## Tracing the Path of a Modern American Paradigm: Chapter 9 For chart portions above this point, see the chart for Chapter 7. Pythagoras Aristotle Plato Renaissance & Enlightenment, 16th-18th centuries (Chap 4) Empiricism & Rationalism, 16th-18th centuries (Chap 3) The Platonic paradigm was strong: the "real" is unavailable The observation-based, inductive process of science, to the five senses; what's worth learning is inside oneself. initiated by Bacon and Newton, laid the foundation for much irreverent questioning and innovative thinking. Humans gradually began to be seen as autonomous, able to make judgments based on experience and five senses. Descartes argued that the mind, not the senses, is in The old assumption of dependent fatalism began to wane. the central position regarding knowledge acquisition. 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. Renaissance & Rousseau, 16th-18th centuries (Chapter 5) Emerging values about children focused on preserving Another paradigm was that of the Rationalists, linked with Descartes. Not interested in children, they favored mental their innocence and purity while reversing their ignorance. discipline via study of Latin, Greek, math, and philosophy. A prior belief about adults was that they could never attain Oriented to contemplation, they trusted "given" intuition. perfection. Renaissance humanists countered that belief. The Humanist view slowly transformed into the belief that the younger the human, the better the human. This view Evolution of Authority, 16th-18th centuries (Chapter 6) was very widely popularized by Rousseau's Émile (1762). Weakening was the idea that everything worth know- Very young children came to be associated with exotic ing is already known and must be passed on intact. savages; both existed in an uncorrupted state of nature. Thinkers argued that authority must not receive defer-• Émile also advocated "negative education," which relied on the spontaneous emerging from within of a child's interest ence by ascription, but needs rational justification. in a non-classroom, non-book-populated, natural setting. Applied to clans, communities, churches, kingdoms, "Nature" was deified; "organic" growth came to be valued. and commerce, that idea was extended to classrooms. Deference to authority declined; individualism gained. Literary Romanticism, 18th -19th centuries (Chapter 7) Pestalozzi & Calvinism, 18th-19th cent. (Chapter 8) ■ The image of botanical, "organic" growth emerging Pestalozzi said that to improve instruction, first passively from within an organism was further idealized. understand the child, then develop methods that Science cannot know all; nature is not for harnessing. reflect and cater to children's inner life. Nature's mysteries should be appreciated by intuition & emotion. What is natural is Good, in life and in learning. He tried to psychologize instruction by devising methods "in the strictest psychological order." Children are revered for their open-minded simplicity, absence of pre-conceived ideas, and naturalness. ■ By using "instruction with heart," an instructor can coöperate with nature, enabling children to rise to-They are precious. They should be imitated. Amplified their level of ability - a "given" potential that also was the younger the human, the better the human. implied limits beyond anyone's control. Each person's "given" inner light illuminates Truth; insight and imagination are superior to the five senses Calvinism also posited a "given" beyond control, predestination of the person to heaven or hell. Books are regarded with suspicion, and whether children should be in classrooms at all is questioned. Authority (externally imposed rules) of all kinds was rejected. Self-directing individualism was affirmed. New Key Belief: Spencer Background to Spencer, Late 19th century (Chapter 9) On the individual level, Spencer posited "survival of the fittest," which Von Baer saw each one's "givens" as rigidly limiting his ability to adapt/develop. On the collective human level, Spencer posited "homogeneous-toheterogeneous" as the template for all things developmental, which promised purpose-driven progress to ever-higher planes of fulfillment Calvin: He and contemporary philosophers proclaimed that each individual's Discussion resumes intuition is a valid and self-sufficient means of scientific investigation. in Chapter 11

← Chart for Chapter 8 Overview of the Eight Key Beliefs Chart for Chapter 10→