Christopher Dawson, *The Crisis of Western Education* Part I Outline

Chapter 1

I. Foundations of Education
    A. Systematic folkways in oral culture: West Africa and Polynesia
    B. Literate Societies
        1. Historical: Sumer, Egypt, Babylonia, Maya
        2. Global: China, India, the Christian West
II. The Western Tradition Begins
    A. The Classical Greek and Latin paideia
        1. Plato as an early climax
        2. The practice of liberal arts
        3. The true end is contemplation
        4. Latin oration: Cicero, Quintilian
        5. Humanism in search of a theology
    B. The Patristic Christian adaptation
        1. Cappadocian Fathers: Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa
        2. The Latin West: Augustine
        3. The Fifth-Century Synthesis
            a. The Palace School of Constantinople
            b. Latin reeducation of the barbarian kingdoms
    C. The Western monastic centers: Cassiodorus, Isidore of Seville, Ireland, Boniface and Alcuin, Venerable Bede, the Carolingian Renaissance

Chapter 2

I. Alfred I's proposal for lay education
    A. Small library of classics
    B. An exception for a season
II. The Twelfth-Century Renaissance
    A. Monastic and cathedral schools prepared for this
    B. Focused on science and philosophy
        1. John of Salisbury
        2. Introduction of Aristotle from Muslim commentators
        3. Conflict between Bernard of Clairvaux and Abelard
    C. Rise of the medieval universities: the *studium generale*
        1. Chief Centers: Universities of Paris, of Bologna, and of Oxford
        2. Not all students able to finish the course of study
        3. Became great stream of cultural importance
        4. Scholasticism
            a. Aristotle as cutting-edge thought
            b. The synthesis of Aquinas
        5. New logic completed by contemplative end
        6. Yet a general decline in humanist learning

III.   Courtly culture
   A. Literary taste: e.g. Arnaut Daniel, Chretien de Troyes
   B. Three cultural streams which shaped it
      1. The old heroic tradition
      2. The art off the troubadours
      3. Latin and Christian culture, e.g. Ovid
   C. Minstrel lays and ballads
   D. Influence of the mystics
   E. The code of honor and chivalry
   F. Mixture of non-Christian and Christian elements
IV.   Synthesis of the courtly and scholastic
   A. Dante
   B. Petrarch, Salutati, Bruin
V.   Division between humanities and sciences
   A. The Modern Way of William of Ockham
   B. Nicholas of Oresme
VI.   The Fourteenth-Century dissolution of the culture
   A. Schism
   B. The 100-Years War
   C. The Conciliar Movement

Chapter 3

I.   Shift from the Northern Gothic center to the Southern Italian one
   A. 1439: Council of Florence
   B. The Greek Ambassadors
   C. The New Christian Platonism
      1. Education as an art of humanist development
      2. Renaissance humanist educators sought a synthesis
      3. The Age of Academies: e.g. Marsilio Ficino, Academy of Florence
II.   Northern Humanism
   A. Foreshadowing the Reformation, e.g. Erasmus
   B. Protestant Reformation responses
      1. Luther's break with the humanists
      2. Melanchthon's work to repair this break
      3. Calvin's stress on the classics
   C. Catholic responses
      1. Council of Trent
      2. A return to the arts
      3. Jesuit *Ratio Studiorum* and humanist education
   D. The culture of the courtier, e.g. Castiglione
   E. Later approaches
      1. Puritans, including New England
      2. Cambridge Platonists

      3. Christian mysticism and the poets, e.g. the Metaphysicals

Chapter 4

I.   Continuity in educational curriculum but radical change outside it
- A. Period of global discovery
- B. Tradition of craftsman and art
  1. Visual art connects to high culture
  2. Higher prestige of artist and workshops
- C. Radical and skeptical sciences
  1. Leonardo da Vinci's conception of Necessity
  2. Anatomical and biological studies, incipient naturalism
  3. Continuity with Averroism and a distrust of philosophy
- D. Francis Bacon's call for a new science
  1. Authority and power to change the world
  2. Necessity of a New Organum
  3. Instrumental character of the new science
  4. Bacon's two books (scripture and nature)—piety mixed with instrumentalism
  5. Influenced later British science: the Royal Society
- E. Cartesian rationalism
  1. Universal science of pure quantity
  2. Shared with Bacon key contributions to modern scientific undertaking

II.   The New Rationalism
- A. New contributions to mathematics
- B. The Encyclopedists
  1. A new summa of technology and knowledge
  2. The turn against the priests and tradition
  3. Took advantage of religious feuds, e.g. Jesuits and Jansenists
- C. The French Revolution's attempts to replace traditional education
  1. Suppression of religious schools—Law of 1793
  2. Mostly failed new proposals
- D. Napoleonic reworking of state education

Chapter 5

I.   New emphasis on parish schools (17th and 18th centuries)
- A. Education by new Catholic schools, e.g. Brothers of the Christian Schools
- B. New Protestant educational efforts
  1. Pietists and Moravians
  2. William Law, the Wesleys

II.   The German *Kultur*
  I.   The cultural revolution in the Holy Roman Empire, e.g. Goether, Herder
 II.   Folk culture as the third stream of learning, e.g. Herder
III.   Influence of Rousseau
  1. On German Romanticism

      2. On German Idealism, e.g. Fichte, Schleiermacher
      3. Pestalozzi and Froebel's curricular reforms
  IV. Fichte's advocacy for nationalist educational reform
   V. Versus Humboldt's universal mission for education
  VI. The German university ideal
      1. University of Berlin
      2. Shaping of secondary schools: the 1812 Gymnasialordnung
      3. Combined nationalist and universal ideals
 VII. Post-1866, growing racial intolerance
  III. England (and the United States)
    A. Strong stress on voluntary societies and independence
    B. In-roads of the new scientific and industrial outlooks
    C. The Oxford Movement, e.g. John Henry Newman
    D. 1870 Education Act--compulsory education
    E. Matthew Arnold's humanism versus the Utilitarians (Victorian board schools)

Chapter 6

   I. First Period in American colonies (1607-1774)
  A. Puritan education in New England
     1. The New England village schools
     2. Harvard and Yale—primarily for ministers
  B. Southern Education/Anglican
     1. Society for the Propagation of the Gospel
     2. Kings College (1754)
  C. Enlightenment ideas among some Founding Fathers, e.g. Franklin, Jefferson
  II. Second Period in United States (1774-1861)
  A. Scotch-Irish Presbyterian influence—a third stream of educational ideals
  B. Rapid change/territorial expansion in Mississippi Region
  C. Strong influence of law and legal culture
  D. Second Great Awakening—efforts of new denominations
     1. Populist revivialism
     2. New schools along with western missions
  E. New England Transcendentalism and impact of German education reforms
  F. Expansion of public and secular control of education
 III. Third Period (1861-1921)
  A. Gilded Age investment in new colleges
  B. Urban growth and flood of immigration
  C. Faith in science
     1. Lester Ward's influence as sociologist and geologist
     2. John Dewey's influence as education adaptation
  D. Faith in democracy and education for all
 IV. Fourth Period (1921-ca.1960)
  A. End of rapid immigration

      1. Higher degree of cultural uniformity
      2. Hollywood versions of national legends
  B. Loss of agricultural communities for new urban centers
  C. Professional specialization in higher education
  D. The Catholic college exception

Chapter 7

I.   Soviet Union as example of dangers of secularized education
II.   Protestant sectarianism leads to secularism in U.S.
III.   American Catholic Church
  A. Missionary history
  B. Maryland
  C. Irish Catholic immigration
IV.   (Irish) Catholic presence in the U.S.
  A. Urban centers
  B. Underprivileged minorities
  C. Father Hecker and the Paulists
  D. Changes after the close of open immigration
      1. Tendency to become *American* Catholics instead of their ethnicity
      2. Identity changes with middle-class developments
      3. Catholic education systems arise

Chapter 8

I.   Universal education as a rival of the Church
  A. Compulsory nature forces the secular
  B. John Dewey's "religion" of democracy
      1. Evocative use of value words
      2. Basis in an unreflective faith in civilization
      3. A distrust of any telos and any religious education
  C. Universal education's goal of creating a shared understanding of religion as private matter only
  D. Both Church and state see the other as limited societies
II.   Education in England and the U.S.
  A. More limited conception of the state initially
  B. Secularization a result of Christian sectarian divisions
      1. 19th-century education in England arose out of catechism classes and Sunday School
      2. Continental view of absolute state has made its way into England and the U.S.
      3. Problem: Not even a concordant between state and church to negotiate with in U.S.
      4. The secular system ends up favoring the non-religious ideologies and penalizing religious ones.
  C. American (liberal) Protestants have not seen this trend as at odds with Christianity

D. Increasingly no room for religious cultural ghettos.
    1. Religious minorities, e.g. Irish Catholics
    2. Half-secular, half-religious lax majority
E. Theology pushed out of public curriculums
    1. Need for a serious program of study of historic Christian contributions to culture
    2. Problem of the general public ignorance of debt to Christian culture
        a. Christian theology and philosophy
        b. Christian history
        c. Christian literature (i.e. letters)