
JACQUES MARITAIN'S SEVEN MISCONCEPTIONS OF EDUCATION: IMPLICATIONS FOR THE PREPARATION OF CATHOLIC SCHOOL TEACHERS

MARIO O. D'SOUZA, CSB

University of St. Michael's College

Do Catholic educators, especially classroom teachers, operate out of a fundamentally Catholic worldview? This article explores some essential questions about teacher preparation for service in Catholic schools. Following the work of neo-Thomistic philosopher Jacques Maritain, the author examines seven misconceptions of education and their importance to the formation of Catholic educators.

Education, according to Jacques Maritain, is dependent upon philosophy. Furthermore, if the conception of the person, human life, cultural life, and human destiny is the basis of education, then one must conclude that there is no independent or complete science of education. In ultimate terms, education is subordinated to the science of theology (Maritain, 1962). However, institutional education has its own means, methods, and ends and is or should be governed by a philosophy of education. Institutional education is aimed directly at the intellect and the life of reason, and it has important social, religious, moral, cultural, and ethical dimensions as well, but they are primarily carried out by the education of the intellect and reason.

This article reflects upon the implications of the education of Catholic school teachers via Maritain's seven misconceptions of education. Catholic education, as is attested to by the literature of the era just prior to the Second Vatican Council, considered education to be a primarily philosophical process, governed by a theology of education. Why philosophy no longer plays an active role in the intellectual life of the Catholic educational institution is another question. I agree with Maritain's position that Catholic education is primarily a philosophical activity and is aimed at the formation of the intellect and the life of reason. This is not to be understood in a narrow heady

or non-relational way. Through its intellectual mandate, the Catholic school must be committed to issues such as social justice, aesthetic tastes, moral rectitude, emotional maturity, and political responsibility. Intellectual education is not the only viable form of education nor should it be the only focus of the Catholic educational institution. It is, however, because of the primacy of the intellect and the power of reason that human persons come to integrate the many forms of knowledge and kinds of learning that stretch beyond the boundaries of intellectual education or intellectual knowledge.

Before the Second Vatican Council, and certainly since the time of the encyclical *Aeterni Patris*, Catholic education has been grounded in a philosophy of education that included principles such as the hierarchies of knowledge and wisdom; the unity of the curriculum; the integrative nature of scholastic philosophy; the means and end of education; the integral nature of the human person; the student as the principal agent in the educative process; the place of the humanities and the liberal arts; and the moral, theological, and doctrinal development of the student. By and large, contemporary Catholic education has moved away from many of these principles, and it seems to conduct its defense and articulate its distinctiveness solely from the theological plane. From the perspective of a Catholic philosophy of education that affirms the ultimate place of theology, this exclusive theological dependence is problematic.

It is but reasonable to expect that a Catholic school should give a Christian formation. It would be a great mistake to think that it does this because it is staffed with Catholic teachers, offers facilities for the frequentation of the Sacraments, and has each day half-an-hour's doctrinal instruction sandwiched in between the other subjects of the scholastic programme. (Leen, 1945, pp. 79-80)

A Catholic philosophy of education affirms that the education and preparation of Catholic school teachers is an intentional activity that integrates the wealth of the Catholic intellectual traditions with the advances of the disciplines of knowledge and learning. In such a preparation there are two extremes to avoid. The first is a reactionary and sectarian conservatism, one that turns its back upon intellectual and cultural progress and is anxious to protect some ghetto-like Catholic mentality. The other extreme is a hasty and careless embrace of change for its own sake, often identified with a liberalism that is suspicious of tradition and historical experience.

Ideally, Catholic education is aimed at the whole person, involving head, heart, and hands. Furthermore, though education is primarily intellectual, nonetheless the crucial education of the will is carried out via the enlightenment of the intellect. Accordingly, and given the primacy of faith, Catholic education should seek to move both the student and the teacher toward an integral unity of their spiritual and existential experiences and a unity of faith

and culture. Growth in the life of faith takes place in many different ways, and the Catholic school contributes to this life according to its own particular means: educating the intellect and nourishing the life of reason. This approach to education enhances the realization that faith is not exclusively private; neither is education disconnected from the flow and demands of human life.

The life of faith governs all of Christian life. In the Catholic school, the life of faith is served through the primary focus on the development of the intellect and the life of reason. Since the teacher is the efficient cause in the teaching process (the student being the principal efficient cause of his or her own knowing) (Gulley, 1964), the faith life of teachers is crucial in preparing them to integrate the primary intellectual mandate of the Catholic school within the universal governance of faith. For it is the life of faith that directs the ultimate objective, purpose, and mission of the Catholic school. However, the specificity of the Catholic educational institution requires that it contribute to the building up of this life of faith by concentrating upon the intellectual dimension of the human person, while at all times realizing that this dimension is to be integrated within the totality of the human person and human experience.

The primary intellectual mandate of a Catholic school should be secured upon a Catholic philosophy of education. However, the marrying of philosophy and education is already a complicated relationship, which brings added difficulties with the introduction of a confessional relationship such as a Catholic philosophy of education. Despite this complexity, the primacy of the intellect, and by implication the importance of the will, necessitate that the Catholic school be governed by a philosophy of education. From the focused perspective of institutional education, the primacy of the intellect is concerned with speculative knowledge whereas the primacy of the will is concerned with practical knowledge, with love in the formation of character and in the conduct of life (Maritain, 1962).

While this is a paper on one aspect of Maritain's philosophy of education, particularly upon the process of knowing and coming to know, there are other approaches to this question. Postmodernism, for example, has much to say about the nature of the human subject and what it terms the development of subjectivity. One of the implications of postmodernism is the "collapse of the 'unitary subject' and one who knows [his or her] aims and desires and works towards their attainment through [an] instrumental rationality" (Kitwood, 1990, p. 3). Furthermore, not only is there a crisis of the individual subject, there is also a crisis of who constitutes the "we" in society (Caughie, 1992, p. 298). Some feminist thought looks on the claim of asserting a universal human nature with suspicion: "a homogenization of 'human nature' which excluded . . . distinctions, . . . [thus] feminists now insist that no one voice, no one anthropology should dominate" (Crysdale, 1994, p. 345). Christian

philosopher Bernard Lonergan places his emphasis not so much on whether knowledge exists but on what it embodies. Lonergan's approach is helpful because he begins with the knowing subject. He has four steps or stages to his "transcendental method": experiencing, understanding, judging, and deciding (Lonergan, 1973). These four stages are the structure given in virtue of the fact that one is a human being. However, various human biases can distort this structure, and one protects one's self from them through what Lonergan calls the "transcendental precepts": be attentive, be intelligent, be reasonable, and be responsible (Lonergan, 1973). These precepts enable the proper actualization of the transcendental method. So while the transcendental method is the result of who human persons are, particularly in their knowing, the transcendental precepts are the objectification of that reality, that is, the articulation of that reality. The transcendental method and transcendental precepts are developed in "Cognitional Structure," in Lonergan's (1967) work, *Collection*. His magnum opus *Insight: A Study of Human Understanding* (Lonergan, 1978) develops these two transcendental blocks in detail. Finally, Lonergan's article "The Problem of a Philosophy of Education" (1993), particularly the section "Toward a Catholic Philosophy of Education," is an important contribution toward developing a statement of this field for our time. Lonergan is closer to Maritain than he is to Gilson. While Lonergan is interested in what knowledge consists of, Maritain, in this case, is interested in the faculties that make knowledge possible. Indeed, Lonergan through his transcendental method and transcendental precepts is also interested in what makes knowledge possible, but he comes at it via an "intentionality analysis" or a "phenomenology of one's personal experience." I see Maritain and Lonergan as contributing important aspects toward the construction of a Christian epistemology for education for our time.

I propose, under the umbrella of Jacques Maritain's Catholic philosophy of education and, particularly, by way of his seven misconceptions, to reflect upon the preparation of teachers in Catholic schools. Even though Maritain does not deal directly with the education of Catholic teachers, there are implications from his thought for such a task.

THE FIRST MISCONCEPTION: DISREGARD FOR ENDS

Maritain says that education is an ethical art (1943). In institutional education, the human person, the formal object of this ethical art, is manifested through four fundamental characteristics: intelligence and will, knowledge and love (Maritain, 1943). Growth in and forward to these four characteristics requires that education move toward a particular end: the integral growth of the student as a person. In this regard, Maritain has the following to say about the means and end of education:

This supremacy of means over end and the consequent collapse of all sure purpose and real efficiency seem to be the main reproach of contemporary education. The means are not bad. On the contrary they are generally much better than those of the old pedagogy. The misfortune is precisely that they are so good that we lose sight of the end. (Maritain, 1943, p. 3)

The topic of the means and end of education occupies a prominent place in many major catechetical and Catholic education documents. Indeed, the opening article of the *Catechism of the Catholic Church* begins with the end to which all human beings are called and to which they are supernaturally destined (1994). All human action, yearning, and choice must be situated towards this absolute ultimate end. Maritain's distinction between the ultimate end and the absolute ultimate end is best developed in his political philosophy. He says, for example, in *The Person and the Common Good*, that "the human person is ordained directly to God as to its absolute ultimate end" (Maritain, 1966, p. 15). And, in *The Things That Are Not Caesar's*, he says that

man is ordered to his last end, a supernatural end attainable only through Christ; the good of the state must, therefore, be ordered to that same supernatural end...the state is not truly served if God is not served first. (Maritain, 1939, p. 11)

These politico-philosophical distinctions have important implications for Maritain's educational theory. The central issue in the preparation of Catholic school teachers must be their commitment in directing students toward their natural end, which in the case of the school is intellectual knowledge, as well as the student's absolute ultimate end which is union with God. In the context of the Catholic school, however, students are moved toward the absolute ultimate end via their ultimate end, that is the education of intellect and reason. The scaffolding for this task must be the Catholic faith, and *Catechesi Tradendae* (John Paul II, 1996) provides some clues. In writing about the content of catechesis, Pope John Paul II (1996) makes three points: the first "concerns the integrity of content" (p. 389). The second is "the organic hierarchical character through which the truths to be taught, the norms to be transmitted, and the ways of Christian life to be indicated will be given the proper importance due to each" (p. 390). The third is the desire for "unity" (p. 391), a unity of the human person and the human family. These three pillars support the integral structure of the individual who is to be both educated and catechized. These three pillars are also of enormous importance in the development of the worldview of Catholic school teachers. These pillars set up a scaffold to house the charism of teachers in Catholic schools, irrespective of the teacher's curricular specialization.

In some Canadian secular universities, for example, the preparation of Catholic school teachers is being conducted according to the principles of theological education through the introduction of a single course called "Religious Education." Given Maritain's stress upon the person's absolute ultimate end, this stress upon theological education is to be applauded. However, what is not clear from the perspective of a Catholic philosophy of education is whether student teachers are being prepared to understand how their future students' absolute ultimate end—union with God—is to be integrated with the ultimate end of the school: intellectual knowledge. A Catholic philosophy of education should seek to know how this theological preparation is being integrated into the rest of the curriculum of teacher education. Do Catholic student teachers see a relationship between their theological preparation and their overall pedagogical training in a secular faculty of education? Or is this theological preparation seen to be extraneous to the mission of the Catholic school, or, at best, limited to the teaching of religion and theology? Given the absolute ultimate end of the person, the means and end of education are closely tied to the content and the hierarchical nature of catechetical and religious education. The hierarchical nature of such an education becomes the first crucial area of attention in enhancing the faith of teachers in Catholic schools. The preparation of Catholic school teachers must include the best pedagogical methods as well as a philosophical and theological education to enable them to build bridges between faith and culture, and such a preparation must do so according to its particular means: the education of intellect and reason. However, this preparation cannot be complete by relying upon a theological framework alone.

THE SECOND MISCONCEPTION: FALSE IDEAS CONCERNING THE END

There are a number of false ideas concerning the end of education. One that occupies most of Maritain's attention is "the scientific idea of man," versus "the philosophical-religious idea of man" (Maritain, 1943, p. 4). This scientific idea is expressed in a myriad of ways, and today the scientific trend in the discipline of education and the education of teachers has not helped to reverse this misconception. Maritain counters this trend by developing a Christian model of the human person, one that is based upon the four pillars of human personality: knowledge and intelligence, good will and love. In this regard, therefore, some questions come to mind: What kind of effect must these four characteristics have upon the educational process? Is the development of these characteristics limited to the study of religious education and theology or are they also developed across the rest of the curriculum? And what kind of theological and philosophical framework do these characteristics require?

The *Catechism of the Catholic Church* (1994) pays close attention to the human person and the development of personhood. Making formal mention of the dignity of the human person seems natural and obvious to the educational enterprise. However, ensuring human dignity across the curriculum, in all the activities of the school day, and in the worldview of both teacher and student is another matter. Stressing the importance of human dignity and the development of personhood in the context of Catholic education assumes that the Catholic school and its teachers are aware of a distinct Catholic anthropology and a philosophy of education. One wonders, therefore, whether sufficient attention is paid to the characteristics of personality without making it overly psychological? What is the process through which the student continues to grow toward personhood? In this growth, what is the relationship between the intellect and the will, and what are the implications of this relationship for the educational process? These questions should be essential in the education of Catholic school teachers. Faith cannot flourish, particularly within the focused field of education, if there is no understanding of its relationship to personality. This is all the more evident in today's ubiquitous material and visual culture where the strains upon the young are many and varied and pull them in many directions.

The Catholic educator and the Catholic educational institution must attend to the internal and spiritual freedom of the student, a freedom that gradually wells up into personality. Maritain (1943) explains: "Thus the prime goal of education is the conquest of internal and spiritual freedom to be achieved by the individual person, or, in other words, his liberation through knowledge and wisdom, good will and love" (p. 11). In order to act as an instrumental cause in enabling the student to realize such freedom, teachers in Catholic schools must have pedagogical, philosophical, and theological preparation. Above all else, the teacher must be a person of prayer, participating in the sacraments, and possessing the fountains of a spiritual life.

This integration of religious truth and values with the rest of life is brought about in the Catholic school not only by its unique curriculum but, more importantly, by the presence of teachers who express an integrated approach to learning and living in their private and professional lives. (United States Catholic Conference, 1996b, p. 107)

Educators in Catholic schools possess a special vocation that cannot be sustained without a life of prayer and sacramental celebration (Sacred Congregation for Catholic Education, 1982). The relationship between faith and culture, however, requires that the task of ensuring personal freedom of the student will also depend upon a knowledge of the whole curriculum and all the activities of the school day and their relationship and subordination to the Catholic faith. Internal and spiritual freedom are dependent upon knowl-

edge of the truth, and the education of teachers must constantly refer to the liberating power of truth as an essential means of securing such freedom (Maritain, 1943).

THE THIRD MISCONCEPTION: PRAGMATISM

Maritain is referring to more than a pragmatic state of mind or a certain practicality directed at actions and outcomes. He is concerned with how pragmatism reduces human thought and the power of the mind to a certain "animal knowledge and reaction" to "actual stimuli and situations of the environment" (Maritain, 1943, p. 12). In opposition to this, he promotes human knowledge and thought as an "instrument or rather a vital energy of knowledge or spiritual intuition" (p. 13). His concern is of particular interest to our time where discussion about the spiritual power of human thought is interpreted either in some vague new age manner or it is confined to the theological arena, narrowly understood. Situating knowledge and thought against the backdrop of intuition and spiritual power is an important way of counteracting the one-dimensional agenda of pragmatism.

The *Catechism of the Catholic Church* confronts the misconception of pragmatism by turning to the "hierarchy of truths."

The mutual connections between dogmas and their coherence can be found in the whole of Revelation of the mystery of Christ. In Catholic doctrine there exists an order or "hierarchy" of truths, since they vary in their relation to the foundation of the Christian faith. (1994, art. 90)

This article from the *Catechism* should be read alongside another catechetical document that also affirms the hierarchy of truths:

The hierarchy of truths does not mean that some truths pertain less to faith itself than others do, but rather that some truths of faith enjoy a higher priority inasmuch as other truths are based on and illumined by them. (United States Catholic Conference, 1996a, p. 229)

A hierarchy of truths plays a decisive role in the faith life of teachers, and so it is not simply an abstract theological construct that situates some truths higher than others and devoid of relationships. The theological hierarchy must be understood alongside its philosophical counterpart. A philosophical hierarchy comprises physical, mathematical, and metaphysical knowledge (Maritain, 1959). As it ascends this philosophical hierarchy, knowledge divests itself of matter and becomes increasingly immaterial. Similarly, the theological hierarchy is grounded upon higher truths, one dependent on the other and one presupposing the other, particularly as one ascends the hierarchy. This theological hierarchy, or knowledge as wisdom, consists of "meta-

physics," "theology," and "mystical theology" (Maritain, 1959).

In stressing the importance of a philosophical and theological hierarchy, I believe that Maritain provides a deterrent to pragmatism. These various hierarchies reveal the created order as well as the order revealed to human persons through the powers of knowledge and intelligence, good will and love. And the hierarchy of wisdom invites Christians to make a personal response grounded in the sacraments, personal prayer, and through the many other dimensions that make up the Christian life. In relating all of the created and revealed orders to human persons, these hierarchies are diametrically opposed to pragmatism that is exclusively reliant upon the present and to what is expedient in the present.

The hierarchy of theological truths makes certain demands upon the Catholic teacher. Today, one of the concerns expressed by bishops and other educational leaders is that students and teachers are increasingly unaware of the essentials of the Catholic faith and that they are also unaware of the hierarchical nature of the Catholic faith. At their June 2000 meeting, the U.S. bishops promulgated a pastoral letter on the Eucharist, specifically to address what appeared to them to be widespread misunderstandings about the theology of the Eucharist (United States Conference of Catholic Bishops, 2001). Whether this is an "alienation" because of a "disenchantment with organized religion" is a matter with which educators and religious leaders must grapple (United States Catholic Conference, 1996b, p. 112). These hierarchies form the structure of the Catholic faith: "The Trinitarian structure of the Apostles' Creed and the Nicene Creed is an example that offers helpful guidance in ordering the hierarchy of truths" (United States Catholic Conference, 1990, p. 579).

Those who prepare students to teach in Catholic schools cannot ignore the centrality of philosophical and theological hierarchies within a Catholic philosophy of education. Teachers in Catholic schools must be educated to understand and to see the place of these hierarchies within the overall structure of a Catholic philosophy of education.

THE FOURTH MISCONCEPTION: SOCIOLOGISM

Postmodernism pays close attention to the social dimension, particularly to how it creates and transforms human subjectivities. Postmodernism also challenges the belief in an enduring and unchanging human nature. The centered or knowable subject no longer exists; rather the self is now considered to be a "cultural construct" (Usher & Edwards, 1994, p. 16). In this context, the misconception of sociologism lies in its total emphasis upon "social conditioning."

The essence of education does not consist in adapting a potential citizen to the conditions and the interactions of social life, but rather in *making a man*, and by this very fact in preparing a citizen. (Maritain, 1943, p. 15)

Maritain is depending upon the Catholic ontological and metaphysical patrimony that safeguards the growth of the human person. Rejecting this patrimony in favor of a dependency upon the social environment and trends is doomed to failure. However, catechetical and theological learning cannot be conducted apart from the social dimension of life and the emphasis upon community. In particular, catechesis and religious education are social activities and are undertaken in community. Ignoring this dimension could lead to an unhealthy emphasis upon one's private spiritual life without a corresponding emphasis upon the social and communal responsibilities of the life of faith (United States Catholic Conference, 1996b).

In contrast to the important role of the social and the communal in the Christian life, sociologism arises when education depends exclusively upon the social environment for its aims and focus. It is interesting to note, however, that Maritain confronts this error by elaborating upon the spiritual and the abstractive nature of education. While he says "one does not make a man except in the bosom of social ties," (Maritain, 1943, p. 15), nevertheless the means and end of education are realized through intellectual enlightenment. "We must understand that without abstract insight and intellectual enlightenment the more striking experiences are of no use to man, like beautiful colors in the darkness" (Maritain, 1943, p. 16). Maritain applauds the move away from an "abstract and bookish individualism," and says that "to have made education more experiential, closer to concrete life and permeated with social concerns from the very start is an achievement of which modern education is justly proud" (Maritain, 1943, p. 16). So while affirming the social dimension of education, he cautions against a mindset that advocates changing the means and end of education in response solely to the social environment.

The distinction between sociologism and social reform is an important one, as is attested to by the social teachings of the Church. In this regard, Maritain has an important principle: "As concerns the social changes in the contemporary world, teachers have neither to make the school into a stronghold of the established order nor to make it into a weapon to change society" (Maritain, 1962, p. 59). Obviously the Catholic school cannot ignore the social climate of its students. The faith life of students and teachers is situated in the heart of the social and the communal dimensions of life; Catholic institutional education is by definition a social and communal exercise. Maritain's concern, however, stems from the conviction that one means of avoiding the error of sociologism is achieved by remaining faithful to the intellectual mandate of the school. Furthermore, he believes that the com-

munal and the social dimensions will not receive the attention they deserve without a focus upon the student as a person. Education can make a lasting contribution to these two dimensions of life when it secures its foundations upon human personhood and the enhancement of personality. It is understandable when educators express an urgent need to attend to the concerns of their social environment. Nonetheless, this temptation must be resisted in favor of the need to know the student as a person and why it is that community and society are essential to the student's growth toward personhood, and how and why society and community are subordinated to the human person.

THE FIFTH MISCONCEPTION: INTELLECTUALISM

This misconception and the sixth misconception, voluntarism, are connected and are related to the "powers of the soul" (Maritain, 1943, p. 18). Intellectualism takes two forms: the first reduces education to "sheer dialectical or rhetorical skills" (p. 18), particularly when education "was a privilege of privileged classes" (p. 18). The second form "gives up universal values and insists upon the working of experiential functions of intelligence" (p. 18). One of the fruits of intellectualism is early specialization, where the broad education of the humanities and the liberal arts is replaced by a premature specialization, which leaves students bereft of the ability to make decisions and choices about a whole host of issues.

The misconception of intellectualism is of particular importance given Maritain's prior stress upon the primacy of the intellect and reason and upon the primary intellectual focus of institutional education. When dealing with this misconception, Maritain places most of his attention upon the error of a premature specialization, upon an education that makes crude divisions between things considered narrowly intellectual (confused with what is professional) and everything else. This leads to the following picture:

as the life of bees consists of producing honey, the real life of man would consist of producing in a perfectly pigeonholed manner economic values and scientific discoveries, while some cheap pleasure or social entertainment would occupy leisure time, and a vague religious feeling, without any content of thought and reality, would make existence a little less flat, perhaps a little more dramatic and stimulating, like a happy dream. The overwhelming cult of specialization dehumanizes man's life. (Maritain, 1943, p. 19)

Contemporary Catholic education is not exempt from the two forms of intellectualism identified by Maritain. While institutional education has a primary intellectual mandate, one cannot conclude that education is only about a dialectical movement of opinions and ideas. Taken to its extreme,

such an opinion leads to snobbery, and Catholic education must be declared a failure once it collapses into snobbery. Secondly, a premature specialization cannot engage in an education of universal values because it has disengaged and disassociated itself from the unity of a broad and general curriculum that nurtures the values particular to each subject in the curriculum and according to the method of each subject.

The education and the preparation of Catholic school teachers must consider the implications of the error of intellectualism. We live in a time that is increasingly interested in opinions and ideas, but is this interest being translated into universal values? How is the teacher in the Catholic school being prepared to recognize these values across the curriculum? If specialization prevents the recognition of such values across the curriculum in a Catholic school, then the inevitable specialization that the workplace demands will be devoid of humanism and wisdom. Against the backdrop of intellectualism, Catholic teachers need to reflect upon some foundational questions such as: How do the liberal arts and the humanities, as found in the curriculum of a Catholic school, contribute to the humanizing process and the student's growth toward personhood? Why is premature specialization riddled with philosophical difficulties, particularly as the student must face inevitable specialization in the workplace or in graduate school? And, finally, what is the relationship between universal values and the growth in personhood, and how is this relationship compromised through premature specialization?

THE SIXTH MISCONCEPTION: VOLUNTARISM

The task of institutional education is intellectual in nature; the school imparts moral education through the enlightenment of the intellect; it does not engage in a direct formation of the will (Maritain, 1962). Despite this qualification, a misguided education of the will shows forth in the error of voluntarism that manifests itself in two forms. The first form makes "intelligence subservient to the will . . . by appealing to the virtue of irrational forces" (Maritain, 1943, p. 20). The second form is an "education of will, education of feelings, formation of character, etc." (p. 21). While moral education is an important dimension of institutional education, the history of education records that this otherwise noble intention can be used toward devastating ends; the character training of Nazi education is a chilling case in point.

In the Catholic school, moral education is closely linked to religious and catechetical instruction; and communal accountability prevents it from becoming entirely private. The moral and religious education of the student cannot be excluded from the student's personal experiences, but the core of the Christian moral life is not based solely upon "simple private experiences" (John Paul II, 1996, p. 385). Human experience is the basis of knowledge, learning, and the moral life, but it is only when experience is related to moral

norms and laws that individual experience becomes educational and a vital means of knowing and learning.

There is also a reasonable rational quality to the moral life. "The core of morality is human reason, insofar as reason is the proximate rule of human actions" (Maritain, 1962, p. 116). Maritain stresses the relationship between the will and the intellect:

We believe that intelligence is in and by itself nobler than the will of man, for its activity is more immaterial and universal. But we believe also that, in regard to the things or the very objects on which this activity bears, it is better to will and love the good than simply to know it. (Maritain, 1943, p. 22)

The misconception of voluntarism has implications for the role of personal experience in education. Maritain's epistemology, firmly grounded in sense experience, advocates a spiritualization of experience through knowledge and intelligence, good will and love. His caution with experience is shared by another philosopher of education, John Dewey: "The belief that all genuine education comes through experience does not mean that experiences are genuinely or equally educative. Experience and education cannot directly be equated to each other" (1963, p. 25). This hesitancy is significant, particularly in our time when the educational stress upon personal experience is often unaccompanied by a corresponding stress upon those human faculties which draw out the educational value of experience.

The education of Catholic school teachers must include reflection upon their experience in ways that lead to the liberation and understanding of experience through the intellect and reason. Their education must also include a wealth of personal experience, but it must be a process completed in reason. Two points must be made. First, an education that gives primacy to the will can be dominated by personal opinions. Second, in absolute terms, the shaping of the will is more important than the shaping of the intellect (Maritain, 1943). Its own particular ends, realized through the education of the intellect and the development of reason, however, govern the school. Thus, in the context of the Catholic school the education of the will must be conducted through the enlightenment of the intellect.

Are Catholic school teachers educated about the distinction and relationship between the intellect and the will and their role in the process of education? And if they are not, what has replaced this philosophical psychology and how does it contribute towards the development of the human person? In our time, when personal experience is increasingly exalted without any seeming checks and balances, how are Catholic school teachers being prepared to conduct the formal process of education which should culminate in the enhancement and development of personhood?

THE SEVENTH MISCONCEPTION: EVERYTHING CAN BE LEARNED

This final misconception best describes some of the ambiguity of modern educational theories. While more and more educators and educational institutions affirm the place and role of lifelong learning, the spiritual and contemplative dimensions of education are often understood in narrow theological terms. Maritain has been criticized for developing an overly intellectual agenda in education, but his stress upon the spiritual dimension of knowledge and learning, the contemplative dimension of education, and the roles of intuition and love should give his critics some pause:

There are courses in philosophy, but no courses in wisdom; wisdom is gained through spiritual experience.... For man and human life there is indeed nothing greater than intuition and love.... Yet neither intuition nor love is a matter of training and learning, they are gift and freedom. In spite of all that, education should be primarily concerned with them. (Maritain, 1943, p. 23)

The contemplative love of truth is not a narrow theological category; it includes the teacher's worldview, which is an essential means of education. In this case, then, intuition and love must play a decisive role in the Catholic school. The misconception that everything can be learned is in opposition to Catholic convictions that we depend more upon grace than nature, that we know more than we can say, and that our spiritual and sacramental life exists beyond the reach of words and concepts alone.

The increasing recognition of the place of lifelong learning has loosened the institutional grasp upon the process of education. Teachers, however, need to be educated to understand why institutional education, a partial and inchoate aspect of the educational process, is nonetheless a vital part of the educational journey. Teachers must also be educated to understand why it is that everything cannot be learned. There is a philosophical unease particularly when "everything" is understood in absolutist terms.

It is not true that everything can be learned, and that youth must earnestly expect from colleges not only courses in cooking, housekeeping, nursing, advertising, cosmetology, moneymaking, and getting married, but also—why not?—courses on the scientific means of acquiring creative genius in art or science, or of consoling those who weep, or of being a man of generosity. (Maritain, 1943, pp. 22-23)

Maritain's understanding of intuition is best developed in his work *Creative Intuition in Art and Poetry* (Maritain, 1953). He stresses the educational importance of intuition and love, (Maritain, 1943) and develops the

role of intuition in the second chapter of *Education at the Crossroads* under the title "The Freeing of the Intuitive Power" (Maritain, 1943). Prior to this, he distinguishes between the irrational subconscious and the preconscious of the spirit. It is this preconscious spirit, distinguished from "explicit concepts and judgments...[which is the source of] knowledge and poetry, of love and truly human desires, hidden in the spiritual darkness of the intimate vitality of the soul" (Maritain, 1943, p. 41).

Intuition seeks to free the subconscious of the spirit, not through training or methods, but through attention to the life of the imagination and creativity. The teacher's role here is to engage this life of the imagination and gradually to link it to the life of reason and rational knowledge (Maritain, 1943). This process is undertaken through familiar means as encouraging spontaneous interest and natural curiosity, by listening to students, and by encouraging them to give expression to those "spontaneous poetic or noetic impulses" that are not polished at first but require expression and articulation before they move to be polished by reason and intelligence.

The freeing of the intuitive power is achieved in the soul through the object grasped, the intelligible grasping towards which this power naturally tends. The germ of insight starts with a preconscious intellectual cloud, arising from experience, imagination, and a kind of spiritual feeling, but is from the outset a trending toward an object to be grasped. And to the extent that this tendency is set free and the intellect becomes accustomed to grasping, seeing expressing the object toward which it tends, to that very extent its intuitive power is liberated and strengthened. (Maritain, 1943, p. 44)

This gradual freeing of the intuitive power is brought about by the active role of the teacher. The teacher's interest should be with "discerning, seeing, [and developing a] vision, rather than with collecting facts and opinions"(Maritain, 1943, p. 45). The teacher's vision and worldview are vital to this freeing of the intuitive power and the development of the capacity to love. It is worthy to note that Maritain's interest in the role of intuition is developed in the context of his seventh educational misconception. Intuition and love are developed for all of life whereas facts and opinions are aimed for only a particular aspect of life. In this regard then, the education and preparation of the Catholic school teacher must attend to the freeing and development of these two capacities and understanding the role of these capacities in the overall scheme of education. The role of sense-experience and the imagination are essential in the development of human personality and personhood. The intellect transforms the sense-experience into knowledge, learning, and the life of the imagination. The intellect prevents knowledge gained from sense-experience from exercising absolute control, and this has important implications for Catholic education. Furthermore, Maritain's stress appears to be on the manner of knowing—that is involving the various

dimensions of human knowing and not isolating education to intellectual knowledge alone—as well as what is known—those great spiritual and poetic wellsprings of knowledge that give identity to human personhood. In this context, therefore, it is because intuition and love are so central to human personhood and because they cannot be taught that one can begin to understand why everything cannot be learned.

CONCLUSION

The education and preparation of Catholic school teachers is of concern to the entire Catholic community and should be expressed through the development of faith life and the intellectual and philosophical development of future Catholic school teachers. These are the two foundational pillars that secure the edifice of Catholic education. At the heart of the education and preparation of these teachers should be the understanding of why these two pillars are so important.

One of the weaknesses of contemporary Catholic teacher education programs, certainly from the Canadian perspective, is an exclusive reliance upon a theological preparation, particularly religious education. Developing a theology of Catholic education is as important as developing a philosophy of Catholic education. However, a Catholic teacher education program that attempts to show its distinctiveness by relying exclusively upon religious education is bound to encounter difficulties, for Catholic education, in terms of means and ends, is more than religious education. Individual subjects enjoy their own relative independence in the curriculum, though in ultimate terms Catholic education is to be governed by a theology of education, philosophical in nature, and to which Catholic school teachers must be introduced. Secondly, while religious education is one subject among others in the curriculum, it does have an integrative role to play for the rest of the curriculum. How are these points communicated to future Catholic school teachers?

Jacques Maritain's seven misconceptions of education introduce us to a philosophy of Catholic education. Behind this lies his metaphysics of the human person, grounded upon the distinction and relationship between the person and the individual as well as the characteristics of the human person: knowledge and intelligence, goodwill and love. These seven misconceptions are lighthouses that should steer prospective Catholic school teachers away from theories and beliefs that are not grounded in a philosophy of the human person. These misconceptions also enable us to understand how it is that human knowledge and learning, understood in their broadest sense, are so revelatory of who the human person is and what it means to grow toward one's personhood.

It is true that the education and preparation of teachers in Catholic schools cannot be limited to the years of university education; their educa-

tion involves perennial learning. However, Maritain's philosophy of education leaves one with the understanding that their preparation is both intentional and philosophical. In this regard, one cannot envision how a prospective teacher who has proceeded through a secular university is equipped to take on this intentional and philosophical activity. For those who do pass through the halls of a Catholic university, one wonders, nonetheless, how future Catholic school teachers are being introduced to the philosophical, pedagogical, and theological principles that distinguish Catholic education. Maritain's seven misconceptions, therefore, have significant implications for the education of future Catholic school teachers.

Maritain's seven misconceptions can be used as a guide to assist teachers in critical reflection on their classroom practice. The appendix contains a series of questions inspired by the seven misconceptions to help guide such reflection.

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Fr. Mario O. D'Souza, CSB, is director, Religious Education Programme, at University of St. Michael's College. Correspondence concerning this article should be addressed to Fr. Mario O. D'Souza, CSB, Director, Religious Education Programme, University of St. Michael's College, 81 St. Mary Street, Toronto, Ontario M5S 1J4 Canada.

APPENDIX

MARITAIN'S MISCONCEPTIONS AND QUESTIONS FOR DISCUSSION BY TEACHERS IN CATHOLIC SCHOOLS

Misconception	Description	Questions for Teachers in Catholic Schools
1. Disregard for Ends	A disregard for the natural and supernatural end (goal) of the student as a person and of the end of education.	What are the resources available to Catholic teachers to enable them to come to a knowledge of these different but related ends?
2. False Ideas Concerning the End	Ends which take away from the integral unity of the human person.	What is the role of a Catholic philosophy of education to develop a knowledge of the true end of Catholic education?
3. Pragmatism	Reducing education to actions and reactions to one's environment.	How is Catholic education a spiritual activity, in a broad philosophic sense?
4. Sociologism	The reduction of education to social conditioning.	Given the celebrated social teachings of the Church, why is Catholic education more than simply responding to one's immediate social environment?
5. Intellectualism	Teaching and learning separated from the tenor of life or from universal values.	Given its primary intellectual mandate, in what ways can Catholic education fall victim to intellectual snobbery?
6. Voluntarism	An exaggerated independence of the moral life—the will—from intellectual enlightenment.	In the context of the school, how are Catholic students prepared to see the place of intellectual enlightenment for their moral lives?
7. Everything Can Be Learned	The error that the wisdom and knowledge gained through the experience of life can become part of a formal school curriculum.	Why is the development of intuition and love, something which cannot be formally taught, so important for Catholic education?