

Education and Physical Education During the Reformation

KIN 375 – Dr. D. Frankl

Physical Education During the Reformation

- Class consciousness rather than religious motives undermined physical education
- Harsh conditions on the American frontier
- Dogmatic laws
- New Protestant schools had no PE in their curriculum

Realism and Physical Education

- Verbal Realism

Juan Luis Vives, Francois Rabelais and John Milton

The body should be developed to support mental power

- Social Realism (Montaigne)
- Sense Realism (Francis Bacon, Richard Mulcaster, and John Amos Comenius)

Verbal Realism

John Milton (1608-1674)

*"Of Man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our
woe,*

With loss of Eden." (from Paradise Lost)

*"The childhood shows the man, As morning
shows the day." (Book iv. Line 220).*

*"Athens, the eye of Greece, mother of arts
And eloquence."*

(Book iv. Line 240).



<http://www.luminarium.org/sevenlit/milton/>

John Milton

- Milton's *"Paradise Lost"* tells a biblical story of Adam and Eve, with God, and Lucifer (Satan), who is thrown out of Heaven to corrupt humankind. Milton created a powerful and sympathetic portrait of Lucifer. This view influenced deeply Romantic poets William Blake and Percy Bysshe Shelley, who saw Satan as the real hero of the poem and a rebel against the tyranny of Heaven.

Reproduced from: <http://www.kirjasto.sci.fi/jmilton.htm>

John Milton -- Areopagitica: Freedom of the Press

- *Areopagitica* is a passionate defense of freedom of the press, which was originally a speech to the Long Parliament on the question of licensing printers. Milton's erudite and his comprehensive survey of the history of public censorship is seen as one of the foundations of modern political liberty, and of democracy.

Reproduced from: <http://www.bandannabooks.com/milton.htm>

Michel Eyguemde
de Montaigne
(1533 - 1592)



Social Realism

- *"I have never seen a greater monster or miracle than myself."* - Essays
- "He attempted to weigh or 'assay' his nature, habits, his own opinions and those of others. He is searching for truth by reflecting on his readings, his travels as well as his experiences both public and private."
- Montaigne's essay *"On the Education of Children"* is a very modern view on education

Reproduced from:
<http://www.orst.edu/instruct/phl302/philosophers/montaigne.htm>

Michel Eyguemde de Montaigne (1533 - 1592)

- *"It is not a mind, it is not a body that we are training; it is a man, and he ought not to be divided into two parts"*
- *"The body has a great share in our being, it has an eminent place there; and therefore its structure and composition very properly receive consideration."*
- *"We must command the soul not to draw aside and entertain herself apart, not to despise and abandon the body."*

Montaigne, d. M. (1934) *The Essays of Michel de Montaigne*
Trans. Jacob Zeitlin. New York, NY: Alfred Knopf.

Sense Realism Francis Bacon (1561-1626)

- *"The scientific method, which required using independent judgment and observing nature as a means of seeking truth, simulated the enthusiasm of... sense realists."*



Van Dalen & Bennett (1971, p. 171)

Image source:
www.luminarium.org/sevenlit/bacon/index.html

Francis Bacon Quotations



"There is a wisdom in this beyond the rules of physic. A man's own observation, what he finds good of and what he finds hurt of, is the best physic to preserve health."

"Cleanness of body was ever deemed to proceed from a due reverence to God."

Source:
www.bartleby.com/99/139.html

Image source:
www.luminarium.org/sevenlit/bacon/baconbib.htm

Richard Mulcaster (1531-1611)

- English schoolmaster educated at Eton, Cambridge, and Oxford whose pedagogical views, such as, special university training for teachers, comparable to that for doctors or lawyers, careful selection of teachers and adequate salaries, assignment of the best teachers to the lowest grades, and close association between teachers and parents were not generally accepted until at least 250 years after his death.

Source: <http://www.britannica.com/seo/r/richard-mulcaster/>

Richard Mulcaster

- In 1561 he became the first headmaster of the Merchant-Taylors' School, later acting as high master at St. Paul's.
- He emphasized the importance of individual differences in children, the adjustment of the curriculum to these differences, and the use of readiness rather than age in determining progress.

Source: <http://www.britannica.com/seo/r/richard-mulcaster/>

John Amos Comenius (1593-1670)

- Comenius came up with a concept he called *Pansophy*: "men, seeing in a clear light the ends of all things, and the means to those ends, and the correct use of those means, might be able to direct all that they have to good ends."



Image and text source:
<http://taa.winona.msus.edu/TAA/NOTABLE/comenius.html>

John Amos Comenius (1593-1670)

- Comenius proposed that all children should be given a general education without any discrimination of sex, social origin or property.
- His text books were age-appropriate, intending to first attract children to schoolwork and at the end matriculate students who "can find their way in the world."

Adapted from:
<http://taa.winona.msus.edu/TAA/NOTABLE/comenius.htm>

John Locke (1632-1704)

- John Locke, a political and social philosopher of 17th century England, more than any other thinker influenced the author of the Declaration of Independence and the Framers of the American Constitution.



George M. Stephens (1998). *John Locke: His American and Carolinian Legacy*. The Locke Foundation.

John Locke (1632-1704)

- Locke held that "the minds of children [are] as easily turned, this way or that, as water itself." He underrated innate differences: "we are born with faculties and powers, capable almost of anything;" and, "as it is in the body, so it is in the mind, practice makes it what it is." Along with this view went a profound conviction of the importance of education, and of the breadth of its aim. It has to fit men for life -- for the world, rather than for the university. Instruction in knowledge does not exhaust it; it is essentially a training of character.

<http://www.utm.edu/research/iep/locke.htm>

Educational Naturalism

Jean-Jacques Rousseau (1712-1778)

In his treatise "The Social Contract," Rousseau posits that man was naturally good but is corrupted by the influence of society and its institutions.

"Man is born free, and everywhere he is in chains."

"Everything is good as it leaves the hands of the author of things, everything degenerates in the hands of man."

Rousseau's influence both in art and politics was huge in his own day and continues to be strong today.



<http://www.rjgeib.com/thoughts/rousseau/rousseau.html>

Educational Naturalism

Jean-Jacques Rousseau (1712-1778)



- *"All wickedness comes from weakness. . . . Make [the child] strong and he will be good."*
- *"The training of the body, though much neglected, is... the most important part of education."*
- *"Childhood has its ways of seeing, thinking, and feeling that are proper to it."*

Educational Naturalism

Jean-Jacques Rousseau (1712-1778)

- *"There is no original perversity in the human heart."*
- *"Put questions within [the child's] reach and let him solve them himself. Let him know nothing because you have told him, but because he has learned it for himself."*
- *"It is in doing good that we become good."*

Rousseau's view on the relationship between body and mind --

- *"It is a lamentable mistake to imagine that bodily activity hinders the working of the mind, as if these two kinds of activity ought not to advance hand in hand, and as if the one were not intended to act as guide to the other...to learn to think we must therefore exercise our limbs, our senses, and our bodily organs, which are tools of the intellect; and to get the best use out of these tools, the body which supplies us with them must be strong and healthy."*

Educational Idealism

Traced back to work of Socrates & Plato

- Idealism has "competed" with the proponents of naturalism since ancient times.
- Naturalism - All events, both human and natural, share the same character and can be explained as a process inherent in nature; nature is reliable and dependable.

The Philosophy of Idealism with regard to the philosophical position of the body and corresponding epistemological beliefs are very significant to physical education.

Educational Idealism

Idealists have focused their energy and effort to investigate three specific topics:

The existence of God

The self

Knowledge

These three components of Idealism make up the fabric of metaphysical inquiry;

God and self, and the epistemological position - "how we come to know things."

Educational Idealism

According to Idealism, Reality is mind.

- **The world of material objects, as argued by Thomas Hobbs, is secondary to the "reality" conceived by the mind.**
- **Belief of Idealists - The world we actually exist in is an imperfect world. However, our mind is able to visualize or conceive of a PERFECT WORLD, which according to Idealism, also must exist and is real."**

Educational Idealism

- **To the Idealist, the fact that we have an IDEA of a perfect world is evidence that it exists.**
- **Use of Logic is essential to make Idealism work. Example - Since the idea is conceived by the mind, Idealistic Logic dictates that in all probability it exists because Reality is Mind.**

Metaphysical Idealism

All "things" that exist in the universe are linked by an IDEAL element that can be logically deduced.

Plato, St. Augustine, and to a lesser degree Aristotle believed in metaphysical idealism.

- like most metaphysical inquiry, the facts or evidence in support of their positions are obtained through deductive and subjective logic.
- The deductive and subjective approach of metaphysical idealism delights the skeptics of metaphysical idealism

Epistemological Idealism

Approaches the study and actual "identification" of reality with mentally knowable data which are perceptible truths.

Whatever is "out there" beyond our mind, all we can know is what is in our minds.

Thus, things cannot be perceived without being perceived – an ego-centric predicament that amounts to a mere tautology.

"If and when and while we know things they must be "percepts" or "ideas" in our consciousness. The very nature of our knowing demands this. But things could possibly have existence without being perceived and thus be mind-independent in their being."

(Ralph Barton Perry, Present Philosophical Tendencies).