Democratic Society* (1953), *University of Utopia* (1953), and *The Learning Society* (1968).²

When asked his opinion as to the ideal education, Hutchins replied:

Ideal education is the one that develops intellectual power. I arrive at this conclusion by a process of elimination. Educational institutions are the only institutions that can develop intellectual power. The ideal education is not an ad hoc education, not an education directed to immediate needs; it is not a specialized education, or a pre-professional education; it is not a utilitarian education. It is an education calculated to develop the mind.

*There may be many ways, all equally good, of developing the mind. I have old-fashioned prejudices in favor of the three R's and the liberal arts, in favor of trying to understand the greatest works that the human race has produced. I believe that these are the permanent necessities, the intellectual tools that are needed to understand the ideas and ideals of our world. This does not exclude later specialization or later professional education; but I insist that without the intellectual techniques needed to understand ideas, and without at least an acquaintance with the major ideas that have animated mankind since the dawn of history, no man may call himself educated.*³

Hutchins's words reveal some basic principles of his educational philosophy. He believed that: (1) a cultivation of the foundational skills of reading, writing, and arithmetic was indispensable for literate and civilized people; (2) a liberal education should contribute to an understanding of the great works of civilization; and (3) professional and specialized education should be deferred until one has completed general education, an education every person should have as a rational human being.

In 1936, Hutchins published *The Higher Learning in America*, which was a critique of both higher education and general education. Commentary on this work is useful in establishing Hutchins's educational perspective.

Hutchins based his educational philosophy on two basic concepts: (1) humans' rational nature; and (2) a conception of knowledge based on eternal, absolute, and universal truths. His educational theory assumes the presence in human nature of essential and unchanging elements. Believing that human nature was everywhere the same, Hutchins stressed a universal education. Because rationality is the highest attribute of human nature, the cultivation of the intellect

is education's highest goal.⁴ The intellectual virtues lead to the discovery of the great truths found in the classic works of Western civilization.

Unfortunately, U.S. education has failed to devote its energies to the pursuit of truth and to the cultivation of intellectual excellence. U.S. higher education, in particular, has become misdirected because of confusion that exists in the society external to education. Three factors, Hutchins asserted, have contributed to this general confusion: (1) love of money, (2) an erroneous conception of democracy, and (3) a false notion of progress. Immersed in materialism and catering to the shifting whims of students, donors, business interests, alumni, and politicians, Hutchins claimed that the university had lost its integrity in the frantic search for operating funds. Contemporary America had witnessed the rise of a university that was much like a service station. In contrast, Hutchins argued for a university whose sole purpose was to pursue and discover truth.

Hutchins believed that a confused conception of democracy had resulted in the commonly held belief that everyone should receive the same amount and degree of education. He would reserve higher education for students who have the interest and ability for independent intellectual activity. A false notion of progress had led to the rejection of the wisdom of the past, which had been replaced by a belief that progress comes only from empiricism and materialism. A superficial empiricism had confused knowledge with the mere collection of information and data, according to Hutchins. This confusion had produced an anti-intellectualism that regarded the most worthwhile education as that bringing the greatest financial return.

U.S. higher education was not only beset by confusion from external sources, but it also had its own internal conditions of disintegration, such as professionalism, isolation, and anti-intellectualism. Professionalism, resulting from the surrender of the university to vocational pressures, was motivated by the perverted utilitarianism that equated making money with knowledge. Hutchins's attack on premature professionalism was based on three main arguments: (1) school instruction lags behind actual practice; (2) it is foolish to try to master constantly changing techniques; and (3) direct experience is the most efficient source of practical wisdom.

Overspecialization has isolated specialist from specialist, Hutchins said. Without the integrating core of a common education, specialists lacked the ideas and language that came from shared and communicable experience. Anti-intellectualism stems from an emphasis on the purely utilitarian at the cost of sacrificing theory and speculation. Hutchins asserted that theoretical knowledge was essential to human rationality.

Hutchins claimed that vocationalism and specialized education had entered the curriculum prematurely and had distorted the purposes of general education. An overemphasis on specialization had pushed the liberal arts out of the general curriculum. Some educators had tied education to specific political and social programs that led to either superficiality or indoctrination rather than to critical intelligence.

The Curriculum: The Permanent Studies

Hutchins argued that the curriculum should be composed of permanent studies that reflect the common elements of human nature and connect each generation to the best thoughts of humankind. He particularly recommended the study of the "great books"—classics contemporary in any age. The great books of the Western world embraced all areas of knowledge, according to Hutchins. He believed that four years spent reading and discussing the great books would cultivate standards of judgment and criticism and prepare students to think carefully and act intelligently.

In addition to the great books of Western civilization, Hutchins recommended the study of grammar, rhetoric, logic, and mathematics. Grammar, the analysis of language, contributed to the understanding and comprehension of the written word. Rhetoric provided the student with the rules of writing and speaking needed for intelligent expression; logic, the critical study of reasoning, enabled a person to think and express him- or herself in an orderly and systematic fashion. Mathematics was of general value as it represented reasoning in its clearest and most precise form.

In order to restore rationality in higher education, Hutchins advocated the revitalizing of metaphysics. As the study of first principles, he believed metaphysics pervaded the entire range of intellectual pursuits. Proceeding from the study of first principles to the most current concerns, higher education should examine fundamental human problems. Whereas the social sciences embrace the practical sciences of ethics, politics, and economics, the natural sciences deal with the study of natural and physical phenomena.

Hutchins, who was critical of the specialization that had occurred in teacher education, believed that prospective teachers should have a good general education in the liberal arts and sciences. Such an education contained the basic rules of pedagogy. The liberal arts—grammar, rhetoric, logic, and mathematics—were potent instruments in preparing the prospective teacher to organize, express, and communicate knowledge.

RELIGIOUS PERENNIALISM

The ecclesiastical varieties of Perennialism are found in the educational philosophies of the Neo-Thomists, who are often associated with Roman Catholic education.⁵ Like their more secular conferees, the ecclesiastical Perennialists also believe in universal truths and values. These religious Perennialists believe in a permanent or perennial curriculum useful for all people regardless of the contingencies of differing cultures. The religious Perennialists stress that the universe and human beings within it were created by a supreme being who is a knowing and loving God. They see divine purpose operating within the laws of the universe and within human life. The religious variety of Perennialism finds expres-

sion in the philosophy of Jacques Maritain, who has also been classified as a Neo-Thomist or Integral Realist.

Jacques Maritain

Jacques Maritain was born in France in 1882 and was educated at the University of Paris. He was born into a Protestant family but became a convert to Roman Catholicism in 1906. Dissatisfied with the skepticism among academic philosophers, Maritain was attracted to the philosophy of Henri Bergson. He later came to urge a reconciliation of faith and reason in philosophy, as exemplified in the works of Thomas Aquinas. Maritain was an astute proponent of Neo-Thomist integral realism and wrote extensively on that subject. His books include such works as *Education at the Crossroads* (1943), *Man and the State* (1951), *On the Use of Philosophy* (1961), and *Integral Humanism* (1968).

Maritain's theory of education is expressed in *Education at the Crossroads*, in which he argued that the purposes of education were twofold: to educate persons to cultivate their humanity and to introduce them to their cultural heritage. Emphasis is given to the cultivation of rationality and spirituality, which define human character. Vocational and professional training he considered subordinate to the cultivation of the intellect.

Like Hutchins, Maritain condemned certain misconceptions that distorted education's true purposes. Influenced by Pragmatism, he believed that modern education, by overemphasizing means, had failed to distinguish between means and ends. The obsession with means had produced an aimless education devoid of guiding principles. Maritain asserted that the proper end of education was to educate people to realize their human potentialities. Genuine education rested on a conception of human nature based on the Judeo-Christian heritage. According to Maritain, education should guide individuals to shape themselves as human persons "armed with knowledge, strength of judgment, and moral virtues" while transmitting the "spiritual heritage" of their "nation and the civilization." Thus, it preserves "the century-old achievements of generations." While the vocational aspect of education is not to be disregarded, it "must never imperil the essential aim of education."⁶

Maritain attacked the "voluntarism" of Naturalists such as Rousseau and the Progressives who exaggerated the human being's emotional and volitional character. In seeking to educate the good-hearted person, the Naturalists neglected or minimized the cultivation of intelligent judgment. In contrast, Maritain argued that a simplistic emotionalism was inadequate. Indeed, he saw the properly functioning person as governed by intellect rather than emotionalism. Even more dangerous than Rousseauian voluntarism, according to Maritain, was the modern emphasis that urged the complete liberation of the emotions and that would make education a matter of feeling rather than thinking.

Maritain viewed the teacher as an educated, cultivated, and mature person who possessed knowledge that the students did not have but wished to acquire.

Good teaching should begin with what students already know and lead them to what they do not know. Maritain saw the teacher as a dynamic agent in the learning process.

The student, a rational and free being possessed of a spiritual soul and a corporeal body, was endowed with an intellect that sought to know. The good teacher should establish an orderly but open climate of learning that avoids the excesses of both anarchy and despotism, for the anarchical classroom rejects any kind of discipline and, with a misguided permissiveness, caters to childish whims. The despotic classroom, through fear of corporal or psychological punishment, reduces students' individuality to a standardized conformity in which spontaneity and creativity are punished as undesirable deviations.

The teacher's task is to foster those fundamental dispositions that enable students to realize their human potentialities. According to Maritain, the basic dispositions to be fostered by education are (1) love of truth, (2) love of goodness and justice, (3) simplicity and openness with regard to existence, (4) a sense of a job well done, and (5) a sense of cooperation. These five basic dispositions are to be cultivated by teachers capable of fostering growth of students' mental lives.

Maritain's Curriculum

Maritain recommended a subject-matter curriculum based on the systematic learned disciplines. Primary education, he contended, was to cultivate the basic skills needed for the successful study of the more systematic disciplines. Maritain argued against the view that the child is a miniature adult. The child's world, instead, was one of imagination. Primary teachers should begin their instruction within the child's own world of imagination and, through the use of stories and storylike narrations, lead the child to explore the objects and values of the rational world. Although the child's initial stimulus is through imagination, he or she gradually comes to exercise intellect in grasping the realities of the external world.

Maritain believed that both secondary education and higher education should be devoted to the cultivation of judgment and intellectuality through the study of the humanities. Secondary education, in particular, was to introduce the adolescent to the world of thought and to the great achievements of the human mind. Among the subjects that Maritain recommended for study in the secondary schools were grammar, foreign languages, history, geography, and the natural sciences.

Maritain divided the college curriculum into four years of study: (1) a year of mathematics and poetry when students study both these subjects and literature, logic, foreign languages, and the history of civilization; (2) a year of natural science and fine arts, which is devoted to physics, natural sciences, fine arts, mathematics, literature, poetry, and the history of science; (3) a year of philosophy, which includes the study of metaphysics, philosophy of nature, epistemology, psychology, physics and natural science, mathematics, literature, poetry, and fine

arts; and (4) the last year—the year of ethical and political philosophy, which includes the examination of ethics, political and social philosophy, physics, natural science, mathematics, literature, poetry, fine arts, the history of civilization, and the history of science.

The Relationship between Theology and Philosophy

Maritain was concerned that modern society, with its stress on specialization, had destroyed the sense of integration that gives order and purpose to life. Hutchins, who shared a similar concern, recommended the revitalization of metaphysics to integrate the natural and social sciences. In recommending an education that contributed to the integration of human knowledge, Maritain contended that philosophy, which deals with human relationships to the universe, and theology, which deals with relationships to God, should be at the summit of the hierarchy of learned disciplines. As the most general and integrating of the disciplines, theology and philosophy were to provide the unity that would overcome specialization's disintegrating tendencies.

THE PAIDEIA PROPOSAL: A REVIVAL OF PERENNIALISM

Just as Essentialism is enjoying a revival, Perennialism is also experiencing a renaissance with the "Paideia proposal" designed by Mortimer Adler, a longtime associate of Robert Hutchins. Derived from the Greek, *paideia* refers to the "upbringing of children"; it signifies the general learning that all human beings should have. True to Perennialist principles, the Paideia proposal argues that a genuinely equal educational opportunity should be the same for all children; it should provide the "same quantity," "the same number of years" of schooling, and the "same quality of education."⁷ The Paideia proponents argue that to divide students into tracks or to create special programs for some students but not for others is to deny the same quality of education for all.

Stressing the commonality of human nature, Paideia advocates do not propose that schooling be a leveling process that reduces the differences in human capacities to a common denominator. Education's ultimate goal, they assert, is to see that "human beings become educated persons."⁸ Construed in Aristotelian terms, schooling not only provides skill and knowledge but also cultivates the habits or dispositions for lifelong education.

Schooling in the Paideia Proposal

For the Paideia proponents, the school, as an institution, provides a one-track rather than a multitrack system of education for all. The issue of a multitrack

versus a single-track system raises complicated social, political, economic, and educational dimensions. Advocates of a multitrack system have varying motivations. Some believe that because of students' different intellectual capacities, socioeconomic backgrounds, and physiological-emotional needs, schools need to provide educational options to educate a widely differing student population. Still other advocates of multitrack education, including some Essentialists, believe that schools should sort students according to their academic abilities and should provide the intellectually gifted with a special kind of education that will prepare them as a leadership elite, especially a technological and scientific one. In contrast, Paideia proponents, like Perennialists in general, concentrate on the universality of human nature.

Schooling, according to Paideia proponents, has three major objectives common for all students: (1) it should provide the means of mental, moral, and spiritual growth; (2) it should cultivate the civic knowledge and virtues for responsible citizenship; (3) it should provide the basic skills needed for work rather than particular job training for a single occupation.⁹

Paideia proponents, like the Classical Realists treated in Chapter 3, warn against premature vocational training, which weakens or diminishes general education. Based on the liberal arts and sciences, all people should have a general education to cultivate their human nature and its undergirding rationality. Specialized vocational training, at the expense of general education, limits a person to one economic undertaking which can quickly become obsolete.

The Paideia Curriculum

Paideia advocates argue that all students should follow the same common curriculum for the twelve years of basic schooling. Students, however, would have a choice regarding their second language. The curriculum consists of three related but different learning modes, which have as their goals: (1) acquiring organized knowledge, (2) developing learning and intellectual skills, and (3) enlarging the understanding of ideas and values.¹⁰

For the acquisition of knowledge, the Paideia proponents, like the Essentialists and the Idealists, Realists, and Thomists, rely on organized subject matter. Their curriculum consists of language, literature, fine arts, mathematics, natural sciences, history, geography, and social studies.

To develop learning and intellectual skills, Paideia proponents emphasize basic skills such as "reading, writing, speaking, listening, observing, measuring, estimating, and calculating."¹¹ These skills are not taught in isolation but are integral to the entire curriculum. Again, a similarity exists in the identification of basic foundational skills between the Paideia proponents and the Essentialists, who see such skills as "generative" or necessary to other kinds of learning.

In the third area of curriculum, enlarging the understanding, the Paideia proponents return to a basic Perennialist theme—one long associated with Robert Hutchins and continued by Mortimer Adler—that the reading and discussion of

the great books or classics are vital to the development of a truly educated person. In Adler's *The Paideia Proposal*, the scope of the great literature encompasses not only the enduring "historical, scientific, and philosophical" works but also the great works in film, drama, dance, and music.¹²

Teaching and Learning in the Paideia School

Teachers in schools following the Paideia theory of education are expected to be liberally educated persons. The methods used by such teachers correspond to the three branches of the curriculum. In teaching the organized subjects that lead to the acquisition of knowledge, the method used is essentially didactic, or instructional, using well-organized narratives. To instruct students to master the essential foundational skills, the teacher uses coaching, which refers to organizing and correcting students to perform skills such as reading or listening correctly. In studying the great works of art and literature that enlarge human understanding, teachers and students enter into the Socratic mode, which uses probing questions and directed discussions.

PERENNIALISM'S PHILOSOPHICAL AND IDEOLOGICAL RELATIONSHIPS

As indicated in earlier sections of this chapter, Perennialism exhibits strong affinities with Realism, especially its classical and Thomistic variations. (See Chapters 3 and 4 for a discussion of these philosophies.) In its curricular orientation and stress on fundamental or essential skills and subjects, it also resembles Essentialism, discussed in Chapter 17. Perennialism has several characteristics that distinguish it from Essentialism, however. Perennialism is distinctively Aristotelian, especially in its assertion that human beings are defined by their essential rationality, which is their universal character. American Perennialism also has been shaped by the strong imprint of Robert Hutchins and the "great books" program and Mortimer Adler's Paideia proposal and program. Although Perennialism, in Western Europe and the United States, has been shaped largely by educators influenced by Aristotelian and Thomist Realism, its principles would also be compatible with Idealism's emphasis on universal truth and values. The Idealist preference for the classics is also highly compatible with Perennialism.

Because of its Aristotelian and Realist origins, Perennialism differs from Naturalism, Pragmatism, and Existentialism, examined in Chapters 5, 6, and 7. Unlike Rousseau and other Naturalists, Perennialists give priority to cultivating human rationality through the great works of art, literature, and science. The Perennialist reliance on these great works of Western civilization as a basis for the curriculum differs from the Naturalist emphasis on instincts, feelings, and direct experience. While Perennialists would find much to admire in John Dewey's emphasis on shared experience, they would disagree with the Pragma-

list's reliance on the scientific method, stress on change and relativity, and rejection of absolute truths. To the extent that Progressivism (discussed in Chapter 19) neglects foundational skills and the great literary and scientific achievements of the past, Perennialism would oppose it.

Perennialists would agree with certain aspects of Existentialism. They would agree, for example, that human beings should be free to define their projects in order to achieve self-realization. However, Perennialism has an antecedent definition of human beings as rational. Based on this definition, they encourage a sameness or uniformity in the curriculum designed to cultivate their conception of rationality. Existentialists, however, would find this a prior definition that limits human choice and freedom. Perennialists would counter that genuine choice is based on the human power to use knowledge to frame alternatives.

Just as Essentialism has been revived as an educational theory compatible with Neo-Conservatism, Perennialism, too, has enjoyed a renaissance. While Essentialism has been used to support arguments for basic skills and subjects that are useful for economic growth, Perennialism's contemporary popularity rests with its emphasis on universal truth and values and its rejection of relativism. Both contemporary Essentialists and Perennialists decry the erosion of academic standards. Perennialists carry the argument further by contending that general intellectual and ethical standards have also eroded because of relativism. For example, Allan Bloom's *The Closing of the American Mind* argued forcefully that relativism in higher education had seriously weakened Americans' sense of intellectual and moral judgment.¹³

Lynne Cheney has argued against relativism in education by asserting that models of excellence in history and literature rest on truths that transcend time and circumstance. These objective truths, which transcend class, race, and gender, are appropriate to all human beings.¹⁴ It is necessary to protect these models of objective truth and value against those who would subvert and use them as ideological tools. Deconstructionists and other postmodern theorists are among those subverting models and standards of objective truth. These critics of universalist standards contend that what is claimed to be objective truth is really a construction of dominant historical and contemporary groups. They argue that the constructed canon in philosophy, literature, and history can be deconstructed and analyzed in terms of its genesis and implication for gender, race, and class discrimination.

Perennialists claim that their educational theory is rooted in universal concepts of truth and justice and is not subservient to any particular ideology. They reject an ideological foundation for education since ideology is tied to particular social, political, and economic contexts, to the contingencies of human culture, rather than its universal character. Claiming that education is designed to cultivate the essential character of a universal human nature, they argue that they can speak about human rights and freedom in universal terms that are transcultural and transnational. They contend that relativistic philosophies such as Pragmatism and educational theories such as Progressivism have weakened the possibility of

a truly worldwide or global civilization because they deny the importance of universals. Further, Perennialists claim that Social Reconstructionism and Critical Theory, for example, seek to impose particular ideological frames of reference on education that would lead to political indoctrination.

Critical Theorists counter the Perennialist claim to nonideological purity. They argue that the stress on the great classic books of Western civilization recommended by Hutchins, for example, is really a product of a Eurocentric ideological bias that represents the imposition of the ideology of the dominant culture. Both Reconstructionists and Critical Theorists also contend that the Perennialists' alleged universality is really a culturally based theoretical support of historically dominant institutions.

CONCLUSION

Perennialism asserts certain principles that are foundational to its educational directives. Among them are the following: (1) permanence is of a greater reality than change; (2) the universe is orderly and patterned; (3) the basic features of human nature reappear in each generation regardless of time or place; (4) human nature is universal in its essential characteristics; (5) like human nature, the basic goals of education are universal and timeless; (6) the human being's defining characteristic is rationality, which it is education's task to cultivate; and (7) the funded wisdom of the human race is recorded in certain classic works.

DISCUSSION QUESTIONS

1. Review Chapters 3 and 4. How does Perennialism resemble Realism and Thomism?
2. Define and explain the meaning of the term *Perennialism*.
3. Lead a discussion on one of the "great books" of Western civilization.
4. Debate the Perennialist assertion that vocational and career preparation should not be permitted to interfere with general education.
5. Debate the Perennialist assertion that all students should experience the same curriculum.
6. Does the Perennialist insistence on a common curriculum for all students enhance or retard equality of educational opportunity?
7. Critique Perennialism from the Naturalist and Pragmatist perspectives.
8. Is Perennialism anti-ideological or is it part of an ideological perspective?
9. What trends in society and education would Perennialists identify as eroding standards and values?

INQUIRY PROJECTS

- Read and review a book on education written by Robert Hutchins.
- Read and review a book on education written by Jacques Maritain.
- Using the Perennialist criteria, compile a reading list of the "great books."
- If there is a school in your locality that has adopted the Paideia program, visit it and observe instruction. Report on your observations to the class.
- Read and review a book on the Paideia proposal and program.
- In a character sketch, prepare a paper that describes a Paideia teacher.
- Using one of the "great books," lead a discussion on its important principles.
- Review several of the books being used in the teacher education program at your college or university. Do the authors of these books emphasize universal values or cultural relativism?

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ENDNOTES

1. For a discussion of Hutchins's work at the University of Chicago, see William H. McNeill, *Hutchins's University: A Memoir of the University of Chicago, 1929-1950* (Chicago: University of Chicago Press, 1991).
2. Biographies of Hutchins are Harry S. Ashmore, *Unseasonable Truths: The Life of Robert Maynard Hutchins* (Boston: Little, Brown, 1991); and Mary Ann Dzuback, *Robert M. Hutchins: Portrait of an Educator* (Chicago: University of Chicago Press, 1991).
3. Robert M. Hutchins, *A Conversation on Education* (Santa Barbara, CA: Center for the Study of Democratic Institutions, 1963), pp. 1-2.
4. Robert M. Hutchins, *The Higher Learning in America* (New Haven, CT: Yale University Press, 1936), p. 63.
5. Francis J. Klauder, *A Philosophy Rooted in Love: The Dominant Themes in the Perennial Philosophy of St. Thomas Aquinas* (Lanham, MD: University Press of America, 1994).
6. Jacques Maritain, *Education at the Crossroads* (New Haven, CT: Yale University Press, 1960), p. 10.
7. Mortimer J. Adler, *The Paideia Proposal: An Educational Manifesto* (New York: Macmillan, 1982), p. 4.
8. *Ibid.*, p. 10.
9. *Ibid.*, pp. 16-17.
10. *Ibid.*, pp. 22-23.
11. *Ibid.*, p. 26.
12. *Ibid.*, pp. 28-29. Also see Mortimer J. Adler, *The Paideia Program: An Educational Syllabus* (New York: Macmillan, 1984).
13. Allan Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987).
14. For Cheney's ideas on education, see Lynne V. Cheney, *Humanities in America: A Report to the President, the Congress, and the American People* (Washington, DC: National Endowment for the Humanities, 1988); Lynne V. Cheney, *Telling the Truth* (New York: Simon & Schuster, 1995).

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