



TIME STAMP: ((1:18:36))

Dr. Paddy Walsh

Deputy Director

Centre for Research & Development in Catholic Education

UCL Institute of Education

There are advantages in coming last you can pull on what you'd ill-prepared while you're listening. So I'm down for two things really history as piety and critical realism and Christianity. I may start with the latter critical realism and Christianity. And I should say that I acquired through nobody's fault but my own, the book, just yesterday so I by no means have read it all but I did read first chapter one and the chapter on history. And I was immensely impressed with the programme that is laid out in chapter one, really and as he says, and as has been commented on critical realism brought to the service of the interpretation of the Muslim faith and Islam Muslims in education. So here we have the birth of a philosophy or if you like philosophical theology and of a philosophy of education.

Now I really dig philosophy in education I mean I've devoted a lot of my life to philosophy of education and what I would like to say, what would be of interest here with reference now to Christianity, is we have in this building a centre for research and development in Christian Catholic education actually and it produces a journal, the first ever international journal of Catholic education International Studies in Catholic Education, I think it's called, and meant to bring in a copy for illustrative purposes and one of the projects of this journal which has been running for about eight years, is to accumulate articles towards a philosophy of Catholic



education, a contemporary philosophy of Catholic education. One of the things that has turned up in looking into what's available in the literature on this is a prescription of what such a philosophy of education should contain or what its characteristics should be. And I'm going to list them. The writer at the time was basically noticing the advantage that Dewey had, who really invented philosophy of education over others who maintained antipragmatic or realist positions and so on in that there was a very close connection between his philosophy of education and his progressive educational practice. One translated easily into the other. So in an effort to gain that advantage back but associated with a realist epistemology rather than a private is one. This writer was saying a good philosophy of Catholic education should have the following characteristics. It should be concrete and by concrete he meant in close association with educational work and educational workers. And that obviously includes schools of teachers but I am reminded by Matthew and what he says later, it also includes things like the mosque or the church, it also includes parents and education at home. So that's one characteristic it should be concrete.

Another is it should be contemporary because education is always concerned with bringing youngsters up to the contemporary level.

Thirdly it should be, in the case of Catholic schools, it should be Catholic. Therefore it has to include theology along with philosophy.

Fourthly it should be in creative and critical interaction with the human sciences. Now are you ticking these off in reference to what Matthew's been doing? Because I was doing that as I read that first chapter.

Finally it should be historically aware, and this by the way is one single idea, it should be historically aware and concerned for the future of



humanity and the planet and the model that is proposed by this writer who is a Catholic writer, is Karl Marx. Marx's interest in the future.

So there are some five, or is it six, I've forgotten, characteristics of a good philosophy of education and I do believe that all of them are present in Matthew's book. Yes they are.

So if I may move on from there now to I suppose I should move on to history. Okay Matthew's history chapter and it's already been mentioned by Matthew himself, is a title *From Absence to Emancipation* he makes seriously good use of the idea of the null curriculum, the things that are recognised in curriculum studies as missing from the curriculum but really there's a strong case that they should be there and their absence in other words is noxious.

He uses also the idea of a sub-totality which is defined as a partial totality that is presenting itself as the whole story. And so for example a history class on the World War One or a history programme on World War One which represents the whole of World War One as concerned with the Western Front and neglects all its implications for the Middle East for example and there are many other examples of noxious absences or what he calls sub-totalities.

There it's not just a curriculum absence there's also absences to be deplored in pedagogy and he draws on his empirical work to indicate some of those. Some of those come from the mouths of students of history, the things that they missed. For example, not having school trips, which they do have in other subjects, indicating that the school is less serious about history than it is about other subjects.

The absence of parents in the education system and as I mentioned also the absence of communication between mosques and education, or in our case the absence of well the quality of the communication between



parishes and churches on the one hand and schools on the other. These are all well recognised issues in Catholic education.

He makes use of Nietzsche and I really quite like this, Nietzsche's three forms of history – heroic history, antiquarian history and critical history and he associates them particularly with different phases of education, with primary school education, key stage three, key stage four and he also forges a close relationship really, but it's very nuanced the way he states it, between learning history, history education and citizenship education, all of which is grist to the mill.

Now he asked me to say something, or he suggested I should say something about this idea of piety, I'm into the last minute here, can I just say, and I forgot to say this earlier that I do think that religions at any case Islam, Judaism and Christianity cannot tolerate an epistemology that is not realist in the end. I mean it has to believe in the reality of creation and the reality of human being and the reality of human agency and freedom. So it tends to go without saying that faiths, at least reasonably dogmatic faiths, are going to insist on a realist, on an ontology. Let me put it in those terms – on an ontology.

Piety, pietas was an idea I developed at one point to say if the purpose of education at large, the fundamental purpose is something like love of the world, in the case of history that would work out as love of the human past as the basic reason for doing history, as the basic value of history as a humanity, and then you get into quite a lot of need to explain various things about piety you don't mean necessarily a favouring or an exclusive favouring of those near you and of your own country you inherit that. Rather one can see piety as replicating the logic of love, the logic of charity.



And if I may just finish by saying something that I once wrote about that way back in time but Matthew picked up on it a bit, it is the logic of piety paralysed the logic of love. It is subject to a universal particular dialectic that is to say it is open to all past in principle but is committed to intense focus on particular past. However it is neither ethnocentric nor neutral in its choice of past to put too focused on it, as broad, generous and multiple criteria for selecting past to engage with. And Matthew's outline of a history curriculum that Muslim students and other students can feel at home with, can both benefit from, represents that very clearly, exemplifies that very clearly. As well as appreciative modes piety has more or less bitterly critical modes that is to say it finds itself obliged to apologise for much of its own past. That's included in the history. It is committed neither to ethnical relativism not to any sense that the present has moral superiority over the past. So it may judge with caution, with charity, and so on, it may judge but it is also open to being judged. And finally it is ethical, yes ethical plus because it includes appreciation, care responsibility, inspiration, but also includes pity, enjoyment, fascination and so on.

That was just about history.

Thank you Matthew.