## Tracing the Path to a Modern American Paradigm: Chapter 5 Pythagorean Philosophy: 6th century B.C.E. (Chapter 2) Platonic Philosophy: 6th - 4th centuries B.C.E. (Chap 2) The ordered beauty of the world, or "music of the spheres," • An essential, eternal quality of humans (psychê, soul, is observable by the five senses; it may be understood via spirit, self) is not accessible to humans' five senses. mathematical insights, which require only contemplation. The reliability of the five senses is doubted; they are These insights are exact, certain, and eternal; they are a said to be able to reveal merely external appearances. revelation from within, and they yield feelings of ecstasy. ■ There exists a separate, "Real" world of perfect "Forms" that is beyond the reach of humans' five senses. Belief in reincarnation merges with above beliefs into Plato's idea that each individual's essence had been Aristotelian Philosophy: 4th century B.C.E. (Chapter 2) united, at least once, with the "Real" world of "Forms." Form isn't separate; it's embodied in matter we perceive. ■ Thus, complete perfect knowledge is "given" to each The objective of growth and development is the attainment individual; it can be caused to emerge from within. of the mature human form; this applies to mental capacity just as it applies to the physical/physiological body. Because one's inborn "givens" comprise extensive knowledge attainable via intuition, instruction ideally The above process necessarily occurs; it originates in a involves a great deal of eliciting, very little telling. "given," purpose-driven (telos) internal principle that inexorably attains the mature form if there is no impediment. Approximately 1800 years Empiricism & Rationalism, 15th-18th centuries (Chap 3) Renaissance & Enlightenment, 15th-18th centuries (Chap 4) The observation-based, inductive process of science, ▲The Platonic paradigm was strong: the "real" is unavailable initiated by Bacon and Newton, laid the foundation for to the five senses; what's worth learning is inside oneself. much irreverent questioning and innovative thinking. Humans gradually began to be seen as autonomous, able Descartes argued that the mind, not the senses, is in to make judgments based on experience and five senses. the central position regarding knowledge acquisition. The old assumption of dependent fatalism began to wane. A new paradigm emerged, linked with Comenius's "sense realism" and Locke's tabula rasa; it aligned with observation-based inductivism. What's worth learning is external. Another paradigm was that of the rationalists, linked with Descartes. Not interested in children, they favored mental discipline via study of Latin, Greek, math, and philosophy. Oriented to contemplation, they trusted "given" intuition. Christianity Renaissance & Rousseau, 15th-18th centuries (Chapter 5) Emerging values about children focused on preserving Humanism their innocence and purity while reversing their ignorance. A prior belief about adults was that they could never attain New Key Belief: perfection. Renaissance Humanists countered that belief. Rousseau The Humanist view slowly transformed into the belief that the younger the human, the better the human. This view was very widely popularized by Rousseau's *Émile* (1762). Very young children came to be associated with exotic savages; both existed in an uncorrupted state of nature. • Émile also advocated "negative education," which relied on the spontaneous emerging from within of a child's interests in a non-classroom, non-book-populated, natural setting. "Nature" was deified; "organic" growth came to be valued.

← Chart for Chapter 4 Overview of the Eight Key Beliefs Chart for Chapter 6→