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Emile Durkheim
by Thomas J. Fararo

International Encyclopedia of Economic Sociology edited by Jim Beckert and Milan Zafrawski. Routledge, 2006.

Emile Durkheim (1858-1917), one of the founders of modern sociology, set out key arguments, concepts and theories that have had an enduring impact on later theory and research in the discipline. In one of his major works, *The Rules of Sociological Method* (1895) he set forth a conception of the subject matter of the field as analogous to that of other sciences that deal with emergent phenomena. Just as psychology deals with mental facts that emerge from associations among neurons, so sociology deals with social facts that emerge from associations among human beings. Models of thinking, feeling and acting are instituted in any society and constitute the truly fundamental social facts that he called institutions.

He argued that institutions are collective entities that cannot be understood in terms of properties of individuals whose nature is conceived to be independent of social life. Hence, just as individual psychology is not sufficient for sociological explanation, neither is an individualistic economics. These disciplines have arisen in modern societies as one aspect of the rise of individualism with both its agonistic and its moral aspects, the latter defined by the value placed on individual rights and individual dignity in modern societies. Sociology, the new discipline Durkheim attempted to define and advance, would focus on the social causation and social function of social facts.

In developing these ideas in his writings, Durkheim worked out a number of themes that we can interpret as his economic sociology. While "Adam Smith had stressed the economic function of the division of labor in terms of productivity, in his first major work, *The Division of Labor in Society* (1893), Durkheim analyzed the social function of the division of labor in terms of "solidarity." Prominent occasions with little division of labor bound the individual tightly to collective values and norms with little "space" for individual choice, but with the advance of the division of labor, common values become more generalized and social norms allow for greater autonomy in their

LA DIVISIÓN DEL TRABAJO SOCIAL
Emile Durkheim

CAPÍTULO I
MÉTODO PARA DETERMINAR ESTA FUNCIÓN

La palabra función se emplea en dos sentidos diferentes; o bien designa un sistema de movimientos vitales, abstracción hecha de sus consecuencias, o bien expresa la relación de correspondencia que existe entre esos movimientos y algunas necesidades del organismo, así se habla de la función de digestión, de respiración, etc., pero también se dice que la digestión tiene por función la incorporación en el organismo de sustancias líquidas y sólidas destinadas a nutrir las células; que la respiración tiene por función introducir en los tejidos del animal los gases necesarios para el mantenimiento de la vida, etc. En esta segunda acepción entendemos la palabra. Preguntarse cuál es la función de la división del trabajo es, pues, buscar a qué necesidad corresponde, cuando hayamos acordado esta cuestión, poderlos ver si esta necesidad es de la misma clase que aquellas a que responden otros actos de conducta cuyo carácter moral no se discute.

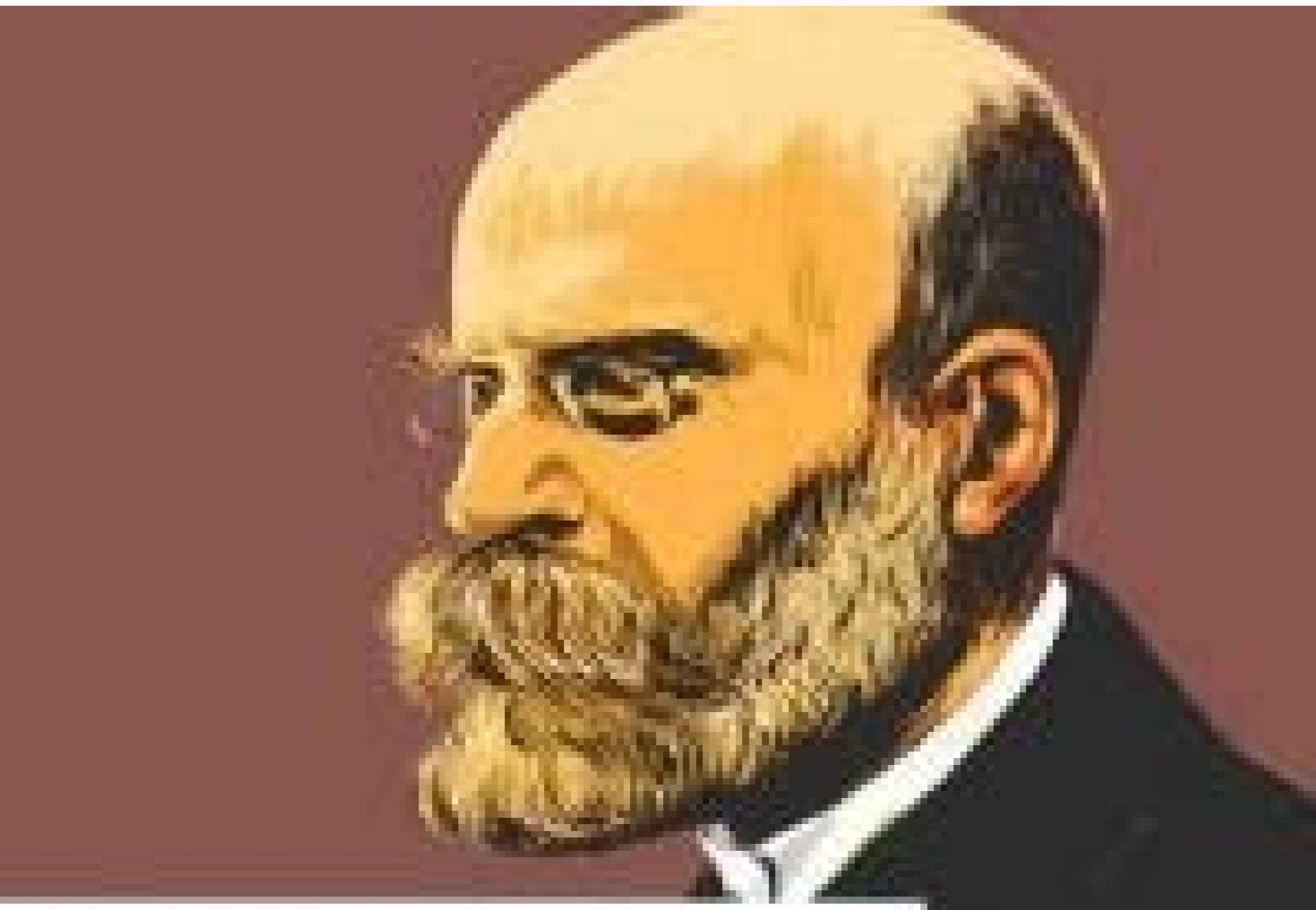
Si hemos escogido este término es que cualquier otro resultaría incorrecto o equívoco. No podemos emplear el de fin, el de objeto y hablar en otros términos de la división del trabajo, porque esto equivaldría a suponer que la división del trabajo existe en vista de los resultados que vamos a determinar. Si de resultados o el de efectos no obtenemos nada, tampoco podemos pensar en después una figura de correspondencia. Por el contrario, las palabras ser o función tienen la gran ventaja de llevar implícita esta idea, pero sin prejuzgar nada sobre la cuestión de saber cómo esta correspondencia se establece. Si resulta de una abstracción intelectual y fenomenológica o de un simple hecho. Ahora bien, lo que nos importa es saber si existe y en qué consiste; no si ha sido antes presentada ni incluso si ha sido sentida con posterioridad.

1

Nada parece más fácil a primera vista, como determinar el papel de la división del trabajo. ¿No son sus efectos conocidos de todo el mundo? Puesto que aumenta a la vez la fuerza productiva y la habilidad del trabajador es la condición necesaria para el desenvolvimiento intelectual y material de las sociedades, es la base de la civilización. Por otra parte, como con facilidad se concede a la civilización un valor absoluto, se se sufre en buscar esta función a la división del trabajo.

Que produzca realmente ese resultado es lo que no se puede pensar en discutir. Pero, si no tuviere otro y no viviera para otra cosa no habríamos llegado para atribuirle un carácter moral.

En efecto, los servicios que así presta son casi por completo extraños a la vida moral, o al menos no tienen con ella más que relaciones muy remotas y muy vagas. Aun cuando hoy esté muy en uso responder a las dudas de Rousseau con diferentes en sentido inverso, no se ha pensado todavía que la civilización sea una cosa moral. Para decir la verdad no puede uno referirse a análisis de conceptos que son necesariamente subjetivos, sería necesario conocer un hecho que pudiese servir para medir el bien de la moralidad media y observar en seguida como cambia a medida que la civilización progresa. Desgraciadamente, no falta esta unidad de medida, pero poseemos una para la moralidad concreta. La cifra media de suicidios, de crimenes de toda especie, puede servir, en efecto, para señalar el grado de moralidad alcanzado en una sociedad dada. Ahora bien, si se hace la experiencia, no resulta en honor de la civilización, puesto que el número de tales fenómenos notados parece aumentar a medida que las artes, las ciencias y la industria progresan (1). Sería, sin duda, una ligeros sacar de este



Émile Durkheim
IL SUICIDIO
Studio di sociologia
introduzione di Roberto Guidacci
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di Rosanna Maria Scamaglia



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MORAL EDUCATION

A Study in the Theory & Application of the Sociology of Education

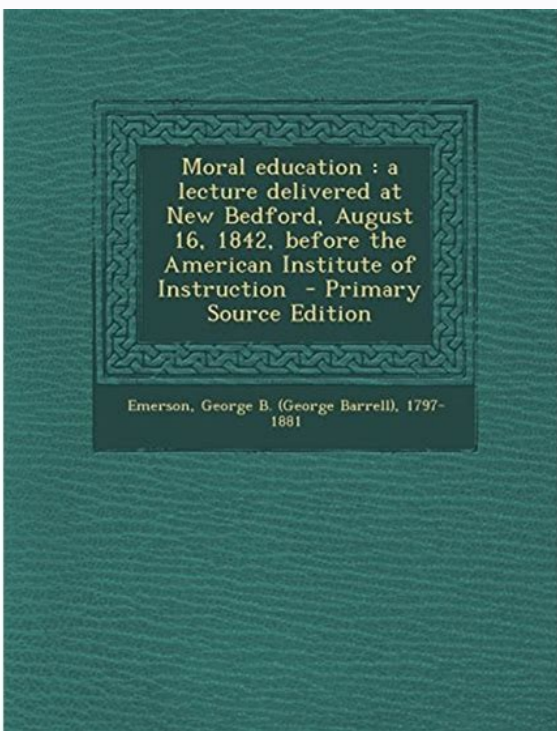
Emile Durkheim

A New Introduction by Everett K. Wilson

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Such a change could not take place without disturbing traditional ideas, disrupting old habits, entailing sweeping organizational changes, and without posing, in turn, new problems with which we must come to grips. That was an historical error. Only religious notions could serve as the basis for an education that, before everything, had as its chief aim to teach man the manner in which he ought to behave toward religious beings. The task is much more complex than it could possibly appear at first glance. But to replace it usefully, it is not enough to cancel out the old. Offenses against it are offenses against Him. But the rationalist principle does not imply that science can in fact exhaust the real. You can download the paper by clicking the button above. From the fact that nations, to explain it to themselves, have made of it a radiation and a reflection of divinity, it does not follow that it cannot be attached to another reality, to a purely empirical reality through which it is explained, and of which the idea of God is indeed perhaps only the symbolic expression. One might say that Christianity itself has contributed most to the acceleration of this result. It is, therefore, certain that when we broke that bond definitively we were following in the mainstream of history. There is no people without its morality. In the first place, a rational moral education is entirely possible; this is implied in the postulate that it is at the basis of science. One can easily foresee, by reason of this relationship and partial fusion, that some elements of both systems approached each other to the point of merging and forming only one system. Educational theory essentially is the most methodical and best-documented thinking available, put at the service of teaching. As long as religion and morals are intimately united, this sacred character can be explained without difficulty since, in that case, morality as well as religion is conceived as an attribute and emanation of divinity, the source of all that is sacred. Such an exception, which would be unique, is contrary to all reasonable inferences. Don't we say, casually, that the human person is sacred, that we must hold it in reverence? Here is a first body of eminently complex and positive problems that compel our attention when we undertake to secularize moral education. If the eminent dignity attributed to moral rules has, up to the present time, only been expressed in the form of religious conceptions, it does not follow that it cannot be otherwise expressed; consequently, one must be careful that this dignity does not sink with the ideas conventionally associated with it. PART I The Elements of Morality CHAPTER TWO THE FIRST ELEMENT OF MORALITY: THE SPIRIT OF DISCIPLINE WE CANNOT USEFULLY TREAT ANY TEACHING PROBLEM, WHATEVER it may be, except by starting where we are in time and space, i.e., with the conditions confronting the children with whom we are concerned. The principal obligations are not to respect one's neighbor, to help him, to assist him; but to accomplish meticulously prescribed rites, to give to the Gods what is their due, and even, if need be, to sacrifice one's self to their glory. Not only must we see to it that morality, as it becomes rationalized, loses none of its basic elements; but it must, through the very fact of secularization, become enriched with new elements. Rather, everything leads us to think that scientific progress will never end. Under the name of rational morality, we would be left only with an impoverished and colorless morality. But gradually things change. Society must, in addition, have before it an ideal toward which it reaches. Thus, the bond that originally united and even merged the two systems has become looser and looser. He must, in addition, help the younger generations to become conscious of the new ideal toward which they tend confusedly. We must disengage them, find out what they consist of, determine their proper nature, and express them in rational language. It was no longer resting on beliefs strong enough to enable it to take care of its functions effectively. With Protestantism, the autonomy of morality is still more accentuated by the fact that ritual itself diminishes. If, then, in rationalizing education, we do not retain this character and make it clear to the child in a rational manner, we will only transmit to him a morality fallen from its natural dignity. It is the only argument brought forward to demonstrate its existence. It is He who assures respect for it and represses its violation. But He is now reduced to the role of guardian. However, if education is not a science, neither is it an art. In reality, the task was much more complex. Moral discipline wasn't instituted for his benefit, but for the benefit of men. In thus expressing myself, I was thinking especially of our system of moral education which is, as you see, to be rebuilt very largely from top to bottom. There is something about prescriptions of morality that imposes particular respect for them. As a matter of fact, I am quite sure that if we bring to our discussion of these questions just a modicum of the scientific attitude, it will not be hard to treat them without arousing passions and without giving offense to legitimate feelings. Above all, the task was conceived as a purely negative operation. It is a body of theories. The secularizing of education has been in process for centuries. Essential sin is no longer detached from its human context. Nothing guarantees that all of them will ever be discovered, that a moment will come when science will have finished its task and will have expressed adequately the totality of things. When I call this principle a postulate, I am in fact using a very improper expression. To orient them in that direction it is not enough for him to conserve the past; he must prepare the future. Intellectual servitude is only one of the servitudes that individualism combats. On the contrary, a profound transformation was necessary. Log in to your personal account or through your institution. We are not dealing here with two different states of mind; each is the converse of the other. It is not action itself and thus cannot replace action. The moral functions of divinity become its sole raison d'être. The schoolmaster, feeling that he was speaking in the name of a superior reality elevated himself, invested himself with an extra energy. Indeed, if we have felt with greater force than our fathers the need for an entirely rational moral education, it is evidently because we are becoming more rationalistic. Although there are religious duties—rites addressed only to divinity—the place they occupy and the importance attributed to them continue to diminish. Conversely, as a matter of fact, rationalistic faith reacts on individualistic sentiment and stimulates it. If we are satisfied with inculcating in children the body of mediocre moral ideas upon which humanity has been living for centuries, we could, to a certain extent, assure the private morality of individuals. I refer to the rationalist postulate, which may be stated thus: there is nothing in reality that one is justified in considering as fundamentally beyond the scope of human reason. A simple stripping operation was supposed to have the effect of disengaging rational morality from adventitious and parasitical elements that cloaked it and prevented it from realizing itself. But this should neither surprise nor discourage us. Pedagogy is not the art of teaching; it is the savoir faire of the educator, the practical experience of the teacher. If we do not succeed in preserving this sense of self and mission for him—while providing, meanwhile, a different foundation for it—we risk having nothing more than a moral education without prestige and without life. Gratified as we may be with what has been achieved, we ought to realize that advances would have been more pronounced and coherent had people not begun by believing that everything was going to be all too simple and easy. Once physics and chemistry were established, it was thought that science had to stop there. If, on the other hand, experience disregards pedagogical thinking, it in turn degenerates into blind routine or else is at the mercy of ill-informed or unsystematic thinking. Under these conditions, moral education could only be essentially religious, as was morality itself. Therefor our duties become independent, in large measure, of the religious notions that guarantee them but do not form their foundation. We must resolve to face these difficulties. Anything that reduces the effectiveness of moral education, whatever disrupts patterns of relationships, threatens public morality at its very roots. We must, furthermore, take into account the changes that the existence of rational moral education both presupposes and time generates. The causes requiring the institution of a secular morality in education are too closely related to the foundation of our social organization for the content of morality itself—indeed, for the content of our duties—to remain unaffected. It is not art, for it is not a system of organized practices but of ideas bearing on these practices. For a great nation like ours to be truly in a state of moral health it is not enough for most of its members to be sufficiently removed from the grossest transgressions—murder, theft, fraud of all kinds. Scientific inquiry must proceed most deliberately; it does not have to meet deadlines. On the one hand, in order to show clearly the nature of moral education at this period, we shall be led to indicate how it completes, and carries on from, familial education; on the other hand, to understand what it must later become, it will suffice to project our thinking into the future, taking account of differences in age and mind. No one can ask more of him. The last twenty years in France have seen a great educational revolution, which was latent and half-realized before then. The fact is, we are witnessing the establishing of a science that is still in its beginnings, but that undertakes to treat the phenomena of moral life as natural phenomena—in other words, as rational phenomena. It only denies that one has the right to look at any part of reality or any category of facts as invincibly irreducible to scientific thought—in other words, as irrational in its essence. It is not enough to cut out; we must replace. It would have been unwise to entrust a class to Montaigne or to Rousseau; and the repeated failures of Pestalozzi prove that he was not a very good teacher. All the things it comprises are as if invested with a particular dignity that raises them above our empirical individuality, and that confers upon them a sort of transcendent reality. There is no ineluctable reason for supposing that this last barrier, which people still try to oppose to the progress of reason, is more insurmountable than the others. One is, then, almost inevitably inclined to deny morality. But this is only the minimum condition of morality, and a nation cannot remain satisfied with it. Table of Contents Export Selected Citations Export to RefWorks Export to EasyBib Export a RIS file (For EndNote, ProCite, Reference Manager, Zotero, Mendeley...) Export a Text file (For BibTex) Moral Education PDF By:Emile DurkheimPublished on 2012-04-30 by Courier Corporation18 lectures by influential theoristDiscuss development of a sense of discipline; willingness to behave in collective interest; autonomy; discipline and child psychology; punishment; altruism; influence of school environment; more this Book was ranked at 12 by Google Books for keyword société française. Book ID of Moral Education's Books is R-2nCgAAOBAJ. Book which was written byEmile DurkheimHave G-Uq0FPNzZwK"Book which was published by Courier Corporation since 2012-04-30 have ISBNs. ISBN 13 Code is 9780486143453 and ISBN 10 Code is 0486143457Reading Mode in Text Status is true and Reading Mode in Image Status is trueBook which have "304 Pages" is printed at BOOK under CategoryPsychologyBook was written in oneBook Version. Availability Status at PDF is true and in Pub is trueBook PreviewDownload Moral Education PDF FreeDownload Moral Education Books FreeDownload Moral Education FreeDownload Moral Education PDFDownload Moral Education Books Table of Contents You may also like: Thriller and Mystery Staff Picks Customer Reviews, including Product Star Ratings, help customers to learn more about the product and decide whether it is the right product for them. The idea of the progress remaining to be made, far from depressing us, can only urge us to more strenuous endeavor. We must not forget that only yesterday they were supported on the same keystone: God, the center of religious life, was also the supreme guarantor of moral order. We can no longer use the traditional system which, as a matter of fact, endured only because of a miracle of equilibrium and the force of habit. When the moral forces of a society remain unemployed, when they are not engaged in some work to accomplish, they deviate from their moral sense and are used up in a morbid and harmful manner. But if we methodically reject the notion of the sacred without systematically replacing it by another, the quasi-religious character of morality is without foundation, (since we are rejecting the traditional conception that provided that foundation without providing another). If educational theory goes beyond its proper limits, if it pretends to supplant experience, to promulgate ready-made formulae that are then applied mechanically, it degenerates into dead matter. Nothing, then, authorizes us to suppose that it is different with moral phenomena. One can distinguish two stages in childhood: the first, taking place almost entirely within the family or the nursery school—a substitute for the family, as its name suggests; the second, in elementary school, when the child, beginning to leave the family circle, is initiated into a larger environment. To ward off this danger, therefore, it is imperative not to be satisfied with a superficial separation. It was not enough to proceed by simple elimination to reach the proposed goal. We must discover, in the old system, moral forces hidden in it, hidden under forms that concealed their intrinsic nature. It may very well be that there is in moral rules something that deserves to be called by that name and that nevertheless could be justified an explained logically without implying the existence of a transcendent being or specifically religious notions. Everything coming from it participates in its transcendence and finds itself by that very fact implicated in other things. When a change in the environment demands appropriate action of us, our hand is forced. Instead, our system considers things like how recent a review is and if the reviewer bought the item on Amazon. An essentially human religion since its God dies for the salvation of humanity, Christianity teaches that the principal duty of man toward God is to love his neighbor. Certain moral ideas became united with certain religious ideas to such an extent as to become indistinct from them. Consequently, a given advance in moral education in the direction of greater rationality cannot occur without also bringing to light new moral tendencies, without inducing a greater thirst for justice, without stirring the public conscience by latent aspirations. By that token it is close to science. On the other hand, if, beyond this second period of childhood—i. But among the philosophers who believe today in the necessity of supernatural sanctions, there are none who do not admit that morality could be constructed quite independent of any theological conception. Next, the founding of psychology demonstrated the applicability of reason to mental phenomena. Education is not justified in being patient to the same extent; it must supply answers to vital needs that brook no delay. Furthermore, it is on that condition alone that moral education fulfills its entire function. The first transformation of which I have just spoken bore only on the form of our moral ideas. The manner in which it has progressed shows that it is impossible to mark a point beyond which scientific explanation will become impossible. Rationalism is only one of the aspects of individualism: it is the intellectual aspect of it. Let us examine it a little more closely. However, this first specification of the problem is not enough. We must seek, in the very heart of religious conceptions, those moral realities that are, as it were, lost and dissimulated in it. Before that, the child is still very young; his intellectual development is quite rudimentary and his emotional life is too simple and underdeveloped. But the groundwork must have been laid. In reality, however, this transformation is the result of a gradual development, whose origins go back, so to speak, to the very beginnings of history. The only possible training at this stage is a very general one, an elementary introduction to a few simple ideas and sentiments. Anybody who questions in our presence that the child has duties toward his parents or that human life should be respected provokes us to immediate protest. I have previously suggested that we are not dealing with a science.⁴ A science of education is not impossible; but education itself is not that science. So we can appropriately fix our attention above all on this stage of development. All the limits within which people have tried to contain it have only served as challenges for science to surpass them. There is even stronger reason for the feelings incited by infractions of moral rules being altogether different from those provoked by ordinary infractions of the precepts of practical wisdom or of professional technique. It resembles at every point the reprobation that the blasphemer arouses in the soul of the believer. We must make their true reality appear; and we must find what comes of them under present conditions, where even they themselves could not remain immutable. Conversely, the educational theorist may be completely lacking in practical skill. To calculate the overall star rating and percentage breakdown by star, we donâ€™t use a simple average. It is not enough to trifle with certain external features of the system at the risk of jeopardizing what lies beneath. Whenever people thought that science had reached its ultimate limit, it resumed, after varying periods of time, its forward march and penetrated regions thought to be forbidden to it. We cannot speak of moral education without being very clear as to the conditions under which we are educating. These peoples are only on the threshold of morality. You do not have access to this book on JSTOR. It has been said that primitive peoples had no morality. I shall deal above all with moral education in this second stage in our public schools because, normally, the public schools are and should be the flywheel of national education. Furthermore, contrary to the all too popular notion that moral education falls behind in its development, it is that they are essentially religious. If ever a foundation has been a long time in the making, this is it. Education is therefore intermediate between art and science. Human morality in those circumstances is reduced to a small number of principles, whose violation is repressed less severely. It is within the framework of our traditional, national educational system that the crisis to which I have alluded before has reached particularly serious proportions. What we have here are two clearly differentiated things: one may be a good teacher, yet not very clever at educational theory. We must, therefore, focus our attention on them, and consequently on moral education as it is understood and practiced in them and as it should be understood and practiced. Even in Greece, murder occupied a much lower place in the scale of crimes than serious acts of impiety. For a long time it had been resting on an insecure foundation. For injustice is unreasonable and absurd, and, consequently, we are the more sensitive to it as we are more sensitive to the rights of reason. They are the heart of our general education system. The question is not only intrinsically interesting, to all teachers. It is well to realize it, for only if we do not delude ourselves concerning these difficulties will it be possible to triumph over them. It is in our public schools that the majority of our children are being formed.⁶ These schools must be the guardians par excellence of our national character. By that, I mean that the most numerous and important duties are not the duties of man toward other men, but of man toward his gods. While these theories do not constitute action in themselves, they are a preparation for it, and they are very close to it. From this point on, all one can do is to complete the job already begun, refining sensibilities and giving them some intellectual content, i.e., informing them increasingly with intelligence. For the inspiration of yesterday—which, as a matter of fact would awaken in the hearts of men only feebleness and feebleness echoes—we must substitute a new inspiration. Rationalism does not at all suppose that science can ever reach the limits of knowledge. The response is quite different from that which a scientific heresy might arouse. He must be on his guard against transmitting the moral gospel of his elders as a sort of closed book. Loading PreviewSorry, preview is currently unavailable. In this book our aim is not to formulate moral education for man in general; but for men of our time in this country. It proved that facts should be connected with each other in accordance with rational relationships, by discovering the existence of such relationships. We must discover those moral forces that men, down to the present time, have conceived of only under the form of religious allegories. It is especially urgent today. On the contrary, he must excite in them a desire to add a few lines of their own, and give them the tools to satisfy this legitimate ambition. We must disengage them from their symbols, present them in their rational nakedness, so to speak, and find a way to make the child feel their reality without recourse to any mythological intermediary. There are of course many things—in fact, an infinity of things—of which we are still ignorant. It must have some good to achieve, an original contribution to bring to the moral patrimony of mankind. When individual activity does not know where to take hold, it turns against itself. Try logging in through your institution for access. An example will illustrate precisely what I mean: Even without pushing the analysis, everybody readily perceives that in one sense, a very relative sense as a matter of fact, the moral order constitutes a sort of autonomous order in the world. But the fact is that these two systems of beliefs and practices have been too inextricably bound together in history; for centuries they have been too interlaced for their connections possibly to be so external and superficial and for the separation to be so easily consummated. A complete recasting of our educational technique must now engage our efforts. This is indeed the critical moment in the formation of moral character. It is a sacred domain. True sin now tends to merge with moral transgression. However, the morality of undeveloped societies is not ours. All that the educator can and should do is to combine as conscientiously as possible all the data that science puts at his disposal, at a given moment, as a guide to action. Not only shall I discuss here, at least in principle, only moral education during the second stage of childhood; but I shall limit my subject even more narrowly. The uses that may be expected of it are determined by this ambivalent nature. This is the first order of business: we want moral education to become rational and at the same time to produce all the results that should be expected from it. On the contrary, the relative imperfection of certain results is thus explained by reasons that authorize better hopes. If it is understood in this fashion, we might say that this principle is demonstrated by the history of science itself. Consequently, if, in rationalizing morality in moral education, one confines himself to withdraw from moral discipline everything that is religious without replacing it, one almost inevitably runs the danger of withdrawing at the same time all elements that are properly moral. A society in which there is pacific commerce between its members, in which there is no conflict of any sort, but which has nothing more than that would have a rather mediocre quality. But it can provide insight into action. A society like ours cannot, therefore, content itself with a complacent possession of moral results that have been handed down to it. When one feels the need of liberating individual thought, it is because in a general way one feels the need of liberating the individual. The foundation itself cannot stand without profound modifications. Since every advance that it makes results in a higher conception, a more delicate sense of the dignity of man, individualism cannot be developed without making apparent to us as contrary to human dignity, as unjust, social relations that at one time did not seem unjust at all. This distinction is necessary lest we judge education by standards applicable only to strictly scientific research. These questions are not the only ones we face here. You can understand better now why I have said that the educational problem poses itself for us in a particularly pressing fashion. The educator who would undertake to rationalize education without foreseeing the development of new sentiments, without preparing that development, and directing it, would fail in one aspect of his task. It is this dual nature that I have been trying to express in referring to education as a practical theory. Art, indeed, is made up of habit, practice, and organized skills. Gradually, human duties are multiplied, become more precise, and pass to the first rank of importance; while others, on the contrary, tend to become attenuated. They become dangerous only when we try to hide them from ourselves and to sidestep them arbitrarily. Not only does a purely rational education seem logically possible; it seems to be determined by our entire historical development. If the enterprise is possible and necessary, if sooner or later it had to be undertaken, and even if there were no reason to believe that it was long in the making, it still remains a difficult process. Otherwise we will bog down in vague and meaningless generalities. He only intervenes to make it effective. That is why he cannot confine himself to commenting upon the old morality of our fathers. If our education had suddenly taken on this character several years ago, one might well doubt whether so sudden a transformation were really implied in the nature of things. In fulfilling this methodological requirement, I tried to emphasize in the last chapter the terms in which the problem of moral education is posed for us. It is even impossible to feel the reality of it, when, as a matter of fact, it could very well be that it is founded in the nature of things. Spiritualistic philosophy continues the work of Protestantism. He lacks the intellectual foundation necessary for the relatively complex ideas and sentiments that undergird our morality. Yet biological sciences presently came into their own. We decided to give our children in our state-supported schools a purely secular moral education. Moreover, precisely because it is an intermediate stage, what we shall say may be readily applied, mutatis mutandis, to the preceding and following stages. Just as work is the more necessary to man as he is more civilized, similarly, the more the intellectual and moral organization of societies becomes elevated and complex, the more it is necessary that they furnish new nourishment for their increased activity. Learn more how customers reviews work on Amazon INTEREST CHAPTER ONE INTRODUCTION: SECULAR MORALITY I PROPOSE TO TALK ABOUT MORAL EDUCATION AS AN EDUCATOR; therefore, I ought to give you my conception of education at the very outset. It must go on to new conquests; it is necessary that the teacher prepare the children who are in his trust for those necessary advances. To treat this question methodically, we must look at the conditions under which it is posed today. The first ended by no longer having or seeming to have any existence or any reality independent of the second. That principle had the character of a postulate when mind first undertook to master reality—if indeed one can say that this intellectual quest ever had a beginning. No doubt God continues to play an important part in morality. The biological world seemed to depend upon mysterious principles, which escaped the grasp of scientific thought. But we must broach these questions resolutely. The limited boundaries of his intellectual horizon at the same time limit his moral conceptions. All development of individualism has the effect of opening moral consciousness to new ideas and rendering it more demanding. Idleness is a bad counselor for collectivities as well as individuals. Now, if morality is rational, if it sets in motion only ideas and sentiments deriving from reason, why should it be necessary to implant it in minds and characters by recourse to methods beyond the scope of reason? In a word, we must discover the rational substitutes for those religious notions that for a long time have served as the vehicle for the most essential moral ideas. The domain of morality is as if surrounded by a mysterious barrier which keeps violators at arm's length, just as the religious domain is protected from the reach of the profane.

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