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some things which are often brought as objections against philosophies, such as the part played by them as being individual speculation, and their controversial diversity, as well as the fact that philosophy seems to be repeatedly occupied with such the same questions differently stated. Not doubt, all these things characterize historic philosophies, yet they are not in themselves philosophically important. To be philosophically important, a philosophy must be an attempt to give an answer to the question: "What is the meaning of life?"

The conflict of interests is more or less embodied in different theories of persons; there must be divergent competing philosophies. With respect to what has happened, sufficient evidence is all that is needed to bring agreement and certainty. The thing itself is sure. But with reference to what it is worth, we do in a complicated and unscientific way, and the discussion is inevitably precisely because the thing itself is still indeterminate. One would not expect a ruling class living at ease to have the same philosophy of life as those who were having a hard struggle for existence. If the possessing and the dispossessed had the same fundamental disposition toward the world, it would argue either insincerity or lack of seriousness. A community devoted to industrial pursuits, active in business and commerce, is not likely to see the needs and possibilities of life in the same way as a country with high aesthetic culture and little enterprise in turning the energies of nature to mechanical account. A social group with a fairly continuous history will respond mentally to a crisis in a very different way from one which has felt the shock of abrupt breaks. Even if the same data were present, they would be evaluated differently. But the different sorts of experience attending different types of life prevent just the same data from presenting themselves, as well as lead to a different scheme of values. As for the similarity of problems, this is often more a matter of appearance than of fact, due to old discussions being translated into the terms of contemporary perplexities. But in certain fundamental respects the same predicaments of life recur from time to time with only such changes as are due to change of social context, including the growth of the sciences. The fact that philosophic problems arise because of widespread and widely felt difficulties in social practice is disguised because philosophers become a specialized class which uses a technical language, unlike the vocabulary in which the direct difficulties are stated. But where a system becomes influential, its connection with a conflict of interests calling for resolution is always present, and its being a philosophy is not a matter of accident.

The danger of taking it as so much nimbly severe intellectual exercises as something said by philosophers and concerning them alone. But when philosophic issues are approached from the side of the kind of mental disposition to which they correspond, or the differences in educational practice they make when acted upon in the life-situations, which they formulate can never be far from view. If a theory makes no difference in educational endeavor, it must be artificial. The educational point of view enables one to envisage the philosophic problems where they arise and thrive, where they are at home, and where acceptance or rejection makes a difference in practice. If we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined as the general theory of education. Unless a philosophy is to remain symbolic—or verbal—or a sentimental indulgence for a few, or else mere arbitrary dogma, its auditing of past experience and its program of values must take effect in conduct. Public agitation, propaganda, legislative and administrative action are effective in producing the change of disposition which a philosophy indicates as desirable, but only in the degree in which they are educative—that is to say, in the degree in which they modify mental and moral attitudes. And at the best, such methods are compromised by the fact they are used with those whose habits are already largely set, while education of youth has a fairer and freer field of operation. On the other side, the business of schooling tends to become a routine empirical affair unless its aims and methods are animated by such a broad and sympathetic survey of its place in contemporary life as it is the business of philosophy to provide. Positive science always implies practically the ends which the community is concerned to achieve. Isolated from such ends, it is matter of indifference whether its disclosures are used to cure disease or to spread it; to increase the means of sustenance of life or to manufacture it; to make a man more intelligent or to make him more stupid; to give a man more skill or to make him more incapable; to give a man more strength or to make him more feeble. The sciences of the mind, the social and political sciences, are merely sentimental because there are no means for their realization; and also that of interpreting the results of specialized science in their bearing on future social endeavor. It is impossible that it should have any success in these tasks without educational equivalents as to what to do and what not to do. For philosophic theory has no Aladdin's lamp to summon into immediate existence the values which it intellectually constructs. In the mechanical arts, the sciences become methods of managing things so as to utilize their energies for recognized aims. By the educative arts philosophy may generate methods of utilizing the energies of human beings in accord with serious and thoughtful conceptions of life. Education is the laboratory in which philosophic distinctions become concrete and are tested. It is suggestive that European philosophy originated (among the Athenians) under the direct pressure of educational questions. The earlier history of philosophy, developed by the Greeks in Asia Minor and Italy, so far as its range of topics is concerned, is mainly a chapter in the history of science rather than of philosophy as that word is understood to-day. It had nature for its subject, and speculated as to how things are made and changed. Later the traveling teachers, known as the Sophists, began to apply the results and the methods of the natural philosophers to human conduct. When the Sophists, the first body of professional educators in Europe, instructed the youth in virtue, the political arts, and the management of city and household, philosophy began to deal with the relation of the individual to the universal, to some comprehensive class, or to some group; the relation of man and nature, of tradition and reflection, of knowledge and action. Can virtue, approved excellence in any line, be learned, they asked? "What is learning?" "It has to do with knowledge. What, then, is knowledge? How is it achieved? Through the senses, or by apprenticeship in some form of doing, or by reason that has undergone a preliminary logical discipline?" Since learning is coming to know, it must be to know something more than what one already knows. If we are to know something more than what we already know, we must have some means of knowing. But what is the relation of knowledge to action, to virtue? This last question led to opening the problem of the relation of reason to action, of theory to practice, since virtue clearly dwelt in action. Was not knowing, the activity of reason, the noblest attribute of man? And consequently was not purely intellectual activity itself the highest of all excellences, compared with which the virtues of neighborliness and the citizen's life were secondary? Or, on the other hand, was the vaunted intellectual knowledge more empty and vain pretense, demoralizing to character and destructive of the social ties that bound men together in their community life? Was not the only truth, because the only moral, life gained through obedient habit to the customary practices of the community? And was not the new education an enemy to good citizenship, because it set up a rival standard to the established traditions of the community? In the course of two or three generations such questions were cut loose from their original practical bearing upon education and were discussed on their own account; that is, as matters of philosophy as an independent branch of inquiry. But the fact that the stream of European philosophical thought arose as a theory of educational procedure remains an eloquent witness to the intimate connection of philosophy and education. "Philosophy of education" is not an external application of ready-made ideas to a system of practice having a radically different origin and purpose: it is only an explicit formulation of the problems of the formation of right mental and moral habits in respect to the difficulties of contemporary social life. The most penetrating definition of philosophy which can be given is, then, that it is the theory of education in its most general form. The reconstruction of philosophy, of education, and of social ideals and methods thus go hand in hand. If there is especial need of educational reconstruction at the present time, if this need makes urgent a reconsideration of the basic ideas of traditional philosophic systems, it is because of the thoroughgoing change in social life brought about by the scientific and industrial revolutions. The scientific and industrial revolutions have created a new social order, and new social ideals and methods which are inherited from older and unlike cultures. Incidentally throughout the whole book, explicitly in the last few chapters, we have been dealing with just these questions as they affect the relationship of mind and body, theory and practice, man and nature, the individual and social, etc. In our concluding chapters we shall sum up the prior discussions with respect first to the philosophy of knowledge, and then to the philosophy of morals. Summary. After a review designed to bring out the philosophic issues implicit in the previous discussions, philosophy was defined as the generalized theory of education. Philosophy was stated to be a form of thinking, which, like all thinking, finds its origin in what is uncertain in the subject matter of experience, which aims to locate the nature of the perplexity and to frame hypotheses for its clearing up by its testing in action. Philosophic thinking has for its differentia the fact that the uncertainties with which it deals are found in widespread social conditions and aims, consisting in a conflict of organized interests and institutional claims. Since the only way of bringing about a harmonious readjustment of the opposed tendencies is through a modification of emotional and intellectual disposition, philosophy is at once an explicit formulation of the various interests of life and a propounding of points of view and methods through which a better balance of interests may be effected. Since education is the process through which the needed transformation may be accomplished and not remain a mere hypothesis as to what is desirable, we reach a justification of the statement that philosophy is the theory of education, as a deliberately conducted practice. Chapter Twenty-five: Theories of Knowledge. I. Continuity versus Dualism. A number of theories of knowing have been criticized in the previous pages. In spite of their differences, however, from one another, they all agree on one fundamental respect which contrasts with the theory which has been positively advanced, the latter assumes continuity; the former state to imply certain basic divisions ranging from antithesis to dualism. The various theories of knowing which are treated in this chapter may be grouped under two main headings: (i) the dualistic theories, which regard knowledge as fundamentally derived from outside, and (ii) the continuous theories, which regard knowledge as fundamentally derived from within.

The dualistic theories are of two kinds: (i) the "empiricist" theories, which regard knowledge as fundamentally derived from outside, and (ii) the "rationalist" theories, which regard knowledge as fundamentally derived from within. The empiricist theories are of two kinds: (i) the "sensationalist" theories, which regard knowledge as fundamentally derived from outside, and (ii) the "intuitionist" theories, which regard knowledge as fundamentally derived from within. The rationalist theories are of two kinds: (i) the "innatist" theories, which regard knowledge as fundamentally derived from within, and (ii) the "rationalist" theories, which regard knowledge as fundamentally derived from within.

The continuous theories are of two kinds: (i) the "pragmatic" theories, which regard knowledge as fundamentally derived from within, and (ii) the "phenomenological" theories, which regard knowledge as fundamentally derived from within. The pragmatic theories are of two kinds: (i) the "pragmatic" theories, which regard knowledge as fundamentally derived from within, and (ii) the "pragmatic" theories, which regard knowledge as fundamentally derived from within. The phenomenological theories are of two kinds: (i) the "phenomenological" theories, which regard knowledge as fundamentally derived from within, and (ii) the "phenomenological" theories, which regard knowledge as fundamentally derived from within.

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