Journal of Catholic Education

Volume 4 | Issue 3 Article 6

3-1-2001

Maritain's Philosophy of Education and Christian Religious Education

Mario O. D'Souza

Recommended Citation
D'Souza, M. O. (2001). Maritain's Philosophy of Education and Christian Religious Education. *Journal of Catholic Education, 4* (3). http://dx.doi.org/10.15365/joce.0403082013

MARITAIN'S PHILOSOPHY OF EDUCATION AND CHRISTIAN RELIGIOUS EDUCATION

MARIO O. D'SOUZA, CSB
University of St. Michael's College

Catholic schools invest much time and energy in writing mission statements that express the common values, beliefs, and goals of the Church community. This article explores the philosophical foundation supporting our mission by analyzing the work of the Catholic philosopher Jacques Maritain. While often labeled dismissively as a neo-Thomist, Maritain's thought offers a cogent, philosophically balanced view of education that is highly congruent with Catholic theology. Arguing that Catholic schools are more than just institutions staffed by Catholics, the author reasons that all education, if the truth be told, is in some form a religious education, and that good teachers create schools that invite students to grow in the life of the mind.

Jacques Maritain's philosophy of education is based upon a single conviction: the integrated education of the person. His distinction between the person and the individual, which pervades his philosophical corpus, is at the heart of his philosophy of education. This distinction grounds his anthropology which sees human beings created in the image and likeness of God, whose perfection comes from the experience and exercise of human and divine love, and whose dignity is manifested in the gradual experience of freedom, a dignity rooted in the spiritual reality of the person and which relates the human person to a community of persons and to God. Education, either broadly or narrowly defined, can never lose sight of these basic principles.

For Maritain, an integrated education is religious; it would have to be in order for the growth toward personhood to reach a sense of accumulating perfection. Maritain begins *Education at the Crossroads* by discussing the triple meaning of education as shaping and leading toward human fulfillment, or as the intentional task undertaken by adults with regard to youth, or as the particular task of universities and colleges. He moves quickly to the heart of his

Catholic Education: A Journal of Inquiry and Practice, Vol. 4, No. 3, March 2001, 375-395

pedagogical convictions in stating that the essence of education must focus upon the "formation...and the inner liberation of the human person" (Maritain, 1943, p. 91). This is achieved by completing through the will what has previously been sketched out in our nature (Maritain, 1962).

METAPHYSICAL AND ANTHROPOLOGICAL ISSUES

To discover who or what is a human being, a question central to a Christian philosophy of education, Maritain (1943) goes to the Greek, Jewish, and Christian idea of a human being as one "endowed with reason whose supreme dignity is in the intellect" and "in personal relationship with God, whose supreme righteousness consists in voluntarily obeying the law of God," and as "a sinful creature called to divine life and to the freedom of grace, whose supreme perfection consists of love" (p. 7). Human persons are manifested through intelligence and will and through a "richer and nobler existence," a "superexistence through knowledge and love," as well as through the soul which "dominates time and death" (p. 8).

The person or individual distinction should not be interpreted as a spirit or matter distinction, thus rendering it either dualistic or gnostic. Though personality concentrates upon the spiritual and individuality upon the material, it is, however, a "horizon in which two worlds meet" (Maritain, 1943, p. 9). Thus, a human being who is a person by virtue of the "spiritual soul," is also a "material individual, a fragment of a species, a part of the physical universe, a single dot in the immense network of forces and influences, cosmic, ethnic, historic, whose laws we must obey" (p. 9). However, the intellect and will and knowledge and love enable human persons to become a "universe" unto themselves, mainly through knowledge and love. Maritain's (1951) distinction is based upon the conviction that human beings have a natural and supernatural calling; spiritual growth, therefore, is vital in the quest for freedom. This renders all education—in dealing with freedom—to be religious.

Maritain (1962) frequently stresses that institutional education deals directly with the education of the intellect and that through the enlightenment of the intellect it deals indirectly with the will. He takes great care to develop the implications of this relationship, one which forms the metaphysical and ontological foundation for the education of the person:

> We believe that education 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....The upbringing of the human being must lead both intelligence and will toward achievement, and the shaping of the will is throughout more important to man than the shap-

> ing of the intellect. Yet, whereas the educational system of schools and colleges succeeds as a rule in equipping man's intellect for knowledge, it seems to be missing its main achievement, the equipping of man's will. What an infelicity! (Maritain, 1943, p. 22)

This qualification widens the task of educating the intellect, with important implications for the education of the will. Furthermore, it also establishes an important relationship between education and wisdom, a relationship that is secured in the contemplative dimension of education. Best developed in the thought of Maria Montessori, contemplative learning is viewed by Maritain as neither "passivity" nor "inner docility." Rather, it is marked by a genuine desire to know; it is the enjoyment of knowledge for its own sake, a truth which is at the heart of the liberal arts and the humanities. And what is this wisdom? "That knowledge which penetrates and embraces things with the deepest, most universal, and most united insights. Such a knowledge, which lives only by supreme science, but also by human and spiritual experience, is over and above any field of specialization" (Maritain, 1943, p. 48). The unifying power of wisdom necessitates that the educational institution be "dedicated to wisdom" (Maritain, 1962, p. 139).

For Maritain (1943), ordered knowledge is essential in the search for wisdom. The school is directed not toward wisdom but to equip the student's mind with ordered knowledge, thus enabling the student to advance toward wisdom in adulthood. The Christian educational institution is dedicated to a wisdom that is "sharpened by the infused virtue of faith" (Maritain, 1962, p. 139). The wisdom of the educator enables the student to see the scale of values inherent in an integral education, and leads the student to "yearn for wisdom as the highest virtue of the human mind and to know reality and to guide life" (1962, p. 102). In this regard, Maritain (1943) sees metaphysics as the "only knowledge which claims to be wisdom" (p. 72) because of its penetration into all branches of knowledge, as well as its universality in bringing about unity, cooperation, and accord both in the curriculum and in unifying the student's experiences. It is this conviction that leads to the claim: "education and teaching must start with experience, but in order to complete themselves with reason" (Maritain, 1943, p. 46). Metaphysics as wisdom enables Maritain to develop a "Christian" philosophy of education. The concept of a "Christian philosophy" had its critics, but Maritain remained resolute in his conviction.

Maritain's (1955a) understanding of Christian philosophy is complex. Suffice it to say that he realized the power that synthesis plays in bodies of knowledge: "for what systems are not in the end assimilated into something other than themselves?" (p. 5). He distinguishes between the "order of specification" and the "order of exercise," that is, the distinction between philosophy as it is in itself, in its pure essence, and philosophy as it exists in historical circumstances (p. 11). "Hence it is uniquely in function of the object

that philosophy is specified, and it is the object toward which it tends by virtue of itself (by no means the subject in which it resides) that determines its *nature*" [italics added] (p. 13). Christian philosophy, therefore, is situated in those unique conditions of existence and exercise into which Christianity has led the thinking subject.

Maritain says little about religious education, and little has been written about the implications of his theory for religious education (Ward, 1961). What he does say is usually within the context of an education under the pluralist principle by which religious education is made available on a voluntary basis (Maritain, 1962). Yet Maritain's (1962) educational vision is fundamentally religious because of its concern for wisdom, truth, beauty, goodness, and love and their relationship with contemplative learning and spiritual freedom. These transcendental categories mold the student who is a natural being called to supernatural life.

I propose six questions as a means of extracting Maritain's implicit theory of Christian religious education. They are the "what," "why," "where," "how," "when," and "who" of Christian religious education. Obvious limitations make his contribution to some questions weaker than to others.

THE "WHAT" OF CHRISTIAN RELIGIOUS EDUCATION

Of the six questions to be considered, the "what" for Maritain probably holds the fewest answers, not because of a scarcity of definitions or distinctions but because the other five questions deal with religious education in a more direct way.

The Greek, Jewish, and Christian ideas of the human person give Christian education strong philosophical, religious, and ontological roots. Such an education does not constantly have to defend itself against the claims for verification in sense experience. Among the seven misconceptions of education (Maritain, 1943), Maritain lists a "disregard for the ends," "false ideas concerning the end," and "pragmatism" as three misconceptions that reject the primacy of the religious and ontological dimensions of human beings. Knowledge as wisdom is the ultimate goal of education, a wisdom which reveals both personhood and freedom.

One important implication of Christian education is that the curriculum contains a "hierarchy of values" which shows that "knowledge and love of what is above time are superior to, and embrace and quicken, knowledge and love of what is within time." Thus, the virtue of charity becomes the "supreme virtue" (Maritain, 1962, p. 53). This hierarchy is not added onto the curriculum. It arises by virtue of the degrees of knowledge, the hierarchies of knowledge and wisdom in relationship to the way the intellect comes to know, the abstractive nature of the intellect, and the relationship between knowing and knowledge in the growth of human personhood (Maritain, 1946, 1959).

A knowledge that is wisdom is one which ultimately seeks the liberation of the mind. In this regard, Maritain uses two terms: knowledge of "most worth" and knowledge of "least worth." It is not a distinction of "practical value" but of a knowledge of those things "richest in truth and intelligibility" (Maritain, 1943, p. 51). Such knowledge is found in the liberal arts which give the mind strength and inner freedom. In all this, it is a love for the truth which unifies and strengthens the mind in the thirst for knowledge. The gradual acquisition of truths throughout the curriculum enlarges the mind and situates it for "freedom and autonomy" (1943, p. 12).

The essence and the aim of education are the formation and inner liberation of the human person (Maritain, 1943). Thus education has an anthropological foundation. The student is a person and grows toward personhood by virtue of a "psychosomatic unity" (Maritain, 1962, p. 52). The unity of matter and form is further expressed in the unity of personality and individuality. The capacity and the power of love are what distinguish human beings, and thus human knowing. This capacity and power have obvious religious implications, particularly when Maritain echoes St. Augustine in saying that human love finds its ultimate rest and joy in God.

As Maritain (1962) contends, "Human nature does not change, but our knowledge of it may be philosophically warped or inadequate" (p. 52). Christian educators must respond to this conviction and seek to know what the implications are, particularly in our day when both postmodernity and its cultural wing of postmodernism challenge the claims of an enduring and unchanging human nature. The centered subject, we are told, no longer exists; rather, the self is a "cultural *construct*") [italics added] (Usher & Edwards, 1994, p. 24). The nature and content of education will depend upon this question of human nature, and the aims, goals, and ends of education will depend upon education as seen in regard to human nature. Indeed, the answers to the other five questions rely upon Maritain's conviction of an unchanging human nature; that is, unchanging in its essence but in need of cultural and historical actualization.

THE "WHY" OF CHRISTIAN RELIGIOUS EDUCATION

In his second misconception of education, "false ideas concerning the end," Maritain (1943) says: "The educational task is both greater and more mysterious and, in a sense, humbler than many imagine" (p. 4). Educators, therefore, need a "scale of values" because the human person is an "ontological mystery" (p. 5). This mystery reveals itself through the capacities of knowledge and intelligence. It is the spiritual construction of the person that grounds these capacities, and it is discovered in the growing realization that all of reality is held together by a spiritual foundation and relationship: the human person growing toward personhood, persons in relationship with one another, and persons in relationship with God.

Even these few lines make an important contribution to the mandate of religious education, particularly with regard to the end of education: "the ultimate end of education concerns the human person in his personal life and spiritual progress, not in his relationship to the environment" (Maritain, 1943, p. 15). Maritain has important things to say about the relationship of persons to their social environment, particularly the common good. The ultimate relationship, however, is a spiritual one which is manifested in and through one's personal life and spiritual progress.

Religious education is also important in its relationship to the primacy of Christian morality, which stresses the virtue of generosity in the growth and responsibilities of personhood. Isolating the intellect and the will leads to fundamental errors because of the refusal to recognize the intimate relationship between these two faculties, and the growth toward personhood depends upon the increasing awareness of this relationship. In this regard, one recalls Maritain's (1943) stress upon the two other misconceptions of education: intellectualism and voluntarism. In final terms, the shaping of the will is far more important than the shaping of the intellect, but it is their interdependence that enables such a conclusion. This is best illustrated in the seventh misconception of education: "everything can be learned." Maritain (1943) says: "The main paradox can be formulated as follows: What is most important in education is not the job of education, and still less that of learning" (p. 22). This is an important observation for contemporary society where courses and credits appear to have become the sole means of identifying an educated person. Nordberg (1987) refers to this as the "additive fallacy" and says:

> The Carnegie unit system in education implies that one unit of anything has the same formative value as a unit of anything else...typing, Greek, history of art, hydraulics, it matters not. You are educated when you have 180 credits. Why not 2007? (p. 137)

Wisdom, unlike philosophy, cannot be taught formally: "wisdom is gained through spiritual experience"; "for human life there is indeed nothing greater than intuition and love" (Maritain, 1943, p. 23). These two virtues are vital because human self-perfection comes through love, and ultimately it is divine love that transforms a human being into a person, "a true original, not a copy" (p. 36).

If the philosophy of human nature, of human life, destiny, and culture, is the basis of education, then education is not a complete science except "such as is correlated with and subordinate to the science of theology" (Maritain, 1962, p. 41). Educators, therefore, need theological wisdom; and the best way to avoid the errors of a "concealed and unconscious theology" or the "inconveniences of an insinuated theology" is to deal with "theology that is consciously aware of itself" (Maritain, 1943, p. 74). This insight answers some

of the ambiguity that surrounds the humanities and the liberal arts today. For without a theology there can be neither an integral humanism nor liberation, and to pretend that education can do without a theology only leads to the bifurcation of the person and a narrowing of formal education.

Theology and religious education establish a hierarchy of values within the curriculum, one which is observed more in the questions it raises than through a specific methodology. For Maritain, this hierarchy is grounded in the difference between sense knowledge and intellectual knowledge, where the latter is a spiritualized and personalized form of knowledge. It is this spiritual dimension of intellectual knowing that enables students to illumine experience and to fashion the world for the common good. Maritain's description of this hierarchy of values plays a decisive role in understanding why theological wisdom and religious education are so fundamental in the integral education of the student. It is worthwhile to quote Maritain (1962) at some length:

> There is no unity or integration without a stable hierarchy of values. Now in the true hierarchy of values, according to Thomist philosophy, knowledge and love of what is above time are superior to, and embrace and quicken, knowledge and love of what is within time. Charity, which loves God and embraces all men in this love, is the supreme virtue. In the intellectual realm, wisdom, which knows things eternal and creates order and unity in the mind, is superior to science or to knowledge through particular causes; and the speculative intellect, which knows for the sake of knowing, comes before the practical intellect, which knows for the sake of action. In such a hierarchy of values, what is infravalent is not sacrificed to, but kept alive by, what is supravalent, because everything is appendant to truth.... Aristotelian contemplation was purely intellectual and theoretical, while Christian contemplation, being rooted in love, superabounds in action. (pp. 53-54)

When related to the hierarchy of values, Christian religious education avoids two extremes: one where intellectual and speculative activity are seen to be the only worthy human activities, thus reducing manual and physical labor not simply to the mundane but to the animal sphere; the other extreme is to reduce education to what Maritain calls an intellectual shuffling of ideas, a truly bourgeois education. The liberation of the human person is realized through the four characteristics of personality: knowledge and wisdom, good will and love. They lead to the realization that "human thought is an instrument or rather a vital energy of knowledge or spiritual intuition. (I don't mean 'knowledge about,' I mean 'knowledge into')" (Maritain, 1943, p. 13). There is a certain selfishness in knowledge and learning when they are separated from the "emotional and affective tonus of life" (Maritain, 1962, p. 55). It is only a hierarchy of values that can preserve this tonus.

Christian religious education depends upon the conviction that truth

enlarges the mind and gives it freedom and autonomy. This is truth in relation to the whole of personality; it educates both head and heart. The hierarchy of values imbues the curriculum with a cohesion which is needed in our day, where the young have an immense amount of facts and information but possess practically no overarching scheme to integrate the information within a hierarchy of values which deals with human dignity, communal responsibility and justice, and the sacred task of knowing and knowledge.

Maritain (1943) says formal education needs to foster five dispositions with regard to "the love of truth" (p. 36), "the love of justice," "existence" (p. 37), "work," and "others" (p. 38). These dispositions cannot be realized without a stable hierarchy of values in the curriculum. Without these five dispositions education can quickly disintegrate into solipsistic selfishness or it can become the vehicle for totalitarian and political ideologies.

In the final analysis, an integrated education must be able to point out the deep realities which matter most to the human person. The curriculum is not simply a collection of equal and egalitarian subjects. This does not compromise the independence of the various spheres of knowledge. A sharply specialized education can be immensely chaotic if it is not grounded in the deepest realities of God, the human person, and persons in communal relationship. Only the "why" of Christian religious education can deal with the implications of this relationship, and for no other reason than that the person is called to a supernatural destiny where, through supernatural gifts and virtues, "eternal life begins here below" (Maritain, 1962, p. 131). Religious knowledge can never be disconnected from the rest of education, for this would render it either superfluous or sentimental. Furthermore, natural and supernatural destiny are intimately woven together, and the growth toward personhood depends upon this relationship.

THE "WHERE" OF CHRISTIAN RELIGIOUS EDUCATION

Maritain (1962) cryptically contends, "Educators...must not expect too much from education" (p. 43). He stresses the importance of formal education, but notes the role of the other educational agents, the family and the Church, in the integral education of the student as a person. Further, formal learning is only part of the educational process: "the school system is only *a partial* and *inchoative* agency with respect to the task of education" (p. 51).

Christian religious education has a formal role to play in the school through its stress of the integral development of the student as a person. Education is a lifelong process, and institutional education makes a partial contribution in such a process. When one considers this contribution, however, one sees that the primary means of institutional education is through knowledge and intelligence, both the student's and the teacher's. The school performs its task of moral education "not by exercising and giving rectitude to the will—but by illuminating and giving rectitude to practical reason"

(Maritain, 1943, p. 27). Maritain goes on to say that the failure to distinguish between the will and practical reason leads to the institution's failure to educate the will. In the school, the education of the will is conducted through the illumination of the intellect, but this apparently indirect method is crucial to the overall life and efficacy of the educational institution and the growth of the student as a person.

If education is indeed for all of life, then the school must make its contribution in educating the student to interact with all of life. One of the important contributions made by the school is the process through which knowledge is "spiritualized," as distinct from a mere "cramming of materials" (Maritain, 1943, p. 52). This process of spiritualizing knowledge depends upon a recognition of the knowledge of "most worth," a knowledge which is richest in "truth and intelligibility" (p. 51). Such a knowledge makes a lasting impression upon the student and goes a long way in uniting the student's experiences. The school's primary purpose is to enable the student to think, a process dependent upon the conviction of the ascendancy and the increasing spiritualization of knowledge. Integrated knowledge, therefore, is based upon wisdom which is secured upon an integral vision of the world and upon moral and spiritual values. This lies at the heart of "integrated knowledge" which leads to "real wisdom" (Maritain, 1962, p. 105). Clearly, this is the domain of religious education which sees the value of integrating the student's experiences through heart, head, and hand. It must also pay attention to the education of the will through the integration of moral and spiritual values.

The appeal to truth and beauty, best realized in the humanities, is one of the most effective means available to the religious educator. The humanities make an essential contribution in the appreciation and growth of natural morality, but Maritain makes an important qualification: "I feel little trust in the educational efficacy of any merely rational moral teaching abstractly detached from its religious environment" (Maritain, 1943, p. 68). Literature, poetry, and history convey moral experiences and are essential to the overall religious development of the student.

The school focuses on teaching and learning, but it is also a "kind of social community" (Maritain, 1962, p. 110), a community of teachers and students and of the students themselves. However, some of Maritain's most affectionate reflections are devoted to the love that grows in the bosom of the family.

Maritain does not lapse into a naive sentimentality about family life. He recognizes that family members often fall short of their responsibilities, a situation which places a great burden upon the educator. There is also need for a demarcation of the relationship between the family and the school:

> The school is not an organ either of the family or of the civil community; its position is free, not subservient, yet subordinated to superior and more pri-

> mordial rights: subordinated...to the family's rights as regards primary morality, to the state's rights as regards primarily intellectual equipment. (Maritain, 1962, p. 112)

This distinction is essential to the overall purpose of the school in general and to the aim of religious education in particular. Religious education is not the exclusive domain of parents and the Church; the school shares in this responsibility. The failure to integrate religious training in the school results in a bifurcation between faith and culture. This must be of concern to any responsible educator (Sacred Congregation for Catholic Education, 1977).

Two points must be stressed here. First, Christian religious education affirms the place of the family and the Church in the religious and moral development of the student, but though the educational institution is subordinated to these agencies, it is not subservient to them. Second, in stressing the importance of moral and spiritual values, Maritain shows the breadth of Christian religious education. The Christian school has the intrinsic right to educate the student religiously and morally, but it does so in cooperation with the other educational agencies and through a harmonious relationship with the curriculum. On the other hand, a sharp distinction and subsequent isolation of religious education would result in a bifurcation between faith and culture and between intellectual and spiritual life. Such distinctions ignore the relationship between knowledge and responsibility and would reduce learning to a solitary activity. "Action follows being," says Maritain (1962), quoting the scholastic philosophers. "Education teaches us how to be something, that is to say, to be persons truly human" (p. 155).

Maritain's thoughts about the common good are developed in his political philosophy and are based upon his distinction between the common good and the eternal common good. Such a good is communal insofar as human persons fulfill themselves in community; it is personal insofar as one's aspirations rise above the confines of any human group. As a "spiritual totality" (Maritain, 1940, p. 72) in relation to God, human persons rise above a terrestrial society. The relationship between the temporal and the eternal shapes Maritain's understanding of the common good, and therefore influences his philosophy of education. For Maritain, education is neither social conditioning nor sociologism. Nevertheless, the social realities of the common good are secured in his pluralistic principle where education and the common good are closely related.

THE "HOW" OF CHRISTIAN RELIGIOUS EDUCATION

For Maritain, the "how" is realized through an integrated curriculum, one which lays particular stress upon the liberal arts and humanities. He is careful to point out, however, that he is not advocating an "abstract or bookish individualism" (Maritain, 1943, p. 16). Rather, he says, "to have made edu-

cation 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" (p. 16). On the other hand, he sees the place for abstract insight and intellectual enlightenment, for "without them the experience of life would be like beautiful colors in the darkness" (p. 16).

The humanities and liberal arts introduce students to the world of abstract insight and intellectual enlightenment, primarily through the appreciation of truth and beauty which touch both heart and head. This results in a spiritualization of knowledge through a personal interaction with these transcendental categories. Maritain (1943) is not patient with "contemporary instrumentalist philosophy" which encourages the growth of a "practical" person, one who "scorns ideas and asks, what is truth, with a patronizing indifference, and knowing that [it is] scorning the very source of human action, efficacy, and practicality" (p. 54). The appreciation of beauty is an important aspect of moral education, for "beauty makes intelligibility pass unawares through sense-awareness. It is by virtue of the allure of beautiful things and deeds that the child is to be led and awakened to intellectual and moral life" (p. 61). The role of beauty is crucial in the education of the young child, because of the strength of the imagination. Truth plays an important role in the education of the youth: "truth rather than erudition and selfconsciousness—all-pervading truth rather than objectively isolated truth at which each of the diverse sciences aim" (p. 62).

Maritain insists that educators be sensitive to the mysterious identity of the student, one to be respected rather than uncovered. By appealing to the intelligence and the free will of the student, the teacher must make sure that nothing is done without the student understanding the process. This leads to the appreciation of the object of knowledge and its truth, as well as the internalization of this knowledge through the intellect and the will. Quality over quantity, and meaning and understanding over the acquisition of the "science itself or art itself" is what early and secondary education must aim for. (Maritain's distinctions between natural intelligence—the arena of primary and secondary education—and the intellectual virtues—the arena of college and university education—are at the heart of his distinction between a general liberal education and a specialized education as an art or science.) These truths cannot be separated from the "sensuous, imaginative, and emotional dynamism" (Maritain, 1943, p. 63) of the one to be educated.

Liberal education enables the student to think freely, to judge according to the evidence provided, to appreciate truth and beauty for their own sake, and to grow toward wisdom (Maritain, 1962). This is significant for moral and religious education. Truth, freedom, integrity, beauty, courage, justice, humility, and love are the stuff of the humanities: "knowledge of these things helps man to advance toward liberty, fosters in him a civilized life, and is by nature in tune with the mind's natural aspirations to wisdom" (p. 84). It

cation 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" (p. 16). On the other hand, he sees the place for abstract insight and intellectual enlightenment, for "without them the experience of life would be like beautiful colors in the darkness" (p. 16).

The humanities and liberal arts introduce students to the world of abstract insight and intellectual enlightenment, primarily through the appreciation of truth and beauty which touch both heart and head. This results in a spiritualization of knowledge through a personal interaction with these transcendental categories. Maritain (1943) is not patient with "contemporary instrumentalist philosophy" which encourages the growth of a "practical" person, one who "scorns ideas and asks, what is truth, with a patronizing indifference, and knowing that [it is] scorning the very source of human action, efficacy, and practicality" (p. 54). The appreciation of beauty is an important aspect of moral education, for "beauty makes intelligibility pass unawares through sense-awareness. It is by virtue of the allure of beautiful things and deeds that the child is to be led and awakened to intellectual and moral life" (p. 61). The role of beauty is crucial in the education of the young child, because of the strength of the imagination. Truth plays an important role in the education of the youth: "truth rather than erudition and selfconsciousness—all-pervading truth rather than objectively isolated truth at which each of the diverse sciences aim" (p. 62).

Maritain insists that educators be sensitive to the mysterious identity of the student, one to be respected rather than uncovered. By appealing to the intelligence and the free will of the student, the teacher must make sure that nothing is done without the student understanding the process. This leads to the appreciation of the object of knowledge and its truth, as well as the internalization of this knowledge through the intellect and the will. Quality over quantity, and meaning and understanding over the acquisition of the "science itself or art itself" is what early and secondary education must aim for. (Maritain's distinctions between natural intelligence—the arena of primary and secondary education—and the intellectual virtues—the arena of college and university education—are at the heart of his distinction between a general liberal education and a specialized education as an art or science.) These truths cannot be separated from the "sensuous, imaginative, and emotional dynamism" (Maritain, 1943, p. 63) of the one to be educated.

Liberal education enables the student to think freely, to judge according to the evidence provided, to appreciate truth and beauty for their own sake, and to grow toward wisdom (Maritain, 1962). This is significant for moral and religious education. Truth, freedom, integrity, beauty, courage, justice, humility, and love are the stuff of the humanities: "knowledge of these things helps man to advance toward liberty, fosters in him a civilized life, and is by nature in tune with the mind's natural aspirations to wisdom" (p. 84). It

would appear that an intelligible reading of the humanities depends upon an intrinsic hierarchy of values, particularly spiritual values: "great poets and thinkers are the foster-fathers of intelligence. Cut off from them, we are simply barbarous" (p. 85). Given that an integral education moves from the senses to the intellect, the process of the spiritualization of knowledge becomes even more important. Maritain has some crucial thoughts about the process of Christian education.

This process has enormous implications for the student's moral and spiritual life. In appealing to imagination, feeling, and reason, Maritain (1943) stresses the unity of the human person, and the school makes an important contribution to this unity: "the inspiring radiance of art and poetry, the penetrating influence of religious feasts and liturgies—all this extraeducational sphere exerts on man an action which is more important in the achievement of his education than education itself" (p. 25). Morality without religion is undermined because it situates the proximate cause of action in some person or agency; religion, however, situates the cause and response of human action in God and, therefore, responds to all of the transcendentals of human experience. This theme of human unity is powerfully developed in the encyclical *Fides et Ratio.*

While morality is steeped in reason and intelligence, it depends a great deal upon charity and love, and hence all morality finds its ultimate end in God (Maritain, 1962, p. 125). Maritain distinguishes between three kinds of judgments in the sphere of morality: the *"purely speculative,"* the *"speculative-practical,"* and the *"practico-practical"* (Maritain, 1955b, p. 269). Christian morality is also based upon love of God and neighbor, and so charity lies at the heart of self-perfection. This is not to suggest some naive attempt to create some "naturally perfect, an athletic, self-sufficient hero" (Maritain, 1962, p. 132). Christian self-perfection depends more upon grace than nature, upon the infused virtues; it also depends upon the intellectual and moral virtues. All this affirms the psychosomatic unity of the human person. "Christian education does not separate divine love from fraternal love, nor does it separate the effort toward self-perfection and personal salvation of others" (p. 132). There is nothing greater in human life, says Maritain, than intuition and love, and neither is actualized through formal learning, but education does have a role to play: "There is, nevertheless, education in this matter: an education which is provided by trial and suffering and which primarily consists in removing the impediments and obstacles to love, and first of all sin, and in developing moral virtues" (p. 118).

Maritain (1962) develops the theme of education in accordance with the pluralist principle. According to this principle, Maritain suggests the establishment of "schools of spiritual life" (Maritain, 1943, p. 85). Such schools would encourage the spiritual and prayer life by bringing students together to read and reflect upon the writings of the Church as well as those of the mys-

tics and the saints. One possible application of Maritain's thought in a pluralist society could be the establishment of such schools for other religious traditions as well. Indeed, a single school which can attend to the religious needs of particular faiths could be an even better source of civic and political unity. Maritain's (1943) thoughts are elastic and flexible enough to deal with some of the contingencies of modern pluralist societies.

Finally, a word about Maritain's understanding of human freedom. Education is education for freedom, and not simply the freedom that comes from exercising one's free will. Maritain is also anxious to pay attention to the freedom that moves beyond the will to a freedom of independence. Freedom "does not consist in merely following the inclinations of nature but in being or making oneself actively the sufficient principle of one's own operation; in other words, in perfecting oneself as an indivisible whole in the act one brings about" (Maritain, 1962, p. 165).

Human personality is a metaphysical mystery manifested through spirit and freedom. The movements from a freedom of choice to a freedom of spontaneity and ultimately to a freedom of independence or autonomy and expansion are the fruit of a spiritual nature. Personality is most truly manifested through freedom of independence. It is the freedom of independence that makes one the "sufficient principle" (Maritain, 1962, p. 165) of one's own actions. It is because human personality has "connatural" (p. 178) as well as "transnatural" (p. 179) aspirations that it grows together with the freedom of independence. Love of God and love of neighbor form the foundation of the freedom of independence.

The "how" of Christian religious education is rooted in the conviction that the freedom of independence is dependent upon the internalization of the two greatest commandments: love of God and love of one's neighbor as oneself. Furthermore, a failure to grow toward such a freedom is the result of human deification, as well as a failure to distinguish between the temporal and the spiritual. On the other hand, an integral humanism is grounded upon the distinct orders of the temporal and the spiritual and upon a recognition of how the spiritual realm transforms the temporal. Once again, the distinction between the connatural and the transnatural is essential, which in turn have a crucial place in the growth of an integral and lasting human freedom.

THE "WHEN" OF CHRISTIAN RELIGIOUS EDUCATION

Education is a gradual and ascending process. Consequently, knowledge advances step by step and depends upon collected wisdom and experience, particularly the aspirations of the human person. Obviously, education in general and religious education in particular cannot ignore the social environment or the concerns and anxieties of the age. Neither can education ignore the essential kernel of metaphysical and spiritual truth that lies at the heart of human personhood.

It would be fair to say that, in light of the discoveries of developmental and educational psychology, Maritain is weak in making the distinctions of the stages of mental and moral growth, nor does he have many details about the stages of religious growth and development. Perhaps he did not believe this to be his role as a philosopher. In general he says that the early years are dominated by the active and creative life of the imagination. The world of the adolescent, however, is increasingly influenced by the life of truth and conceptual knowledge. The university continues with the human tendency toward specialization, which leads to the distinction between the education of natural intelligence and that of the intellectual virtues (D'Souza, 1996). For Maritain, the "when" of Christian religious education would be answered in response to these three basic divisions in the educational process.

One aspect of the "when" is Maritain's understanding of the preconscious life of the intellect and the influence of preconscious spiritual dynamism in the educational process. The imagination and the preconscious life are part of the spiritual dynamism of the person. Reason in the preconscious life is an intuitive reason which is different from rational discourse or logical speculation. Reason functions in a non-rational way; it is not limited to articulation, inference, and the connecting of ideas. Maritain (1953) also distinguishes between the Freudian unconscious and the spiritual unconscious or preconscious. The imagination is a power of the soul, and like the intellect and reason, it depends on the other powers for its unity. As a power or faculty of the soul, the imagination depends on the senses. Nevertheless, it is because the data of the senses are worked upon by the powers of the soul and expressed through the imagination that the knowledge of the imagination cannot be reduced to sense knowledge. The preconscious life of the intellect is where the intellect and the imagination and the "powers of desire, love, and emotion are engaged in common" (p. 117).

Within the category of non-conceptual knowledge, a word should be added about knowledge through connaturality. There are two ways to judge things that pertain to moral virtues: through a conceptual or rational framework and knowledge gained through inclination. "In this knowledge through union or inclination, connaturality or congeniality, the intellect is at play, not alone but together with affective inclinations and the dispositions of the will, and is guided and shaped by them" (Maritain, 1953, p. 117). Thus, in possessing moral knowledge and virtue through desire and will, the person is said to be "co-natured with it" (Maritain, 1952, p. 23).

The imagination is particularly impressionable during the early years; thus the "images of violence and brutality" which appeal to the most "vulgar and animal instincts" (Maritain, 1962, p. 107) must be put aside in favor of images of grandeur and heroism. The imagination is the "mental haven of childhood" (Maritain, 1943, p. 62). Since the imagination is directed toward the "powers of desire, love, and emotion," it must be carefully nurtured to

lead it gradually to rational articulation (Maritain, 1953, p. 110). Moral education cannot ignore the spiritual unconscious and the imagination and their relationship to the good, the noble, and the beautiful: "It is by virtue of the allure of beautiful things and deeds and ideas that the child is to be led and awakened to the intellectual and moral life" (Maritain, 1943, p. 61). In this aesthetic encounter, Maritain (1943) singles out the senses of sight and hearing in relationship to the intellect. This grasping of truth and beauty, both intellectual and moral, is the object of liberal education.

The power and unity of the imagination have important consequences for religious education. A substantial aspect of the spiritual life depends upon the powers and the influence of the imagination, and the education of this faculty is a crucial part of Christian religious education. The imagination's influence upon the virtues of love, care, and selflessness is as crucial to the moral and religious life as is its influence upon the vices of hatred, jealousy, and selfishness.

THE "WHO" OF CHRISTIAN RELIGIOUS EDUCATION

There are four partners in the "who" of Christian religious education: the family, the school, the state, and the Church. Parents, of course, are the primary educators of their children. The seeds of religious inspiration and the moral life are sown at an early age. The influence of the family upon social and moral education is enormous, and its failure in this duty was of concern to Maritain (1943) 50 years ago: "the family group happens frequently to fail in its moral duty toward children, and appears more liable either to wound them or at least to forsake them in their moral life than to educate them in this domain" (p. 144).

Maritain's (1943) fears about the influence of the state come at the height of a "racist madness and a Fascist dehumanization" (p. 103), ideologies which struck at the very heart of human dignity and personhood. The fourth chapter of *Education at the Crossroads* is an impassioned reflection upon the political conditions of the time, truly a "crisis of civilization" (1943, p. 91). Education, he suggested, would have to "rediscover the natural faith of reason and truth" (p. 115).

The role of the Church in religious education is so obviously crucial that Maritain saw no need to elaborate on it. The liturgy, the lives of the saints, the spiritual lives of parents and teachers all play their part in influencing the religious and moral life of the student.

Under this section, the most detailed discussion is devoted to the teacher. The teacher's method and vision are pivotal and should stem from "Christian wisdom," a "soul dedicated to contemplation" (Maritain, 1962, p. 136). The primary role of the teacher is to enable the student to grow in the life of the mind; thus, the ultimate goal of such knowledge is wisdom. Teaching, says Maritain, is an art and the teacher is an artist. Though the teacher possesses

knowledge not yet possessed by the student, the student does possess the "active and vital principle of knowledge"; thus "the educator or teacher is only the secondary—though a genuinely effective—dynamic factor and a ministerial agent" (1943, p. 31). By virtue of their moral authority over their students, teachers also exert a moral influence that should enable students to grow into the mystery of human personality. We recall the five fundamental dispositions to be fostered by the educator (Maritain, 1943). All five dispositions are fostered through an enlightenment of the intellect, but their influence can hardly be limited to intellectual knowledge, for the domain of teaching is truth, both speculative and practical.

The teacher's method and vision are vital for uniting the student's experiences; in education discernment and wisdom should be stressed over the collection of facts and data. It is discernment that strengthens the student's power of intuition, and, for Maritain, there is nothing greater than intuition and love. He lists four rules for the teacher as a "ministerial agent." First, to foster those dispositions that enable the student to grow in the life of the mind. Freeing the good energies will be beneficial in keeping the bad ones in check. Second, to develop the inner depths of personality through the preconscious spiritual dynamism of the student. Third, to foster the internal unity of the student. And the fourth, to teach so as to liberate intelligence rather than burden it (Maritain, 1943).

The intellectual and moral authority of the teacher should be steeped in love because the teacher cooperates with God. The unity of the teacher's vision, the teacher's understanding of mystery and personhood, the teacher's convictions about the unity and integrity of the curriculum, all these enable knowledge to well up into wisdom. Maritain also cautions teachers about their social role by reminding them that the primary "function and aim of education" is not defined in relation to "society and social work" (1962, p. 59), but in relation to intelligence. Other educational aims deal with culture, citizenship, and civic and family responsibilities; and all are subordinated to the primary aim of education, which is to form a person. Thus, he says: "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" (p. 59).

MARITAIN AND RELIGIOUS EDUCATION IN CONTEMPORARY SOCIETY

The cultural revolution of postmodernism has brought about a renewed interest in the human person. There is an eagerness to return to the human person and to reclaim the purpose and intentionality of human actions and freedom. Identity and freedom over method and technology seem to be the rallying cry of postmodernism.

The reclaiming of and revision of subjectivity in education is one of the central themes of postmodernism:

> Subjectivity is no longer assigned to the political wasteland of essences and essentialism. Subjectivity is now read as multiple, layered, and nonunitary, rather than being constituted in a unified and integrated ego. The nature of subjectivity, and its capacities for self and social determination, can no longer be determined by the guarantees of transcendent phenomena or metaphysical essences. (Aronowitz & Giroux, 1991, pp. 76-77)

The ego is viewed as neither stable nor unified, and thus any claims of certain knowledge made about oneself or the world are based upon an "illusion of autonomy" (Usher & Edwards, 1994, pp. 64-65). The Christian experience of the self, however, can be quite different (Davis, 1990).

Maritain's attention to the human person within the context of education is particularly important for our age, which often gets mesmerized with method over content and process over being. He reminds us that educators must be clear about the nature of the human person and the final end toward which persons tend. He warns educators that the means of modern education are often superior to those of the "old pedagogy" (Maritain, 1943, p. 3); the problem, however, is that educators have lost sight of the end of education and, subsequently, the human person.

Within the context of a renewed interest in the human subject, Maritain invites educators, and especially Christian educators, to reflect on and examine their operational theology and anthropology. It is the theology and anthropology of Christian education that must inform method and process. Such a reflection may not find a very large sympathetic audience, but without it Christian education runs the risk of becoming not just mediocre but, and more alarmingly, indistinguishable from a general, secular education.

Maritain invites educators to ask perennial philosophical and theological questions, and to ask them in the context of their day. The time between the Second Vatican Council and our own day has generally been marked by a strong reaction against scholastic philosophy. The manual and arid distinctions of a tired scholasticism contributed to a renewal of Thomism, whose inspiration came from the encyclical of Pope Leo XIII (1879), *Aeterni Patris*. Maritain contributed to this renewal. That renewal appears to have come to an abrupt halt in our age.

The relationship between human subjectivity and Christian religious education is an important one, and Maritain situates this relationship in education according to the pluralist principle. In such a context, the examination of age-old pedagogical questions about the nature and end of the human person, the purpose of teaching and learning, the moral and spiritual implications of knowledge, and the relationship between God's revelation and the educational process all enable education to regain a vitality which often seems to be

sadly lacking in the contemporary discussion of the nature and purpose of Christian and Catholic education.

Another important implication of Maritain's philosophy of education is the preparation of teachers for Christian and Catholic schools. In Canada, some university faculties of education have included a course in religious education in their curriculum. This title is deceptive since the course is actually an introduction to Catholic theology rather than a course of content and method about teaching religious education (Knox, 1994). This course is an important first step, but it is still fraught with the difficulty of being isolated from the rest of the curriculum. This in turn prevents students from discerning the relationship between this course and the rest of their curriculum.

Maritain's reflections, however, show that the issues are broader and deeper and cannot be adequately handled by a single course in theology. Indeed, his theories advocate the need either for a Catholic faculty of Education or for greater denominational involvement in secular faculties. It is difficult to understand how students studying at a secular university and exposed to a variety of philosophical and political theories can then simply be translated into a Catholic school or university and be expected to perform the task of liberation and freedom that is at the heart of such an institution. This appears to have been far less problematic a few generations ago when a Catholic culture was identifiable in family life and in the parish. Furthermore, teachers are already overburdened with schedules, which "is one of the most serious impediments to the progress of the present educational system. It is preposterous to ask people who lead an enslaved life to perform a task of liberation, which the educational task is by essence" (Maritain, 1962, p. 60).

Maritain's call for clarity on the first principles of education is important and will require a concerted effort both by the institutional Church as well as by Catholic educators. The role of parents cannot be forgotten. What level of involvement should parents have to be satisfied that the first principles of Catholic education are at the helm of a Catholic school? Maritain is correct when he says that the school can be at the mercy neither of parents nor of society. On the other hand, parents as the primary educators of their children have a right to know that the first principles imbued in family life will be resolutely carried forth within the halls of the Catholic educational institution.

CONCLUSION

While Maritain's educational writings are brief, his definitions and assumptions are spread across his philosophical corpus. One critic maintains that Maritain's educational writings are not as important as his other works such as *The Degrees of Knowledge* or *Creative Intuition in Art and Poetry.* Furthermore, the brevity of Maritain's educational writings is a drawback

(Allard, 1982). On the other hand, even though Redden and Ryan's (1942) work *A Catholic Philosophy of Education* precedes *Education at the Crossroads* (Maritain, 1943) by a year, other critics find that Maritain "remains a crucial philosopher among Catholic religious educators" (Gangel & Benson, 1983, p. 324). It is difficult to see the evidence for this claim today. Maritain's educational philosophy does not make easy reading (Tierney, 1994). Furthermore, he speaks about education based upon complex metaphysical theories. Summarizing these theories in our age, one which views metaphysics with bewilderment and incredulity, is an arduous task. What is important, however, is that, while Maritain's philosophy is vast and complex, he has always remained close to the person (Simon, 1963).

Obviously Maritain's contribution to Christian religious education has its limitations, but it does have a few similarities with some of the starting points of at least one other prominent Christian religious educator, Thomas H. Groome. Groome's (1980) stress on the religious and transcendental dimension of human knowing and learning shows that an integral education can never be narrowly defined only as an intellectual education: "Religious education focuses specific attention on empowering people in their quest for a transcendental and ultimate ground of being" (p. 22). This is one of Maritain's fundamental convictions, one which could play a decisive role in sewing together the cleavage between secular activity and religious inspiration. William F. Doll, Jr., a contemporary educator, endorses this conviction. Writing about the scientific and industrial revolutions which gave birth to the modernist view of knowledge, Doll (1993) notes,

> Knowledge became a separate, isolated quantity, removed from the experiences and wisdom of life. The cognitive emphasis shifted from making good judgments to making accurate predictions. The metaphor of mind shifted from being an abstract quality of the soul to being a "thing" in the body. What was spiritual became mundane. (p. 113)

Maritain's thoughts on experience are important for religious education. His philosophy, firmly grounded upon the foundation of sense knowledge, advocates a spiritualization of the given of experience through the faculties of knowledge and intelligence, good will and love. His caution of embracing all experience as educational is shared by another eminent philosopher of education, John Dewey (1963), who states: "The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. Experience and education cannot be directly equated to each other" (p. 25). This hesitancy is significant, particularly at a 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 experiences, thus being able to distinguish between good and harmful experiences.

Catholic schools are more than just institutions staffed by Catholics, with the opportunity for the celebration of the Sacraments, and having "half-an-hour's doctrinal instruction sandwiched in between the other subjects of the scholastic program" (Leen, 1945, p. 80). The Catholic school, more than ever, needs a clear vision to guide it, especially as more and more of the laity take their rightful place as educators and administrators. Church documents stress the importance of this Catholic vision (Sacred Congregation for Catholic Education, 1982). Melchert (1994) measures some of the elements of this vision to include education as an "intentional activity," education as implying "value," that is to say that it involves knowing and understanding in "depth and breadth" and that it involves "interpersonal interactions" as well as a stress upon "wholeness" (pp. 48-49).

Maritain's philosophy of education is based on Thomism, which recognizes the integral role of the spiritual and metaphysical dimensions of the human person. This necessitates that education be "systematic" and "theocentric" (Heath, 1995, p. 41). His distinctions between the natural and supernatural orders of reality and experience lead to a "philosophy of spirituality" which is a "synthesis of Being and love" (Lane, 1985, p. 146). Finally, Maritain contributes to an understanding of education and religious responsibility that refuses to be circumscribed by the limits of an early specialization or by isolating religious education as just another subject in the curriculum. One Church document expresses this concern well:

> Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of and communion with man, events, and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others. (Sacred Congregation, 1977, #56)

REFERENCES

Allard, J. L. (1982). *Education for freedom: The philosophy of education of Jacques Maritain* (R. Nelson, Trans.). Ottawa: University of Ottawa Press.

Aronowitz, S., & Giroux, H. (1991). *Postmodern education: Politics, culture, and social criticism.* Minneapolis, MN: University of Minnesota Press.

Davis, C. (1990). Our modern identity: The formation of the self. *Modern Theology, 6,* 159-171.

Dewey, J. (1963). *Education and experience.* New York: Collier Books.

Doll, W. (1993). A *postmodern perspective on curriculum.* New York: Teachers College Press.

D'Souza, M. (1996). Educational pastiche versus the education of natural intelligence and the intellectual virtues. *Educational Theory, 46,* 501-510.

Gangel, K., & Benson, F. (1983) *Christian education: Its history and philosophy.* Chicago: Moody Press.

Groome, T. (1980). *Christian religious education: Sharing our story and vision.* San Francisco: Harper and Row.

Heath, M. (1995). Thomistic theology and religious education. In R. C. Miller (Ed.), *Theologies of religious education* (pp. 35-58). Birmingham, AL: Religious Education Press.

Knox, I. (1994). *Theology for teachers.* Ottawa: Novalis.

Lane, R. (1985). *Jacques Maritain: Philosophe dans la cite'/A philosopher in the world.* Ed. Jean Louis Allard. Ottawa: editions de l'Universite d'Ottawa/ University of Ottawa Press.
Leen, E. (1945). *What is education?* New York: Sheed and Ward.
Leo XIII. (1879). *Aeterni patris.* Encyclical letter. Rome.
Maritain, J. (1940). *Scholasticism and politics* (M. J. Adler, Trans.). London: Geoffrey Bless: The Centenary Press.
Maritain, J. (1943). *Education at the crossroads.* New Haven: Yale University Press.
Maritain, J. (1946). A *preface to metaphysics: Seven lectures on being.* New York: Sheed and Ward.
Maritain, J. (1951). *Man and the state.* Chicago: University of Chicago Press.
Maritain, J. (1952). *The range of reason.* New York: Charles Scribner's Sons.
Maritain, J. (1953). *Creative intuition in art and poetry.* New York: Pantheon Books.
Maritain, J. (1955a). *An essay on Christian philosophy* (E. H. Flannery, Trans.). New York: Philosophical Library. (Original work published 1933).
Maritain, J. (1955b). *Bergsonian philosophy and Thomism* (M. Andison & J. G. Andison, Trans.). New York: Philosophical Library.
Maritain, J. (1959). *Distinguish to unite or the degrees of knowledge* (G. B. Phelan, Trans.). New York: Charles Scribner's Sons.
Maritain, J. (1962). *The education of man: Educational philosophy.* Garden City, NY: Doubleday.
Melchert, C. (1994). *Critical perspectives on Christian education: A reader on the aims, principles, and philosophy of Christian education.* Leominster, England: Gracewing.
Nordberg, B. (1987). Curricular integration in Roman Catholic education. *Religious Education, 82,* 127-142.
Redden, J., & Ryan, F. (1942). *A Catholic philosophy of education.* Milwaukee, WI: Bruce Publishing Company.
Sacred Congregation for Catholic Education. (1977). *The Catholic school.* Washington, DC: United States Catholic Conference.
Sacred Congregation for Catholic Education. (1982). *Lay Catholics in schools. Witnesses to faith.* Boston: St. Paul Editions.
Simon, Y. (1963). Jacques Maritain: The growth of a Christian philosopher. In J. Evans (Ed.), *Jacques Maritain: The man and his achievement* (pp. 3-24). New York: Sheed and Ward.
Tierney, M. (1994). M. Maritain on education. *Studies: An Irish Quarterly Review, 33,* 21-29.
Usher, R., & Edwards, R. (1994). *Postmodernism and education.* London: Routledge.
Ward, L. (1961) Maritain on religious education. *Religious Education, 56,* 283-287.

Mario O. D'Souza, CSB, is assistant professor, faculty of theology, at the University of St. Michael's College. Correspondence concerning this article should be addressed to Mario O. D'Souza, CSB, University of St. Michael's College, 81 St. Mary St., Toronto, Ontario, Canada M5S 1J4.