School and Society According to John Dewey and Mahatma Gandhi: A Retrospective Critique

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SCHOOL AND SOCIETY
ACCORDING TO
JOHN DEWEY AND MAHATMA GANDHI
A RETROSPECTIVE CRITIQUE

by
ASIRVATHAM PERIASWAMY

A Thesis Submitted to the Faculty of the Graduate
School of Loyola University in Partial
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LIFE

The author was born in Pandamangalam, Madras State India, on November 17, 1927 and graduated from St. Ann's Boarding High School, Tindivanam, in March 1947. He attended Roman Catholic Training School, Tindivanam, from 1947-48 and taught in a grade school for 1 year. He joined Loyola College, Madras from 1951-55 and obtained his B.A. and taught in St. Ann's Boarding High School from 1955-56. He then joined Neston Training College, Madras, from 1956-57 and obtained his B.T. (Bachelor of Training). He taught in Petite Seminaire High School, Pondicherry, India, from 1957-61 and joined Presidency College, Madras and did graduate work in English from 1961-62.

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CHAPTER I
INTRODUCTION

Only a few people in any generation join the stream of life and profoundly affect many other people. Two such persons were John Dewey and Mahatma Gandhi who began to teach the fundamental facts that children are people, that the end of education is the learner, and that no child honestly lived with and loved ever becomes delinquent. They spoke and wrote so simply and so courageously that they came to be loved by thousands. Their courage was so contagious that many educationists became more courageous, more honest and forthright. Their lives and writings have exerted great influence upon the course of events. Although some people who lived the status quo were frightened because Dewey and Gandhi called upon them to adopt a new way of thinking, most were encouraged by them and learned from them a better way of living and educating.\(^1\) Probably they affected more teachers and improved the quality of education for more children than anyone of their generation.

Dewey and Gandhi were profoundly dissatisfied with education

\(^1\)T.V. Taneja *Educational Thought and Practice* (Delhi, 1965), p. 212.
as practiced in their own day and their criticisms throw light on the aims and methods of education of the twentieth century.  

Their writings also shaped the theory and practice of their immediate successors outside their own countries. Their principles and methods still live as witness of the most recent changes of scholastic procedure. This thesis attempts to clarify their position and various influences and to compare their educational philosophies which have shaped the real history of education.

Undertaking such a comparison seems both constructive and worthwhile. Each man stands at the pinnacle of intellectual achievement within his respective culture; each man is truly a representative of the spirit of philosophy within his own society. The name of Gandhi is as much a preface to Indian philosophy as the name of Dewey is a spokesman for American secular liberalism. Consequently, although Gandhi and Dewey start with different philosophical presuppositions, their educational philosophy does not possess a rather sharp contrast.

During the period between 1850-1950, radical changes were taking place in American as well as Indian society. In America, there was an accelerating scientific and technological revolution; most manufacturing centers were developing new machines and bringing about industrial changes; railroad networks were bringing nations together; and there was growth of a worldwide market.

\[^2\text{Ibid.}, \text{p. 213.}\]
The new emphasis on industry brought an influx of population to the urban areas and a new problem to education.¹

In India, the administration was transferred from the East India Company. In 1876, the British government had treated the Indian states as independent, sovereign governments. By making Queen Victoria Empress of India, Parliament brought the Indian states into the British Empire. The inhabitants of the entire subcontinent became subjects of the British Crown, and the reigning monarch in England became the overlord of the Indian princes.² Revolution for political independence was emerging in different forms. People were beginning to protest against foreign rule and ultimately western culture.

After World War II, Indian leaders, under the leadership of Mahatma Gandhi, were working vigorously for a complete break up from British rule. Finally, on August 15, 1947, Britain officially withdrew from the subcontinent. Two new nations, India and Pakistan, were born. Ordinarily, the birth of a new nation is an occasion for rejoicing; but such was not the case when India and Pakistan achieved nationhood. Even as independence was being proclaimed, unprecedented waves of violence and bloodshed were sweeping over large areas of the subcontinent. This new

³ T. Walter Wallbank, A Short History of India and Pakistan, N.Y., p. 96.
independence brought additional problems to provide the type of education demanded by the society.

Dewey felt that democracy depended upon education by the school and the family to insure growth and that, due to cultural inertia, education had lagged behind the social movement. Gandhi felt that the new political society must have a new type of education for its growth and development. Therefore, the purpose of this thesis is to develop a new insight by viewing critically the philosophies of these two men.

To understand the philosophies of these men, one should have some knowledge of the background of their lives. Chapter II provides a short biographical sketch of Dewey and Gandhi. Chapter III reviews accounts of their experimental school. Their great innovation in education was actually intended to accomplish their philosophy of education. There is no better way to understand the intellectual reorientation in which Dewey and Gandhi played so major a role than to compare their educational and social philosophy and to review their educational and social pronouncements. Chapter IV focuses upon their views of education and the function of the school. Chapter V describes their ideas of society and the impact of education on society. Chapter VI presents a comparison and contrast of their views of school and society and Chapter VII gives the summary and conclusions.
CHAPTER 11
A SHORT BIOGRAPHY OF DEWEY AND GANDHI

John Dewey was born on October 20, 1859, on a farm near Burlington, Vermont, to a middle-class couple. Significantly in the same year, 1859, three important works in the history of culture were published—Charles Darwin's *Origin of Species*, Karl Marx's *Critique of Political Economy*, and John Stuart Mill's *On Liberty*. All three destined to play important roles during Dewey's lifetime. The raid by John Brown at Harper's Ferry and the founding of the Massachusetts Institute of Technology, a citadel and symbol of the nation's absorbing interest in technical progress, also took place this same year. Moreover, 1859 was the year when one educational star of the first magnitude, Horace Mann, passed away, and another, Dewey, was born.

After elementary and high school, young Dewey entered the University of Vermont at the age of sixteen. He was awarded, in 1871, his Bachelor of Arts degree and was elected to membership in the honor society, Phi Beta Kappa. Having been invited by Clara Wilson, his cousin, who was principal of the South Oil City High School, Pennsylvania, he taught for two years. In this position he taught Latin, Algebra and Natural Science from a book. During the winter of 1881-1882, he taught in a village school in Charlotte, Vermont, and studied the philosophical classics
under the guidance of Professor H.A.P. Yorrey of the University. In the spring and summer of 1882, Dewey made his debut as a thinker by publishing two articles in the Journal of Speculative Philosophy, edited by the eminent educator, William Torrey Harris. An abstract of his first article appeared in France the following year in the Revue Philosophique, thus marking the beginning of his reputation abroad at the age of twenty-three.

Dewey, now deeply interested in philosophy, and with a loan of five hundred dollars from his aunt, enrolled in the fall of 1882, as a student of philosophy at the recently founded John Hopkins University in Baltimore. Under Professor George Sylvestor Morris, he gained competence and depth in philosophy while Professor G. Stanley Hall introduced him to the new science of psychology and pedagogy. Armed with the degree of Doctor of Philosophy, for which he prepared a thesis on "The Psychology of Kant", young Dewey then went to his first academic post in 1884 as assistant professor of philosophy at the University of Michigan where he remained for four years and published books on both psychology and philosophy. His first article on education, "Education and the Health of Women", was published in 1885 in Science only a few months after he met a student, Alice Chipman, who was to become his wife the following year.

During 1888-1889, he was professor of philosophy at the University of Minnesota, but returned to Michigan and served at
the Department of Philosophy for five years as successor to his revered teacher, Professor Morris. This period witnessed the appearance of his first book on educational problems below college level.

From 1894-1904, Dewey was Chairman of the Department of Philosophy, Psychology and Pedagogy at the University of Chicago. Here he came into his own as an educator. For seven years between 1896 and 1903, he directed a laboratory school with the aid of his wife in order to combine educational theory with practice. In this school, he was able to experiment with methods, curriculum, and organization in a pioneering way. Of special significance was his organization of the parents to participate with the teachers in the education of the children. His lectures to the parents were issued in 1899, in book form under the title, *The School and Society*, his first great educational classic. Other important works from his prolific pen were *Interest as Related to Will* (1896), *My Pedagogic Creed and Ethical Principles Underlying Education* (1897), and *The Child and the Curriculum* (1902).

As a thinker, Dewey drifted away from the idealism of the German philosopher, Hegel, and fell under the spell of the main proponent of pragmatism, William James. He now believed that no thinking had to be fixed on eternal truths. This fundamental principle began to permeate his teachings and writings in philosophy, public affairs and education.
Having difficulties with the administration of the University of Chicago about the Laboratory School, Dewey resigned in 1904 and accepted a position that year as professor of philosophy at Columbia University in New York City. In addition, he taught a course in the philosophy of education at Teachers' College. Here he taught and influenced countless future leaders of American education, including his foremost educational interpreter, Professor William Heard Kilpatrick. At the age of seventy, in 1930, Dewey retired from his lecturing, writing, and participating in public affairs. His entire life was dedicated to thought, teaching through words and print and activity toward the betterment of the conditions of the human race. He worked up to the very time of his death at ninety-three on June 1, 1952, in New York City. In fact, his last publication, an introductory essay to a book by a former student, Elsie R. Clapp's The Use of Resources in Education, was issued that year.

Dewey occupied many positions of honor and influence in the world of scholarship, education, and political and social affairs. He was president of the American Psychological Association (1899-1900) and of the American Philosophical Association (1905-1906). He founded in 1915, and served as the first president of the American Association of University Professors and joined the first Teachers' Union in New York City the following year. In the realm of politics, he was the first
president of the Peoples' Lobby in Washington, and chairman of the League for Independence Political Action and of the League for Industrial Democracy. His most important non-educational activity was his chairmanship of the Commission on Inquiry into the Charges made against Leon Trotsky in the Moscow Trials during 1937-1938. When the verdict of not guilty was brought in by the Commission, Dewey became the object of bitter attack by the Communist Party of both Soviet Russia and the United States. Till this day, he was regarded in the U.S.S.R. as having been an imperialist, a warmonger and a tool of the Wall Street.

The value of Dewey's thought and word was repeatedly recognized by educational institutions and various organizations all over the world. Thus, in 1919, he was invited to lecture at Tokyo Imperial University, Peking, Nanking and elsewhere in China. It was in China, primarily, but also in Japan that Dewey's educational ideas had their most profound impact. This great American thinker acted as educational advisor to the Turkish government in 1924 and made a study of educational conditions in Mexico two years later. In 1928, Dewey visited the schools in the Soviet Union and published the following year a book in which he analyzed society and education in the U.S.S.R., Mexico, China and Turkey.

His many honors included eleven honorary doctor's degrees, nine of them LL.D's from the universities of Wisconsin, Ver-
mont, Michigan, Paris, Illinois College, John Hopkins, Peking National, Columbia and Harvard. The citation of the degree granted by the University of Paris in 1930 referred to Dewey as "the most profound and complete expression of American genius." In 1946, he was awarded an honorary doctorate of science by the University of Edinburgh.

Dewey published a large number of books, articles, book reviews and pamphlets during his long lifetime. Many of these have been written about his life and ideas in many languages. His complete bibliography has recently been issued by the University of Chicago Press. The collected works of John Dewey are being prepared for publication by Professor George E. Guttel for the Southern Illinois University Press. In short, Dewey deserves the titles of "master educator" and "educator of nations".

Obviously, it is not possible to do justice to the extent of Dewey's writing in a brief account. It is even difficult to mention all of his books and to describe their contents. Consequently, only a bare inkling of the rich output of Dewey's literature can be given. His philosophical works include *Ethics*, (1908), with Professor James H. Tufts as co-author; *Reconstruction in Philosophy*, (1902); *Experience and Nature*, (1925); *Philosophy and Civilization*, (1931); *Art as Experience*, (1934); *Logic: The Theory of Inquiry*, (1938); and *Knowing and*
the known, (1949), written at the age of ninety, with Arthur F. Bentley. Among his works on public affairs are The Public and its Problems, (1927); the two volumes of Characters and Events, (1929); and Liberalism and Social Action, (1935). Other works of special interest are Human Nature and Conduct, (1922); and the report of the Trotsky Commission, Not Guilty, (1938). Even this limited sampling furnishes an idea of the variety of Dewey's work.5

Dewey was never a cloistered academician. He did not consider quiet speculation and technical publication to be the only proper role for the modern professional philosopher. He was eager to understand real men and the actual dynamic modern society of which he was a part. He wished to influence the current of events of his times. He was happiest when he was seeing his ideas in action. The tonic of his dynamic and pragmatic attitude swept through American and, to some extent, world thinking during Dewey's own lifetime. He was eager to understand real men. He was the rare innovator who lived to see his conclusions come to be considered, not as revolutionary proposals but as the fixed and established doctrines of a new orthodoxy.6

Dewey's first papers, lectures, and books for teachers concentrated on psychology. In their orientation, their works still reflected his philosophical idealism, notably in his postulation of which individual knowledge is a kind of special case. But the experimental basis of the new psychology and the way it seemed to bring human behavior into the natural order in accordance with evolutionary theory was making a profound impression upon Dewey, as upon the whole of higher learning in the United States. The most significant single influence unquestionably was the thought of William James. James' *Principles of Psychology*, published in 1890, clearly illustrates the association of the new experimental outlook with evolutionary theory in the foundation of American pragmatic philosophy.

Dewey was a close friend of Jane Addams, the spiritual architect of Hull House. He helped organize the American Civil Liberties Union. Along with Justice Oliver Wendell Holmes, who greatly admired his work, he was one of the great influences on the philosophy of legal realism, according to which the judge played an active role in the making of the law and should therefore be more conscious of the inevitable social consequences of his decisions.

At his death, he was the most distinguished American philosopher and the most influential exponent of pragmatism, or instrumentalism as he called his version of that philosophy.
Dewey tried to relate his philosophical views to the moral, social, and political issues of his time.
Mohandas Karamchand Gandhi

Mohandas Karamchand Gandhi, the father of independent India and one of the outstanding personalities of the twentieth century was born in Porbandar on October 2, 1869. His father, Karamchand Gandhi, was a member of the Hindu Bania (trading) caste and for a time diwan (prime minister) of a small Indian State. Gandhi married when he was a high school sophomore--age 13. He had been engaged three times, of course without his knowledge. Engagements were compacts between parents, and the children rarely learned about them. Gandhi happened to hear that two girls to whom he had been engaged--probably as a toddler--had died. Gandhi's third engagement took place in his seventh year, but he was not informed. He was told six years later, a short time before the wedding. The bride was Kasturbai, the daughter of a Porbandar merchant named Gokuldas Hakanji. The marriage lasted sixty-two years.

After being educated in India, he went to England in 1888 to study law at the Inner Temple. Returning to India in 1891, he began practicing law but found it hard to make a living. In 1893, he went to South Africa as a lawyer for an Indian firm there and was persuaded by the Indian Community to remain and help them overcome discrimination.

Gandhi soon became successful as both lawyer and politician. He established several ashrams (Cooperative Communities) in South
Africa. In 1894, he founded the weekly newspaper, Indian Opinion, which is still being published.

In an effort to overcome the various types of discrimination practiced against Indians, Gandhi devised in 1906, his first non-violent resistance, or civil disobedience, campaign. This technique—derived from his reading of Henry Thoreau, Leo Tolstoy, the New Testament, and the Hindu Scriptures, Gandhi called Satyagraha (truth of Soul force). He was imprisoned many times in connection with his Satyagraha Campaigns.

In July, 1914, Gandhi left South Africa and returned to India. He established an ashram near Ahamedabad, aided the cause of Indian peasants and mill workers and undertook his first fast in 1918. In 1922, he was arrested for sedition. After a dramatic trial, he was sentenced to six years in prison, where he began writing his autobiography. In 1924, he was released and became president of the Indian Congress. In 1930, he protested against the British salt monopoly by leading a march for 200 miles to the sea, where he extracted salt against the British regulations. During this period, he was in and out of prison repeatedly, often embarking on fasts. In 1931, he went to London to attend the second Round Table Conference on India's future. Little came from these discussions, but Gandhi met many old friends, including the British publicist, C.F. Andrews, and the French biographer, Roman Rolland, both of whom
wrote books on Gandhi. Early in 1932, he was imprisoned again, this time beginning his "epic fast" of six days against the political treatment of the untouchables. In 1933, he fasted from May 8 to May 29, again on behalf of the untouchables. His wife, Kasturbia, became more active politically and was imprisoned six times in two years. In 1936, Gandhi moved his ashram to Wardha in Central India where he continued to publish his weekly newspaper, renamed Harijan, "The Children of God", a term he used for the untouchables.

In 1942, the Congress Party passed a "quit India" resolution, and Gandhi became the leader of the final all India Satyagraha Campaign. He and his wife were arrested and imprisoned at Poona. In February 1943, he undertook a twenty-one day fast; the next year his wife died in prison. After a decline in his own health, Gandhi was released in May, 1944. In 1946, he made a walking tour of East Bengal and Bihar to quell religious riots. Gandhi strongly opposed the political decision of the Congress Party leaders, including Nehru, to accept the partition of the subcontinent. On August 15, 1947, when India and Pakistan were partitioned and became independent, Gandhi fasted among Hindus, Muslims and Sikhs. Several months after his seventeenth birthday, he began his last fast on January 12, 1948 to stop the renewal of riots. The fast lasted five days. Gandhi held daily prayer meetings in the garden outside Birla House in
New Delhi.

On January 30, he was assassinated as he walked to prayers. The Apostle of non-violence died by violence, but before dying, he blessed his assassin.

A unique personality, Gandhi practiced poverty; dressing in a loin cloth, riding third class trains, and trying to identify himself with the poor. He was deeply religious, remaining a Hindu, yet holding interfaith prayer meetings daily. He was affectionately called Mahatma by the Indian people. Albert Einstein was to say "... generations to come will believe that such a one as this ever lived in flesh and blood upon this earth."

Gandhi had radiated his influences to the far ends of a disunited country and, indeed, to every corner of a divided world. He did it not through his writings; few people anywhere had read his books and his articles, though known abroad and re-published in India, were not the sources of his hold on people. He reached people through direct contact, action, example and loyalty to a few simple, universally flouted principles: non-violence, truth and the exaltation of means above ends.

The big names of recent history: Churchill, F.D. Roosevelt, Lloyd George, Stalin, Lenin, Hitler, Woodrow Wilson, the Kaiser, Lincoln, Napoleon, Metternich, Talleyrand, etc., had the power of states at their disposal. But Gandhi was the only non-offi-
cial figure in his effect on men's minds. One had to go back centuries to find men who appealed as strongly as Gandhi did to the conscience of individuals. They were men of religion, in another era, but Gandhi showed that the spirit of Christ and of some Christian fathers, and of Buddha, as well as of some Hebrew prophets and Greek sages, could be applied in modern times to modern politics. He did not preach about God or religion--he was a living sermon. He was a good man in the world where few resist the corroding influence of power, wealth and vanity. There he sat, four-fifths naked, on the earth in a mud hut in a tiny Indian village without electricity, radio, running water or telephone. It was a situation least conducive to awe, pontification, or legend. He was in every sense down-to-earth. He knew that life consists of the details of life. Gandhi was a strong individual, and his strength lay in the richness of his personality, not in the multitude of his possessions. His goal was to be, not to have. Happiness came to him through self-realization. Fearing nothing, he could love the truth. Having nothing, he could pay for his principles.

Mahatma Gandhi is the symbol of the unity between personal morality and public action. He enriched politics with ethics. He faced each morning's issues in the light of eternal and universal values. He always distilled a permanent element out of the ephemeral. Gandhi thus broke through the framework of usual
assumptions which cramp a man's action. He discovered a new dimension of action. Unconfirmed by considerations of personal success or comfort, he split the social atom and found a new source of energy.

It gave him weapons of attack against which there was often no defense. His greatness lay in doing what everybody could do but doesn't. 7

No one held him rigid in its grip. No theory guided his thoughts or actions. He never hewed to a line that came to meet him. He reserved the right to differ with himself. He was independent, unfettered, unpredictable; hence, exciting and difficult. Under attack, he rarely defended himself. Happily adjusted in India, he never condemned anyone. Humble and simple, he did not have to pretend dignity. Thus relieved of uncreative mental tasks, he was free to be creative. 8 Nor did he say or do anything merely to gain popularity or win or mollify followers. He upset the applecart frequently. His inner need to perform a given act took precedence over its possible effects on his supporters. 9

Gandhi once recited these verses of Shelley to a Christian gathering in India:

8 Ibid., p. 381.
9 Ibid., p. 129.
Stand ye calm and resolute,
Like a forest close and mute,
With folded arms and looks which are
Weapons in unvanquished war.

And if then the tyrants dare,
Let them ride among you there,
Slash, and stab, maim, and hew—
what they like, that let them do.

With folded arms and stealy eyes,
And little fear, and less surprise,
Look upon them as they slay,
Till their rage has did away.

Then they will return with shame,
To the place from which they came,
And the blood—thus shed will speak
in hot blushes on their cheek.

Rise like lions after slumber
in unvanquished number—
Shake your chins to earth, like dew
Which in slipp has fallen on you—
Ye are many, they are few.\(^{10}\)

Those were the followers, the Indian civil resisters in South Africa.

Gandhi, very early in his political life, became known as Mahatma (the great soul) and, as a political leader, was unique in the history of the modern world. Not only was he a selfless servant of his people, he was also a thinker of simple but great profundity. His political philosophy viewed service as the highest end of life and considered the good of others as intimately bound up with one's own good. On the basis of this vision, Gandhi set up a vital and compelling blueprint for the highest form of living and endeavored, with success, to follow it.

\(^{10}\) Ibid., p. 125.
CHAPTER III

EXPERIMENTAL SCHOOLS

With the growth of civilization, had come a great increase in knowledge in the number of facts to be learned. The gap between the capacities of the young and the information of the adult had widened. Education alone could span this gap. A need for conscious teaching existed. As a result of the gap, however, a split came between experience gained in direct association and that acquired in school. Learning was being more and more divorced from doing.

The early educators, viewing the child as the first concern in their program and realizing that a training in the techniques on the three R's alone could not educate a child, were confronted with a staggering mass of knowledge that must somehow be taught to the child. To curricula, already overburdened, were being added many content-furnishing subjects under the titles of nature study, domestic science, manual training, geography, and many of the fine arts. While many of these activities under certain teachers became a fully successful part of the child's experience, the large unsolved problem was the

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\[\text{Hayhew and Edwards, The Dewey School, p. 458.}\]

\[\text{Ibid, p. 459.}\]
unselected, ununified and therefore overburdened nature of a curriculum, so unrelated to the school community that it was in danger of swamping the very child who was the chief concern.

One of the earliest experiments in what later came to be known as the progressive education, was an integral part of the University of Chicago during the years 1896 to 1904. It was an undertaking which aimed to work out, through the University, a school system which should be an organic whole from the kindergarten to the university. Conducted under the management and supervision of the University's Department of Philosophy, Psychology and Education, it bore the same relation to the work of that department that a laboratory bears to biology, physics or chemistry. Like any such laboratory, it had two main purposes: 1) to exhibit, test, verify and criticize theoretical statements and principles; 2) to add to the sum of facts and principles in its special line. In consequence, it was often called the Laboratory School. The name is significant. John Dewey, when called to be the head of the department in 1894, had arrived at certain philosophical ideas which he desired to test in practical application. This desire was not merely personal, but flowed from the very nature of the ideas themselves. For it was part of the philosophical theory he entertained that ideas are

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incomplete and tentative until they are employed in application to objects in action and are thus developed, corrected, and tested. The need of a laboratory was indicated. Moreover, the inclusive scope of the ideas in question demanded something more than a laboratory of experimentation in its restricted technical sense. The materials with which they dealt were the continuing developments of human beings in knowledge, understanding and character. A school was the answer to this need. There is a specific reason for setting forth the philosophy of the school's existence. In the University of Chicago, at the outset, the Departments of Philosophy, Psychology and Education were united under a single head. As that head was trained in philosophy and in psychology, the work of the school had a definite relation in its original conception to a certain body of philosophical and psychological conceptions. Since these conceptions had more to do, for better or worse, with the founding of the school than educational experience of precedent, an account of the actual work of the school would be misleading without a frank exposition of the underlying theory. The combination of the various departments in one afforded the opportunity.

Since the school was an experimental school, its purpose was to test certain working hypotheses, derived from philosophy and psychology. The only place in which a comprehensive theory of knowledge can receive an active test is in the process of
education. It was also thought that the diffused, scattering and isolated state of school studies provided an unusual situation in which to work out in the concrete instead of merely in the head or on paper, a theory of the unity of knowledge.

The name, Laboratory School, originally suggested by Ella Flagg Young, gives a key to the work of the school. A laboratory is, as the word implies, a place for activity, for work, for the consecutive carrying on of an occupation and in the case of education, the occupation must be inclusive of all fundamental human values. It demands also workers who are acquainted with achievements of the past in science and art and who are possessed of the best skills. But some knowledge as to what the ideals and ideas were is necessary to give unity to an account of its detailed work.13

In the theory of the school, the first factor in bringing about the desired coordination was the establishment of the school as a form of community life. The idea involved a radical departure from the notation that the school is just a place in which to learn lessons and acquire certain forms of skill. The younger children on entering school engaged in activities that continued the social life with which they were familiar in their homes. As the children matured, the ties

that linked family life to the neighborhood and larger community were followed out.

Thus the aim was not to adjust individuals to social institutions if by adjustment is meant preparation to fit into present social arrangements and conditions. The latter are neither stable enough nor good enough to justify such a procedure. The aim was to deepen and broaden the range of social contact and intercourse of cooperative living so that the members of the school would be prepared to make their future relations worthy and fruitful.\(^14\)

It is noteworthy that the social phase of education was put first, and the idea has played a large part in progressive schools; namely, that schools exist in order to give complete liberty to individuals and that they are and must be child-centered in a way which ignores—at least makes little of—social relationships and responsibilities. In intent, whatever the failures were in accomplishment, the school was community-centered. It was held that the process of mental development is essentially a social process. The aim was to develop ability of individuals to live in cooperative intergradation with others.

The practical difficulties of creating a new school as compared with the formulation of theoretical principles were

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\(^{14}\) Ibid., p. 8.
recognized from the start. The idea of education as growth was new. Since growth is the characteristic of all life, education is all one with growing; it has no end beyond itself; it goes on during the whole life span of the individual (to his physical); it is the result of the constant adjustment of the individual to his physical and social environment which thus both used and modified to supply his needs and those of his social groups. All these new theoretical statements presented practical difficulties. There were no precedents for this type of schooling to follow, and there was need to study the growing child in relation to his environment and to experiment with subject matter and method to find what ministered best to his growth.

The school reopened on a new basis in October, 1896, at 5718 Kimbark Avenue with thirty-two children, ranging in age from six to eleven, and a staff of three regular teachers; one in charge of science and the domestic arts, one of literature and English and history and also one of manual training. A part-time instructor in music was also on the staff; also three graduate students gave all or part of their time to the school. The school continued at these headquarters until January, 1897, when the inadequate space forced its removal to the old South Park Club House at the corner of Rosalie Court and 57th Street. The number of teachers was increased and the new
enrollment increased to forty-five.

By December, 1897, the staff of teachers had grown to sixteen, the children numbered sixty, and the school again needed larger quarters. In October, 1898, the school opened in an old residence at 5412 Ellis Avenue. At this time, the school took on its subsequent departmental form, thus harmonizing with the University. New quarters included a gymnasium and manual training rooms in a barn connected to the house by a covered way. Art and textile rooms occupied the large attic rooms. The science department had two laboratories, one for combined physics and chemistry, and one for biology. The history department shared three special rooms with the English department. Domestic science now had a large kitchen, enough for two groups to work together, and two dining rooms properly equipped for serving.¹⁵

Through the years 1900, 1901 and 1902, the school continued to increase in number until it reached a maximum of one hundred forty children. The teaching staff increased to twenty-three teachers and instructors with about ten assistants. With the increase in size, the organization of the teaching staff became formal in character. Mr. Dewey continued as Director and Ella Flagg Young of the Department of Education was Supervisor of Instruction.¹⁶

¹⁶ Mayhew and Edwards, The Dewey School, p. 15.
The administration of the school was, particularly in its formative years, so much a matter of the cooperation of those directing and teaching that it is difficult to say where executive or administrative responsibilities ended and those of teaching began. As head of the Department of Pedagogy, Mr. Dewey was at all times head of the Laboratory School but, for the first three years of its existence, the various administrative duties which fell in great part to members of the teaching staff, were informally determined in conference with the director and shifted constantly to meet temporary exigencies and changing needs.

The keynote of the school's organization was flexibility. All matters pertaining to the teaching staff, equipment, space and time was attended with reference to the principles or working hypotheses of the theory, rather than in accord with a fixed program and schedule. However, this does not mean that there was a haphazard arrangement of these factors. There was structure in organization; its flexibility was assured in the way it was conceived and administered. There was a general supervisor and a principal; there were directors, qualified by social and tech-
nical training, to head each of the several departments into which the work of the school was divided. These departments were the kindergarten, history, science, mathematics, domestic science and industrial manual training, art, music, the language, and physical culture.

The last quarters of the school included rooms for particular activities. There were a gymnasium, manual training rooms, art and textile studios, two science laboratories, several rooms shared by the history and English departments, and domestic science with a large kitchen and two dining rooms properly equipped for serving.

The pupils were not placed in grades contingent on age or the passing of the previous grade. Instead, they were grouped according to interests and abilities, particularly of a social nature which, however, corresponded roughly to chronological age. There were ultimately ten groups ranging from the kindergarten with children of four years, on up to fourteen and fifteen years of age in the tenth group. ¹⁷

Flexibility in organization permitted numerous occasions for associations of all the groups in a common enterprise. In addition, opportunities for the older children to assume responsibility for the younger were available.

Time allotments for the various phases of school life were made carefully through experiment. Younger children spent from two and a half to three morning hours in the school; older ones returned for an hour and a half in the afternoon. Division of time was made, not on the basis of traditional subject matter but in relation to the primary focus of activity, whether dominantly handwork or intellectual work, and whether of the constructive type such as that of shop, cooking and sewing or of such modes of expression as modeling, painting, etc. 18

With this brief picture of the school, we will examine the process of schooling as the theory became translated into actual practice. The five features will be first indicated, following which the actual practice in building each feature will be examined, with particular reference to the work of the teacher:

1. The school was to be organized as a democratic society. In any functioning community, including a democratic one, there must be leadership. The task then, is to

see how this requirement of leadership functioned in the Dewey School.

2. As the school society, rather than being isolated from the wider adult society, was expressly for the purpose of leading out into harmony with the latter, the teachers must be the representatives of adult culture.

3. Perhaps to the point of annoying repetition, it was noticed that the adult ends and values must be harmonized with individual traits. The teachers ought to guide the expression of individual traits toward this required harmony.

4. In any society, there must be some means of control or else the culture disintegrates.

5. Finally, it is clear that, if the teachers are to be the guides in the process of growth that is harmonious with social ends and values, they must judge particular evidences of the quality of that growth. The task, then, is to determine the actual measures used by
the teachers to evaluate growth. 19

No claim is made that these signposts are exhaustive. However, they should guide our selection of the practices in the Dewey School sufficiently to enable us to see the operational translation of the principal aspects of the theory as well as the nature of the test provided for the theory. One word of warning seems in order. The theory of the school is such that all of the features selected for examination are integral parts of a pattern. Therefore, some quality inevitably will be lost as these aspects are viewed separately. Nevertheless, if the interrelatedness of the features are kept in mind, it seems possible and profitable to put each one into the foreground for special focus of attention.

The leadership function may be traced from the immediate association of teacher and children, through the relationship of teachers with supervisors, to the contacts of the teachers with the parents and patrons of the school. In the daily work of the school, it was customary for each class to begin with conversation and discussion. 20

The results of the previous work were reviewed in a group process, and plans for further development were discussed. Each child was encouraged to contribute either out of his experience

19 Ibid., p. 139.
20 Ibid., p. 140.
or imagination, ways and means of meeting the problem of needs that arise under new circumstances. These suggestions were discussed by the group and, with the aid of the teacher, the plans for the work of the day were decided upon and delegated. At the close of the period, there was again a group meeting when the results, if successful, were summarized, and new plans for further work at the next period suggested. 21

Here the teacher's leadership function was exercised to set the stage for group discussion and to draw out the contribution of each child's point of view. The teacher, too, contributed his own perspectives to the planning. But the teacher was not the only leader; for his leadership was such that leaders arose from among the children. We learn that "the children developed their own methods of distributing important privileges." 22

Through the teacher's method of encouraging participation and responsibility on the part of each child as deciding what was to be done, a community atmosphere was developed such that leadership arose when needed. "In cases unavoidable delay on the part of teachers, the classes of all ages, even the youngest, put themselves to work under the direction of a leader." 23

21 Ibid., p. 81.
22 Ibid., p. 377.
23 Ibid., p. 81.
This same sort of leadership was in evidence in the relationships among the teachers of the school. Besides Dewey as the head of the school, the leadership positions were assigned to a general supervisor, a principal, and to department heads. But these positions were primarily divisions of labor rather than of authority. "One as principal, took charge of all contacts with parents, graduate student-teachers and visitors, and one, as vice-principal, continued to assume responsibility for the curriculum." 24

Just as leadership arose among the children as a result of free communication and the interchange of ideas, so among the teachers, the constant sharing of ideas and suggestions provided the atmosphere wherein leadership passed from the teacher in different situations. The teachers with more experience, and perhaps with a better grasp of the theory, made suggestions to younger, less experienced teachers. But the contribution of each teacher was sought and respected.

The teachers assumed leadership in inviting parents in to observe and talk over the problems of the school. This led to the formation of the Parents Association of the Laboratory School. 25 Parents led in setting up an educational committee to

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24 Ibid., p. 9.
receive criticisms and suggestions from the parents, and to share these with the teachers, and the teachers together with the parents discussed the theory and practice of the school.

The leadership exercised by the teachers in locating a community of purpose was a positive leadership with contributed adult ends and values to the process of deliberation in the school. The adult purpose was to induct the growing child into a changing and expanding adult culture with the greatest possible degree in history. As Dewey stated it, the systemized and defined experience of the adult mind, in other words, is of value to us in interpreting the child's life as it immediately shows itself, and in passing on to guidance and direction.26

This systematized and defined experience, Dewey believed, had accrued to the basic pattern of the typical occupations of man which, therefore, were used as the fundamental framework of school life. Cooking, weaving, and sewing, woodwork, and metalwork, representative of the typical needs for food, clothing and shelter, constituted this structure in actual practice. The child entered school life with a sense of concern and involvement in these pursuits from having shared them, though in a narrow and limited way, through this membership in the family. With no sharp break in his experiences, the teachers permitted and encouraged the continued exercise of his implied impulses toward these familiar concerns. It was here that the teachers drew

upon their adult knowledge to interpret these immediate experiences. This was no easy task; it involved much experimentation. Interpretations were made which, on one hand, were broadly applicable to groups of children, while, on the other hand, were specific reading of the individual child's present tendencies.

Summary

From 1894 to 1904, Dewey was chairman of the Department of Philosophy, Psychology and Pedagogy at the University of Chicago. Here he came into his own as an educator. For seven years, between 1896 and 1903, he directed a laboratory school with the aid of his wife in order to combine educational theory with practice. In this school, he was able to experiment with methods, curriculum and organization in a pioneering way. Of special significance was his organizations of the parents to participate with the teachers in the education of the children. His lectures to the parents were issued in 1899 in book form under the title, The School and Society, his first great educational classic. The aim of the school was to test certain ideas which were used as working hypotheses. These ideas were derived from philosophy and psychology. Therefore, the purpose of the school was to test

a theory of unity of knowledge and also the school was to experiment with procedures for unifying and organizing the school system. This was to be done in such a way as to demonstrate the feasibility of the principle of the unity of knowledge. In this school, there was no one-sided emphasis on practices, derived on one hand almost exclusively from psychology, or on the other, from an ethics with no supporting psychology. There was no one-sided focus on the individual which disregarded the social conditions for individuality, nor a social focus that violated human personality.

INDIA

Area ..................... 1,261,597 sq. miles
Population ............... 483 million (1965)
Of the Population....... 82.2% is rural and 17.8% is urban

The annual rate of increase is 2½%, but the government introduced strict birth control program. 28
Gandhi's Ashram School

The only major creative idea in education in India during the last 150 years sprang from the heart and soul of a little wizened old man who spent some of the best years of his life in the poorest village in the poorest section of central India Sevagram, near Wardha in Madhya Pradesh. Mahatma Gandhi devoted many years to the development of a philosophy and system of education now known throughout India as "Basic Education."\(^29\)

Gandhi's philosophy of education was experimental first in South Africa and continued at his Ashram in India. Later, this system of education was accepted as ideal in India. Now we will examine the development of his ideal theory from the Ashram to the primary school. We will have a clear picture of the Ashram through Gandhi's own words.

The Satyagraha Ashram was found on the 25th of May, 1915. Shraddhanandji wanted me to settle in Hardvar. Some of my Calcutta friends recommended Vaidyanathadham. Others strongly urged me to choose Bajkot. But when I happened to pass through Ahmedabad, many friends pressed me to settle down there, and they volunteered to find the expenses of the Ashram, as well as a house for us to live in.

I had a predilection for Ahmedabad. Being a Gujarati, I thought I should be able to render the greatest service to the country through the Gujarati language. And then, as Ahmedabad was

\(^{29}\) Hugh B. Wood "Basic Education"; The Nations School, p.52.
an ancient center of handloom weaving, it was likely to be the most favorable field for the revival of the cottage industry of hand-spinning. There was also the hope that, the city being the capital of Gujarat, monetary help from its wealthy citizens would be more available here than elsewhere.

The question of untouchability was naturally the subject discussed with the Ahmedabad friends. I had made it clear to them that I should take the first opportunity of admitting an untouchable here in the Ashram if he was otherwise worthy.

"Where is the natural untouchability among those who will satisfy your condition?" said a vaishnava friend self-complacently.

I finally decided to find the Ashram at Ahmedabad. So far as accommodation was concerned, St. Jivanlal Desai, a barrister in Ahmedabad, was the principle man to help me. He offered to let, and we decided to hire, his Kochrab bungalow.

The first thing we had to settle was the name of the Ashram. I consulted friends. Amongst the names suggested were Sevashram and Tapoavan, etc. I liked the name Sevashram but for the absence of emphasis on the method of service.

For the conduct of the Ashram, a code of rules and observances was necessary. A draft was therefore prepared, and friends were invited to express their opinions on it. Among the many opinions that were received, that of Sir Guru-das Banerji is still in my memory. He liked the rules, but suggested that humility should be added as one of the observances, as he believed that the younger generation sadly lacked humility. Though I noticed this fault, I feared humility would cease to be humility as self-effacement. Self-effacement is moksha, and whilst it cannot, by itself, be an observance, there may be other observances necessary for its attainment. Service without humility is selfishness and egotism.

There were at this time about thirteen Tamilians
in our party. Five Tamil youngsters had accompanied me from South Africa, and the rest came from different parts of the country. We were in all about twenty-five men and women.

This is how the Ashram was started. All had their meals in a common kitchen and strove to live as one family. 

Now we will examine the theory in the schools. Under the leadership of Gandhi's disciples, basic education continues to bloom here in a pastoral setting that commands reverence from nearly all who visit the area.

A typical day begins at 4:30 with morning prayers and bathing. Breakfast is at 5:30, wheat mush with sour milk. After each meal, everyone goes out and scrubs his own brass plate with ashes and sand, then rinses it for the meal. About half of the students live at home in the village. Every child learns to provide for his own necessities and meet his own needs, whether he lives at home or in the hotel. Breakfast is followed by an hour of spinning for everyone; then comes the field work. The "theory" classes are based on the practical work: How many pounds of cotton are needed for a dhot, what is the cost of raising a ser of rice, and stories about village life. Children write poetry about their daily lives; they study the history of Gandhi and other Indian leaders. Most of the formal classes are held in the afternoon. The evening meal

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consists of rice, vegetable stew, and chapatties (this—un-leavened pancakes). Everyone, of course, sits on straw mats on the ground and eats with his fingers in traditional Indian style. After the evening meal, there may be an assembly, or small groups may join in singing, worship or study. By 8 p.m., the village is quiet and only a few lights (kerosene lanterns are used by the students) remain.

Typical Program

A time distribution study reveals the following winter month's program for a typical basic education school (non-residential) in the state of Bihar:

Total School Hours—113 1/2 Hrs. in the Month

<table>
<thead>
<tr>
<th>Activity</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Social activities—sanitation</td>
<td>4 1/2</td>
</tr>
<tr>
<td>2. Prayers and attendance</td>
<td>4 1/2</td>
</tr>
<tr>
<td>3. Children's assembly</td>
<td>3</td>
</tr>
<tr>
<td>4. Celebration of festivals</td>
<td>2</td>
</tr>
<tr>
<td>5. Celebration of important anniversaries</td>
<td>2</td>
</tr>
<tr>
<td>6. Newspaper and library</td>
<td>12</td>
</tr>
<tr>
<td>7. Crafts</td>
<td>30</td>
</tr>
<tr>
<td>8. Maintaining accounts</td>
<td>1 1/2</td>
</tr>
<tr>
<td>9. Kitchen and gardening</td>
<td>6 1/2</td>
</tr>
<tr>
<td>10. Contact with community</td>
<td>15 1/2</td>
</tr>
<tr>
<td>11. Study of related academic subjects</td>
<td>30 1/2</td>
</tr>
</tbody>
</table>

31 Ibid., pp. 316-319

In sharp contrast, a "typical" traditional school as follows: In this classroom there are 45 children between the ages of 7 and 11. It is not a particularly attractive room, and the wind and the mist and the rain have a distressing tendency to seep into the four corners, making the children cold and uncomfortable. But let us leave that, and go to the actual work the children are doing. 

Everything is learned by heart and chapters of geography (all about the Welsh mountains and the habits of English farmers!), chapters of Indian history, pages of notes on nature study, and even the reader—all are memorized. Obviously the reason for this method was illuminating. Only ten out of forty-five children spoke or understood English. They were mostly those who would not normally have to come to English schools at all. The peculiar conditions resulting from partition, however, had now made available a system of education which in the past was denied to them. No concession in the methods of teaching was made to the different class of children who had taken the place of English and foreign children.

The largeness of the class made individual attention impossible. In the words of the principal: "Since they speak no English, cannot express themselves at all, and do not understand the text, we have to make them learn every single thing by heart." 

33 Ibid., p. 55.
34 Ibid., p. 56.
Actually, most primary schools now use local vernacular rather than English as the medium of instruction, but otherwise the description fits many Indian schools. We can see seven year olds "chanting" the formal rules of grammar, and pupils of all ages chanting their readers in unison. Algebra is not common in the fifth or sixth grade. One could hardly find a curriculum farther removed from life or methods more poorly adapted to living.

However, it must not be assumed that basic education is a panacea for all of India's educational ills. Some states have attempted to adopt it wholesale without adequately preparing teachers for the transformation. Some schools have copied the Sevagram pattern without allowing for community differences and making the necessary adaptations. Some teachers have tried to hide laziness, carelessness and ignorance behind basic education. But many of the educational leaders who have sought guidance and inspiration from Gandhi's teachings have developed oases in the dry sands of abstraction.

Basic education may be likened to several modern developments in American education. It relies on cooperative, pupil-teacher planning of learning activities.

Productive activities are used as the medium for teaching the skills and content of various "subjects" like reading, writing, arithmetic, science, social studies, art and music. For example: An hour's work in the kitchen-garden can involve
calculation of the area of the plot and acquaintance with geometrical figures; it may lead to the writing out a letter to the manager at the local nursery asking for quotation of prices; it may suggest reading aloud a famous poem in praise of flowers; it may involve an inquiry into the varieties of soil, the utility of fertilizers, ingredients of water and air; it may inspire a picture, in color or line, of leaves, vegetables or the field.

Thus, the content curriculum provides functional learning situations, and there is a noticeable absence of water-tight compartmentalization of subject matter. Furthermore, in the routine of a basic school, there is no distinction between the hours of activity and the hours of learning. Working in the garden is learning; learning arithmetic becomes an activity.

A basic school is a community center. Not only does the school own a plot of ground on which to experiment, including demonstration of the scientific methods of gardening and farming, but contacts are made with local craftsmen who share their skill with the children. Classes are held for adults; there is a community library. Community programs of folk songs, plays and local festivals are held on an open-air stage. The basic school becomes the center of rural education and culture.35

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Population Increase:
Ten Year Average (Per Thousand)\textsuperscript{37}

<table>
<thead>
<tr>
<th>Years</th>
<th>Birth Rate</th>
<th>Death Rate</th>
<th>Growth Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1900's</td>
<td>48.1</td>
<td>42.6</td>
<td>5.5</td>
</tr>
<tr>
<td>1910's</td>
<td>49.2</td>
<td>48.6</td>
<td>.6</td>
</tr>
<tr>
<td>1920's</td>
<td>46.4</td>
<td>38.3</td>
<td>8.1</td>
</tr>
<tr>
<td>1930's</td>
<td>45.2</td>
<td>31.2</td>
<td>.14</td>
</tr>
<tr>
<td>1940's</td>
<td>39.9</td>
<td>27.4</td>
<td>12.5</td>
</tr>
<tr>
<td>1950's</td>
<td>41.7</td>
<td>22.8</td>
<td>18.9</td>
</tr>
<tr>
<td>to 1965</td>
<td>41.0</td>
<td>17.2</td>
<td>23.8</td>
</tr>
</tbody>
</table>

\textsuperscript{37} Hyman Kublin, \textit{India}, p. 184.
Largest Cities (1968)\textsuperscript{38}

<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>4,654,000</td>
</tr>
<tr>
<td>Calcutta</td>
<td>3,026,000</td>
</tr>
<tr>
<td>Delhi</td>
<td>2,369,000</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>2,063,000</td>
</tr>
<tr>
<td>Madras</td>
<td>1,865,000</td>
</tr>
</tbody>
</table>

Population: 510 million (1968)

\textsuperscript{38}Hyman Kublin, \textit{India}, p. 177.
Structure and Organization of Education

Public school system
Private school system. (Receive government grants)

Length of schooling:
Kindergarten of Nursery Education .................. 1 year
Primary (basic) Education .............................. 8 years
Secondary Education ................................. 4 years

Higher Education:
Undergraduate (B.A., B.S.C., B. Com.) .............. 4 years
Graduate (M.S., M.S.C., M. Com.) ....................... 2 years
Advanced Studies & Research .......................... After M.A.

Professional Education:
Technical Schools
Technical studies other than degree
courses after high school .......................... 3 years

Engineering:
Undergraduate ............................................. 6 years
Graduate .................................................. 2 years

Medical Studies:
Undergraduate ............................................. 6 years

Teacher Training:
Primary teacher ........................................... 2 years
after high school

Secondary teachers:
Graduates ........................................ 1 year for B.T. or B. Ed.
Graduates with B.T. ...................................... 1 year for M. Ed.

39
The World Year Book, 1968
<table>
<thead>
<tr>
<th>Language</th>
<th>Millions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td>170</td>
</tr>
<tr>
<td>Bengali</td>
<td>85</td>
</tr>
<tr>
<td>Urdu</td>
<td>55</td>
</tr>
<tr>
<td>Telugu</td>
<td>53</td>
</tr>
<tr>
<td>Tamil</td>
<td>42</td>
</tr>
<tr>
<td>Marathi</td>
<td>40</td>
</tr>
<tr>
<td>Punjabi</td>
<td>30</td>
</tr>
<tr>
<td>Kannada</td>
<td>25</td>
</tr>
<tr>
<td>Gujerathit</td>
<td>25</td>
</tr>
<tr>
<td>Malayalam</td>
<td>20</td>
</tr>
<tr>
<td>Criya</td>
<td>20</td>
</tr>
<tr>
<td>Rajasthani</td>
<td>12</td>
</tr>
<tr>
<td>Assamese</td>
<td>10</td>
</tr>
<tr>
<td>Kashmiri</td>
<td>6</td>
</tr>
</tbody>
</table>

Hyman Kublin, *India*, p. 27.
By putting into use the child's senses, the teacher develops the power of observation and imagination. Correlation with craft and with environment and ordination with subjects is another psychological factor which received the attention of Gandhi. He made the handicraft as the pivot, around which the teaching of other subjects like mathematics, history, geography and biology should revolve. He wanted an effective and natural correlation between the craft and other subjects and the coordination of various subjects. The child does not learn exclusively with his mind or with his body, but with his body-mind. The child acquires not the superficial literacy, but the far more important capacity of using hand and intelligence for some constructive purpose. This enables him to grow better, to gain confidence and to manifest his abilities. The child learns more quickly by actually doing the thing and by understanding the relationship of branches of knowledge. Gandhi accepted the fact that knowledge proceeds from the concrete to the abstract and from practical to theoretical. 41

EDUCATION THROUGH PRODUCTIVE WORK:

Recognizing the importance of education through work, Gandhi believed that the brain must be educated through the hand and he considered this method to be the most effective

41 V.R. Taneja, Educational Thought and Practice, p. 195.
approach to the problem of providing an integral, all-sided education. By working with the hands, the adolescent learns the dignity of labor and experiences the joy of doing constructive work. There is no greater educative medium than making with efficiency and things of utility and beauty.

"Life is work and work is worship." This is the dominant feature of the system. Work gives not only sensory training but also promotes creativity. It awakens imaginative activity, leading to the creation of original forms of craft work. Work is an expression of one's individuality and manifests thought, character, and artistic sense of children. Knowledge gained through craft, even if limited, is more valuable and effective than knowledge which is mechanically borrowed from books.42

By its emphasis on manual work, Gandhi's system is helping to break down a barrier which has long divided Indian society. In origin the caste system may be traced to the need for the division of labor. It is also true that at one stage it was functional and had a large degree of flexibility. This was however soon lost and the classification of caste led to a sharp division between intellectual and manual labor. In course of time, manual labor acquired an element of social stigma.43

43 Humayun Kabir, Education in India, (London; George Allen & UnWan), p. 27.
The impact of the British did not help to break down this repugnance to manual labor. The Class division of the Indians created a situation where the gap between different social strata became even more rigid than before.

Gandhi's educational concepts were not drawn from books, but stemmed from his direct knowledge of the national situation and need, particularly of the vast, inarticulate rural population. He believed that education has been cut off too long from the concrete, meaningful realities of life and so it must be placed right back into the center of life, growing out of it and going back into it in order to enrich it. Gandhi wanted that in the early education of children, books must yield priority of place to productive work, to what he called "Basic Crafts" and the stimulus for the acquisition of knowledge must arise out of this socially useful productive work in which the child is happily engaged. Let the child follow the natural line of development, learning various manual skills and, in that process, acquire a good ideal of knowledge correlated with them.

Gandhi's attempt, therefore, was to plan an activity curriculum, which should transform the schools into places of work, experimentation and discovery. In his curriculum he included the following subjects:

1. Basic craft which may be agriculture or spinning and weaving or cardboard, wood and metal work.
2. Mother tongue.
3. Mathematics. In this, more emphasis is to be laid on numerical and geometrical problems connected with craft and community life. Gandhi wished that children shall learn four simple rules by actually working out the problems arising out of craft work and gardening. They should deal with figures which may throw light on the economic and social facts of their village, town or country. This practical measuring and field work and calculation of expenditure and of rural indebtedness would make the learning of mathematics an active progress. This will enable the learner to interpret and understand the social environments.

4. Social studies, which should give to the student an understanding and appreciation of the cultural contribution made in various ages, should explain to man his environment—social, economic, political and physical.

5. General science—botany, zoology, physiology, hygiene, chemistry and knowledge of stars.

6. Drawing and music were included to create in boys and girls a real interest in education.

Gandhi was a practical psychologist. The theory of education that he formulated after long thought and experience, was not without psychological insight.

Initially, Gandhi's view was that all learning should be correlated with the basic craft, but as high rough-hewn ideas were translated and amplified into educational terms by the Basic National Educational Committee, which followed the Savagram Conference, it was pointed out (and Gandhi agreed) that the process of correlation should be interpreted more broadly and should include all three centers—craft, physical environ-

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K.G. Saiyidain, The Humanist Tradition in Modern Indian Education, p. 91.
This scheme based on activity and the study of the child, could not be otherwise than child-centered. Activity and interest was the core of Gandhi's scheme of education, but he wanted a purposeful activity like handicraft and manual work. This was a productive, remunerative and educative activity and the activity was a prime means of intellectual training. It also strengthened the muscles of children and made them physically fit. Thus, the activity coordinated the hand, the eyes and the ears. Gandhi wanted the child at the age of 14 to be an earning unit. He also wanted children's needs to be met out of their productive work, provided that the State took over the manufacture of the school. But cultural education was not neglected by him.

According to him, culture is not the product of intellectual work, but the quality of the Soul, permeating all aspects of human behavior.

True education, according to him, must stimulate the Spiritual, Intellectual and Physical faculties of the children. In order to draw the best out of the child and to create real interest in him, physical drill, handicrafts, drawing and music should go side by side. He was aware of the fact that the present Indian system of education was unbalanced, as it exercised only the training of the mind. Mental training is
nothing, he believed, if it was not accompanied by a true training of the heart. Life is very complex in the changing society. Gandhi realized it and he formulated the scheme of education, which would fit the child in later life. 45

By character, Gandhi did not mean merely a collection of certain skills, habits and principles of conduct. He regarded character as an expression of the whole personality, including its ethical and spiritual aspect. Again, he did not conceive character as an unrelated phenomenon, something self-sufficient, independent of its environment.

While Gandhi advocated self-supporting education, he aimed at producing useful citizens. This is the primary need of Democratic India.

### Per Capita Income in Current U.S. Dollars

<table>
<thead>
<tr>
<th>Year</th>
<th>India</th>
<th>U.S.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950</td>
<td>56</td>
<td>1501</td>
</tr>
<tr>
<td>1955</td>
<td>54</td>
<td>1881</td>
</tr>
<tr>
<td>1960</td>
<td>68</td>
<td>2219</td>
</tr>
<tr>
<td>1965</td>
<td>89</td>
<td>2727</td>
</tr>
</tbody>
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46 Hyman Kublin, *India*, p. 182.
The true education according to Gandhi, in his own words:

By education I mean all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education, nor even the beginning. It is one of the means whereby men and women can be educated. Literacy in itself is no education.47

Being a realist, he kept ultimate aim and immediate aims of education. Knowledge of God, self-realization, spiritualism and oneness with God was the ultimate aim of education, according to him. He laid great stress on "the spirit" and declared that we should realize the Spirit-Force or Soul-Force. True Education should result not in the material power, but in spiritual-force.

Harmonious development of all powers "innate and acquired"48, was the chief goals of Gandhian education. Considering the basic needs of man's life, as food, shelter and clothing, he advocated the self-supporting education. In the immediate aims, Gandhi included:

1. The Utilitarian Aim.
2. The Cultural Aim.
3. Harmonious Development of One's Philosophy.
4. Preparation for Complete Living.
5. Character Building and Sociological Aim, or Training for Citizenship.49

47 M.S. Patel, The Educational Philosophy of Mahatma Gandhi, p. 16.
48 Ibid.
49 V.R. Taneja, Educational Thought & Practice, (Delhi University), p. 183.
Teachers at all levels were inadequately trained. The curriculum was not suited to the rural environment. More technical education was needed.

While the schools and colleges officially recognized by the British Government of India, continued to struggle with these and other problems, the Nationalist movement in the Twentieth Century led to other developments. Gandhi's concept of non-cooperation, involved non-attendance at Government recognized schools. New institutions were established, which did not seek Government recognition or aid. In the intervals between his more active political campaigns, Gandhi evolved a system of primary education that he called "basic". The teaching was to be based on crafts and occupations that could later be useful to the children. He believed that many schools could finance themselves by selling the products that the children had made. Above all, he stressed that the teaching should be in the child's mother tongue.

In 1921, when the Montague-Chelmsford Reforms, by which the British gave new powers to the provincial legislatures, came into effect and the control over education passed from the Central Government and the British Hierarchy of Administrators to the provincial legislature, Education today is still a "State Subject".
In 1835, the English Deweyist Lord Macaulay, then a member of the governor-general's executive council, submitted a memorandum favoring English education. Dismissing with incredible arrogance the profound speculation and beautiful language of the Sanskrit Classics, he said "I doubt whether the Sanskrit literature be as valuable as that of our Saxon and Norman progenitors." 50

Following Macaulay's recommendation, the governor-general, Lord Bentink, adopted the policy of giving financial support only to colleges teaching Western-type subjects in the English language. The emphasis was placed entirely on higher education as opposed to primary or secondary education. No attempt was made to reach more than a small upper-class elite. It was believed that from this elite, Western knowledge would filter down to the masses. The policy was frankly one of Westernizing India. Lord Macaulay himself said, "We must do our best to form a class of persons, Indian blood in colour, but English in taste, in opinions, in morals and in intellect". Although the Government later gave aid also to institutions teaching non-Western subjects, English education became increasingly popular after 1844 when the Governor-General, Lord Hardings, ruled that Indians, educated in English-type colleges, would be given

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priority in Government employment. A degree thus became essential for worldly success. It scarcely mattered what one learned. This attitude has continued to prevail to the present day.

Within twenty years, it became clear that Western knowledge was not, in fact, "filtering down" to the masses. The Brahmans had been first to profit by the new education. The barriers between them and the castes below were great enough to block almost completely the filter-action that had been expected.

Sir Charles Wood, Chairman of a Commission to investigate education, was the first to start primary education in 1854, when he urged an integrated plan for the development of primary, secondary and high schools, as well as colleges and universities. He also recommended that Government inspection be given to private schools if they submitted themselves to Government inspection, stressed scholar education and religious neutrality and recommended that three universities be established.

His emphasis on primary education, repeated at intervals by subsequent education commissions, led to little progress, especially in the rural areas. The peasants had no desire to have their children educated. Village children were needed to tend cattle and do other work in the fields, if they spent a year or two in school.
Sir Charles Wood's other recommendation was implemented in 1857 when a university was established in each of the three "Presidency" Cities - Bombay, Madras and Calcutta. Modeled after the University of London, as it existed, then, the responsibility for coordinating the program to be followed, set the examinations, gave the degrees, but furnished no teaching themselves and had no residence halls.

Because of the policy of government inspection and Grants to private educational institutions, India had a State-dominated system of education far earlier than did countries in the West. In the last eighteen years of the Nineteenth Century, an attempt to reduce the extent of centralized government control led to a drop in standards, and there followed renewed government control in 1904. Under Lord Curzon, Viceroy of India, during 1899-1905, the universities were given teaching powers. Beginning in 1917, stress was laid on their development as residential universities. Some of the existing universities were formed in accordance with these ideas and new universities were established, but control over the material to be taught did not pass into the hand of professors. The syllabi drawn up by the universities continued to be the determining factor. Anything resembling Western campus life remained almost non-existent.

Before the end of the British rule, a series of education
committees or commissions under British chairmen pointed to defects in education. Even to the extent to which it existed, much of it was wasted because children did not stay in school the four years necessary to become literate. Secondary education was still dominated by the ideal of preparation for the university matriculation examinations. University education was too much dominated by concern with the final examinations.

The Hindus have never emphasized the active virtues of ambition, self-reliance and personal responsibility. Rather, they have cultivated the passive virtues of patience, resignation, peaceableness, gentleness and docility. They have been taught to be polite, respectful to their parents and elders and obedient to authority.51

In ancient India education, for the most part, was received through the medium of the family in the home. There were some elementary schools but like all oriental schools, they were very simple. Higher education was represented by the parshads, in which the Brahmins were educated, the course of study usually requiring 12 years for completion.

Memorization and imitation were the chief methods of learning. The sacred books were written in a rhythmic, metrical form so that they might be readily memorized. The practical

system of this venerable system of learning is to be recognized in the purity and integrity of the Sanskrit language.\(^{52}\)

In conclusion, we should not imagine that the schools described were ineffectual in their preparation for life. It may be said that the concern of the Hindu was with the values of the Hindu culture rather than with training of any vocational of professional kind. Hindu life was but a reflection of these values.

With the arrival of the British, there was no quick change in education. Bent on profit, the East India Company tried to avoid establishing schools except for the children of its employees. At first, it severely restricted missionary activities within its territories. However, in 1813, under pressure from evangelical reformers in England, the British Parliament required the Company to set aside a sum of money each year for educational purposes. The great issue became whether this money should be spent to stimulate indigenous education in Sanskrit, Arabic, Persian and other classical, oriental languages, or used to promote a Western-type of education, with English as the medium of instruction. There were sharp differences of opinion among both Englishmen and Indians. The Indian reformer, Hommohan Roy, was among the strongest advocates of the English-

type of education. Another alternative, not given equal attention in the early years, was that of teaching in the various Indian vernaculars, the students' mother tongues. Upper-class Indians of the early nineteenth century still looked down on the vernaculars much as European intellectuals in the middle ages had looked down on the vernaculars that later became modern French, Spanish and Italian, clinging instead to Latin.

GAU DH I'S REALIST VIEW OF SCHOOL

In any historical period, all traditions are products of a common culture. The differences among them stem from the emphasis and interpretations that are placed on various elements in the cultural pattern. In ancient India, these cultural patterns—belief, philosophy, etc., influenced and were influenced by the impact of the Vedas, the Upanishads, the Puranas, as well as the orthodox schools of philosophy.

In the firmament of education, two master-minds of India will remain outstanding—Robindranath Tagore and Mahatma Gandhi, who, like most of the Western educators, were not theorists but practitioners. Their results are epitomized in Shantiniketan and Basic education. They brought Indians together on the binding basis of all that is essential in our civilization, and then showed the right path most divine in India's cultural heritage with unflinching faith in the spiritual unity of man.53 Primarily

a politician, statesman and social reformer, Mahatma Gandhi had made no less a substantial and solid contribution to the educational thought and practice in India. Gandhi's philosophy of life determined his philosophy of education.

Before describing his view of school, it will be pertinent to know the background of his educational philosophy. Several factors determined his educational philosophy:

1. His educational experiments at Tolstoy Farm, Sabarmati and Sevagram Ashrams.
2. His philosophy of life; education being the dynamic side of philosophy.
3. His dissatisfaction with the prevailing system of education.
4. His conviction that social, moral, political and economic regeneration of India depended on education.

We shall take into consideration all of these factors of the background of Indian education.54

Ancient Hindu education has been dominated by religious beliefs and the caste system. The two aims of its teaching, therefore, have been: 1) to prepare for the life to come rather than for the activities of this life to prepare for absorption into the infinite and universal spirit: 2) to preserve the

54 Ibid., p. 177.
caste system.

The Muslims had schools in conjunction with their mosques, and the chief stress in the colleges (madrasahs) was on subjects connected with religion, the Arabic language, theology and law. Upper-caste Hindu boys usually studied under an individual teacher, a guru, who taught only a few students. Often the students lived with the guru for as long as twelve years. It was their duty to work for him and to absorb everything he could teach, whether of a practical or a religious nature. A close emotional relationship existed between the guru and the student, the latter regarding the former with almost religious adoration. The masses had no education whatever except religious teaching passed on from generation to generation, the best in the form of stories, myths, legends, songs and plays performed annually.

The educational system, therefore, has been concerned with developing emotional attitudes rather than stimulating the acquisition of knowledge. The ultimate goal was achieved through worthiness as exemplified in self-control.

Education was the instrument through which the individual could rise above the experiences which constitute appearance and attain the absolute which is truth, the beautiful and the good.

The Brahmans, as the official representative of religion, had evolved an elaborate system of rites in which each priest
had to be trained. The other castes believed that these rites were so potent that the gods were practically at the beck and call of the priests and were utterly dependent upon the Brahmans for salvation. Only by the priestly rites could they have any hope for happiness in this world or in the hereafter.

The Brahmans, through their teachings, did all in their power to preserve the special privileges and class prerogatives which accrued to them through the caste system. In other words, the education of the Hindu was predominantly religious. Their education was moral in the same sense as that of the Chinese. It imparts the customs and traditional modes of conduct that fits one for his proper place in life. It is largely ethical and ascetic in its emphasis upon self-discipline.

Intellectual education which was confined to the highest classes and forbidden to other classes, was purely theoretical, limited to the knowledge of ancient tradition and lacking in practical applications to the betterment of living conditions or the scientific advancement of the race. There was no intellectual education for women of any class. Women were supposed only to minister to man and bear children. No provision was made for physical education or health training. Vocational training, domestic training and military training were all to be acquired

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by the primitive methods of imitation and practice. The chief content of Hindu education has been instruction in the body of sacred literature, written in Sanskrit, the language of learning. The ancient Hindus gave much attention to speculative and mathematical science. The numerical notation in arithmetic, including the symbol zero, originated in India. During the fifth century before Christ, the Hindus devised an algebra that was superior to that used by the Greeks. They had some knowledge of medicine, and they built up a science of grammar and rhetoric. In doing this, the modern teacher must take into consideration a great variety of factors that the traditional teacher considered extraneous.

The problem for this, Dewey says, is to keep the experience of the student moving in the direction of what the expert already knows. Thus, the teacher must know both subject matter and the characteristic needs and capacities of the students. The teacher must also recognize that his part in the educational process is to furnish an environment which stimulates and directs the students. Dewey expresses specifically a certain view of the teacher's role. He says:

"...that the teachers is engaged, not simply in training of individuals, but also in the formation of the proper social life..."

Summary

Since the main hypothesis of Dewey was life itself, in his curriculum he included the occupations and associations which serve the needs of man. He rejected the faculty of mind. Therefore, he did not believe in a curriculum based upon fixed human knowledge, sub-divided logically into subjects and parts of subjects, woven into courses capable of being completed in fixed intervals to time.

For Dewey, the organized subject matter of the various fields of study represents "working capital", the ripe fruitage of experience which is available to further new and further experiences. He points out that subject matter as it has been logically organized and crystallized by adult experts is remote from the experience of the immature learner. He specifies the following: 57

1. The learner's initial subject matter is always a matter of active doing or, as the famous but meaningless slogan goes, "learning by doing". This is only the beginning, although there may be good reason to believe that some Deweyites have regarded it as the end, too. Dewey, however, devotes much time and space to the second stage.

2. The material encountered in purposeful doing is that every teacher should realize the dignity of his calling, that he is a social servant set apart for the maintenance of the right

social growth and in this way the teacher always is the prophet of the true God and the usher in the true Kingdom of God.58

Dewey views experience as having both an active and a passive aspect. The active part of experience is trying and the passive part of experience is undergoing the consequences of that trying. He makes a point of distinguishing mere activity from experience. He calls "experience" only what involves (1) acting (2) consequences and (3) the noting of the connection between the acting and its consequences.59 Activity isn't an expression unless we learn something from it. Dewey says:

To learn from experience is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things in consequence. Under such conditions doing becomes a trying; an experiment with the world to find out what it is like; the undergoing becomes instruction discovery of the connection of things.60

It is tempting to ask Dewey for a set of rules to judge what are then only asking for a new dogma instead of an old one. Not only does the experimental spirit in human development


uncover new means to old ends, but it discovers new ends, and these cannot be assessed until they are at least envisaged. 61

Dewey views method as the directed movement or employment of subject matter toward desired results. For Dewey, method is not antithetical to subject matter. Although method is a way of acting and we can discuss it by itself. It is nothing in and of itself. Method has no existence outside of material; it only exists as a way of dealing with material. 62

It is clear that the doctrine of evolution is for Dewey a genuine account of the way the world goes, not just a convenient explanatory device which accommodates the geological and biological date. What Dewey implies is that the psychic life is not to be modeled on the physiological life but to extend the significance of evolution into the distinctively human. The shape of human characteristics depends on the more or less conscious efforts of educators, which efforts must be self-conscious and self-critical. 63

61 R.S. Brumbough and N.M. Lawrence, Philosophers on Education, p. 145.


This is the reason why Dewey emphasized method so strongly, not because he thought the subject matter could be profitably minimized.

A curriculum should be constantly under revision and it should be under a constant scrutiny and review. Moreover, the transmission of all learning is not its task. Dewey says:

The first office of the Social organ we call the school is to provide a simplified environment. It establishes a purified medium of action. As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as that which makes for a better future society.64

Moreover, this continuous relation between man and nature is not merely in the part; it remains at present, actual existence. Dewey maintains that man is an animal which, like all other organic forms, participates continuously in a movement toward more complex organization.65 This movement embraces the "chemico-physical processes" of nature which are uniquely organized in living things so as to account for the actions of organic life. There is no break in the chain of identity. Physico-chemical processes constitute living functions, living functions comprise


all animal functions and animal functions make up human behavior. 66 This is a vague statement, and may have contributed to teachers' misunderstanding and oversight of this crucial aspect of Dewey's educational philosophy. The troublesome word here is "communicated". Dewey denies that any idea can possibly be communicated as an idea from one person to another. At least, "communication" may stimulate the other person to realize the question for himself and think out a like idea. 67

Dewey, of course, clearly rejects the popular concept that knowledge is most effectively acquired by the appropriation of facts and information from teachers and books. He says, "knowledge which is mainly second-handed, other men's knowledge, tends to become merely verbal. Communication which cannot be organized into the existing experience of the learner "becomes mere words, that is, pure sensestimuli, lacking in any meaning" which serve only to call out mechanical reactions and regulations. At this stage, informational knowledge has the office of an "intellectual middle man" which should serve as a kind of "bridge for the mind in its passage from doubt to discovery." 68


67 John Dewey, Democracy and Education, p. 188.

68 Ibid., p. 221.
Such bridging-type of communication of subject matter is an integral part of the process of inquiry and discovery as the experimental method.

By knowing each child's needs, interest and capacities, the teacher can guide activities through discussions and suggestions. He can help find projects which lead by orderly inner connection with other subject matter to adequate realistic goals, and shape the end result through development of intermediate steps leading to it.69

The teacher is the agent who is chiefly responsible for this highly complex process of education. It is his task to provide a setting conducive to learning and to prompt the development of ideal in the pupil. In doing this, he himself must become a learner. The teacher is concerned with ways in which a subject can become part of those experiences the child has had, how to use these experiences, and how he may assist in interpreting the child's needs and interest to place him in appropriate conditions for experience. The material is purely symbolic and formal. Dewey looks upon the relation between teacher and pupil as reciprocal. They should plan together and learn from each other. The teacher is not an authority in dispensing ideas to be absorbed by his pupils, but guide and

stimulus, in getting the child to make his own relations and connections with his own ideas.  

Dewey's naturalism sees reality as originating in nature, developing in nature there is nothing. However, in spite of the implications apparently contained in this view, Dewey rejects the designation of materialist. "Since I hold," he writes, "that all the subject matter of experience is dependent upon physical conditions, it may be asked why I do not come out frankly and use the word materialism". To this question Dewey answers that materialism regards matter as the only substance. While he has completely abandoned all anti-thesis of matter and spirit, the words "matter" and "materialism" have no meaning for him.

John Dewey completely rejects the conception of the ultimate ends. For him the term "ultimate end" is useless and meaningless since there exists no such entity, neither in our immediate experience nor in nature as a whole.

Dewey cannot abide the "ends-in-themselves" conception of ultimates. He considers that it is the result of removing ends


from the temporal order which is the only true reality. He, therefore substitutes for absolute "ends-in-relationship", in which the only ultimate is that which happens to come last in a particular eventual series. 73

Using this approach to the human person, it is obvious to Dewey that an "ultimate end of man" is a myth held over from the centuries of scientific darkness and doctrinal superstition. Dewey blames Aristotle for misleading Western thinkers with his doctrine of fixed ends for all natural actions. He interprets the Aristotelian position as holding that the end of action, being potentially attainable, is in some intrinsically contained within the nature of the agent. He seems to imply that Aristotle teaches that the end, thus within the agent, is capable of influencing activity so as to bring about its own actual realization. Dewey condemns the scientific inaccuracy of this position. He points out that this is the long lasting basic belief in human ends since what is taken as true of nature in general must, also, be applicable to man as a part of nature. 74

Let us now look at Dewey's theory of knowledge with its setting of the problematic situations and the method of obtaining it.

Ibid., p. 36.

The "Theory of Inquiry" is essential for an understanding of his thinking about values. To a Nineteenth Century Darwinian, considering man's evolution, the most important kind of knowledge would be practical knowledge, giving increased control of natural forces, including those within man himself, which are inimical to civilization. This is Dewey's position.

Knowledge is not to be thought of in an absolute way. It is to be used in further inquiries and may be transformed in the process. The dualistic theory of reality and knowledge which, to Dewey, was implied in the idealist and realist resolutions regarding the problem of knowledge, results in a curious dilemma. With two separate worlds on his hands, or more accurately, in his thinking, the dualist must conjure up some sort of mystical connection between these worlds, or lose one of them. If he gives up the physical world (as some idealists try to do), the mental world within which he is confined consists of nothing more than meaningless symbols, which have no reality outside his own mind. If he gives up the mental world (as some realists try to do), he denies to himself any possible means of having any knowledge, whatsoever, of the world with which he is left.

It is useful to note Geiger's criticism of the theories of knowledge which stem from non-experimental philosophies.

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If indeed there are two worlds, an inner and an outer, one of mind and one of the matter of appearance and of reality; and if man is but a passive spectator, viewing one world through the peep-hole of another, then perhaps all he can do is to attempt feebly and imperfectly to secure a copy of what he sees. His mind becomes a duplicating machine, directed to make more less faithful reproductions. These are called ideas. Knowing is, in consequence, not an integral part of the world, but an outside and alien intruder which, for some reason or another, is bound to keep turning out facsimilies. Except for this practice, knowing is passive and inoperative. It does not do anything to the world.

Dewey has rejected the view of knowledge as a reproduction within the individual consciousness of some already existing universal content. He has developed the view of knowledge as an individual desire of purpose or plan which is transformed into an objective reality through the activity of the outgoing will. He has concluded that since inquiry is an activity of doing and making and, since knowledge is the "warranty assertible


product" of inquiry, knowledge is therefore a work of art. 78

Dewey firmly believes in the continuity of nature, and vigorously rejects all forms of supernaturalism stemming from the dualistic presupposition of classical philosophy and theology that there is a spiritual realm which lies beyond experience. He believes that statement of fact may be both true and untrue, depending upon the consequences as seen from the standpoint of observer and what assumes that fact to include what he assumes it to mean. 79 He believes that statement of fact can never be accepted as absolutely and irrevocably either true or untrue, from all standpoints under all circumstances and conditions, for all purposes. 80

Being an experimentalist and relativist, Dewey believes that the nature of a thing is determined by what it does or can be used for. Instead of seeking absolute reality behind the appearances presented to us in experience, he goes forward with


it. Armed with his method, his freedom, and his confidence in his ability to cope with the future, the experimentalist abandoned the quest for certainty. Instead, he is engaged in the search for a modicum of security through active control of the changing course of events in his life. He believes that intelligence in operation, another name for the experimental method, is the key to gaining control of, and security in nature.

Perhaps the most revolutionary characteristic of Dewey's philosophy is his belief that the use of the scientific method can be extended to solve the problem of men in the area of values and moral judgments.

Believing in the continuity of nature, Dewey made a long and concerted effort to take the question of values out of its traditional supernatural setting and put it in a naturalistic setting. For Dewey the term "value" has two different meanings. First, to value means to prize, to esteem: It is the act of attitude of finding something worthwhile, cherishing it, and

81 Dewey, The Quest for Certainty, p. 204.
holding it dear. On the other hand, to value means to appraise, to estimate: It is an act of intelligence, an operation of passing judgment upon the nature and amount of the value of something as compared with something else. It is the second meaning which is essential to Dewey's theory of value and distinguishes theories "which" do everything possible to emphasize the purely subjective character of value. Dewey objected that such theories restrict the term value to objects antecedently enjoyed, apart from any reference to method by which they come into existence. Dewey thought it was a mistake to take casual experiences of liking and enjoyment to be values in and of themselves. For him, enjoyments become values only when regulated by intelligent operations. In his words, operational thinking needs to be applied to the judgment of values just as it has now finally been applied in conceptions of physical objects.84

Experimentalists hold that man's beliefs about value are interwoven with all other aspects of his past, present and future experiences. Beliefs about value arise out of experience and are concerned with possible future experience--exactly as are all other beliefs. To declare that something has value, according to Dewey, is to assert that it meets specifiable conditions.

84 Dewey, The Quest for Certainty, p. 258.
CHAPTER IV

The School

This chapter is based on Dewey's philosophy of experimentalism. Experimentalism is relevant to educational problems. It is generally assumed that American education has been influenced, if not dominated, by Dewey's philosophy for much of the last half century. Whether one agrees with Dewey or not, it must be agreed that his philosophy has been a factor which cannot be overlooked in the development of American education. Experimentalism provides an available and useful theoretical framework for relating beliefs and practices in education. As a great philosopher, John Dewey explicitly connects educational practices to philosophical beliefs. He conveniently describes specific teaching practices and these practices are compatible with the fundamental assumptions of his general philosophy.

Dewey said that philosophy might be defined as the general theory of education or as the theory of education in its most general phases. 86

His philosophical position was basically pragmatism and his educational principles were pragmatic. The very installa-

tion of the Laboratory School in Chicago in 1896 was a brave attempt to demonstrate that he had the courage of his convictions.\textsuperscript{87}

The type of school that Dewey envisaged was one capable of producing people for complete living in the world of today and he regarded the ideal home as the model for the ideal school. In \textit{The School and Society}, Dewey made the points:

\begin{quote}
There is no mystery about the ideal school, no wonderful discovery of pedagogy or educational theory. It is simply a question of doing systematically and in a large, intelligent and competent way what for various reasons can be done in most households only in a comparatively meager and haphazard manner. In the first place, the ideal home has to be enlarged. The child must be brought into contact with more grown people and with more children in order that there may be the freest and richest social life. Moreover, the occupations and relationships of the home environment are not specially selected for the growth of the child; the main object is something else, and what the child can get out of them is incidental. Hence the need of a school. In this school, the life of the child becomes the all-controlling aim. All the media centers there.\textsuperscript{88}
\end{quote}

In his \textit{Democracy and Education}, in which Dewey discusses at some length the various theories of education, he considers education as a formal discipline. Older views of psychology

\begin{itemize}
\item \textsuperscript{87} \textit{Ibid.}
\item \textsuperscript{88} Ivor Morrish, \textit{Disciplines of Education}, (London; George Allan & Unwin LTD 1967), p. 117.
\end{itemize}
had held that mind possessed, or comprised, a series of faculties concerned with certain mental operations, such as memory, judgment, inference and so forth. Some of these were "keyed-in" as it were at a later stage than others, though memory was considered to operate from the beginning. There were of course quantitative differences between individuals, and between individuals as adults. Dewey's belief in revolutionary growth would not permit him to accept this view of the mind, nor the view that education was the training of faculties. He says that another influential but defective theory is that which concerns what the mind has at birth, certain mental faculties or powers, such as perceiving, remembering, willing, judging, generalizing, attending, etc., and that education is the training of these faculties through repeated exercise.

With the principles of democracy as a basis, Dewey's development constituted the reorganization or reconstruction of experiences.

Education has no end beyond itself. It would not be preparation solely for the future, but rather living every stage of present development. By giving the child command of himself, starting in the present, the future will take care of itself. Education should be not only pouring of knowledge into a child.

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89 Ibid., p. 38.
but also supplying its growth within. Growth meant to Dewey a movement toward a later result. Education should provide conditions for growth not only in school but also in adult life.

Education must begin by understanding a child's capacities, interests, habits and instincts. Since a child's nature is naturally active, dynamic, reconstructing and reorganizing, Dewey's democratic school emphasized activities, not an inflexible or set curriculum.\footnote{Joe Park, (ed) \textit{Selected Reading in the Philosophy of Education}, (New York; The Macmillan Co. 1958), pp. 21-81.} By participating in activities based upon his own interests, capacities and previous experiences, a child could learn through direct living and life. Education, therefore, should start with the psychological nature of the child. The child should be put in the complete possession of all his powers, capacities, skills and judgment. This is possible only if the teacher has insight into the psychological interests and habits of the child, interpreting them in their usefulness as social instruments of action. Education is, thus, an active process of experiencing, or rather a process of continuous reformation of experience towards more significant social meaning.\footnote{M.S. Dworkin, (ed) "The School and Society", \textit{Dewey on Education}, (New York; Teachers College, Columbia University 1959), pp. 41-46.}
The types of activities used to initiate growth vary with age, intellectual capacities, prior experiences and social opportunities. Each opportunity should appeal to the child's present interests and needs. The teacher must utilize the activity springing from the nature and make it coincide with his efforts. A good activity should be long enough so that several endeavors are involved and sufficiently complied so that several children can make many different responses.\(^2\) The initial desire for the activity must stem from the individual, and each step should help to raise a new question and a demand for more knowledge. Some educators would call this the project method of teaching.\(^3\)

It is well known that Dewey attacked what he called "old educator" which treated the child as an essentially passive creature upon whom the teacher imposed information and facts. It is commonly thought that Dewey advocated a child-centered

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Dewey insisted that constant experimentation to learn the child's nature should be undertaken so that the school practices should be adopted to his effective development. Since the child is inherently active and bubbling over with the impulse to do, it is therefore the function of education to direct him properly. The child should be looked upon as willful, purposeful, curious and active. He is the purpose for which the educational enterprise exists. Since democracy receives its impetus from creative individuals, the contribution of education to the society consists in the development of free, imaginative and creative individuals.95

Just as the social order progresses most steadily and dynamically by maximum opportunity for individual expression, likewise, the school runs best which operates on the principle of individual development for its people. It is in this sense that the school can be properly considered "child-centered".

In his psychology, Dewey maintained that the meaning of

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native impulse is not native—the meaning results from intelligent manipulation. Similarly the meaning, and hence the direction, of true education does not rest in the native impulses, desires and interest of the pupils. Transformed into a reasonable pattern, imposed by more experienced members of the adult society, their impulses provide the energy for learning and instruction. They provide the desires that will be transformed into the subject matter and curriculum.

One of the chief components of the educational process is, of course, subject matter; a concept that has been the course of more confusion than any other in educational theory.96 For traditional educational theory the content of instruction consisted of "subjects" or disciplines, derived from the past and consisting of a logically organized series of facts, ideas, propositions and theories, usually arranged in an order of increasing degrees of complexity. Instead of using the subject to aid in getting people to learn by recognizing it, traditional education sought to install the subject in its pure form, either through strong methods of discipline, or equivalent to advocating to dismiss this whole controversy as an irrelevant dualism, if he were to advocate any kind of a "centered"

The traditional school with its physical arrangement intended for listening, it imposed discipline by means of sugar-coating that would make the better pill more palatable.

The controversy over the "subject-centered" versus "child-centered" approach to curriculum planning and organization generally assumes the specter of John Dewey to be behind the "child-centered" position. To assume this, however, is to misunderstand the nature of Dewey's philosophy. Dewey, of course, did oppose the classic thesis that school should be exclusively concerned with the development of the mind, and was a party to the pragmatic anti-thesis that schools should provide for the growth of the whole child. Advocating that the curriculum should consider the whole child rather than only one aspect of the child is by no means to get all students to learn the same material. Its emphasis on conformity, its acquiring rather than inquiring atmosphere and its set curriculum would be totally inadequate to promote the spirit of social cooperation and

97 Ibid., p. 25.

the democratic concept.99

Dewey's educational recommendations have been assumed to favor "method" at the expense of "subject matter", which is true only if one insists upon putting subject matter against method in an "either-or" dichotomy. It was Dewey's intention to repair the split between subject matter and method, not to widen it. If the "new education" watered down the content of the curriculum or neglected subject matter in favor of method, this was done in spite of Dewey's educational philosophy of experimentalism, not because of it.

Dewey's position regarding the relationship of subject matter and method should be unmistakable. In The Child and the Curriculum, he identified three typical evils which result from treating subject matter as something cut off and fixed. Dewey attacks the idea that mind and the world of things are two separate and independent realisms. To say that his theory is a philosophic dualism which carries with it the conclusion that method and subject matter of instruction are separate affairs, would be to say that, thus separated, subject matter becomes a body of ready-made facts and principles, and method is limited

to a consideration of ways in which subject matter may be best presented to and impressed upon the minds of students, or a consideration of the ways in which their minds may be brought to bear upon the matter in order to facilitate its acquisition and possession.

Gandhi's views on education took their final shape after a long drawnout process of experience and experiments of forty years in South Africa and India.

All the scattered elements of his educational theory cohered and cohesed to form a structure which ensured for him an abiding place among the greatest educational philosophers of the world. By this time, he came to the conclusion that the whole educational structure should be imparted through some handicraft of industry. This does not mean supplementing literary with manual training, but making manual training the means of literary training. This constitutes the pivot of Gandhi's educational theory and may be regarded as his unique and lasting contribution of educational thought.

The greatness of Mahatma Gandhi as an educationist consists not merely in the fact that he gave the world a sound theory of education, but in the way in which he demonstrated its utility and efficiency on an unprecedented scale. He was strongly in favor of teaching young boys and girls the significance, right, and use of their generative organs.
Gandhi's views on sex education are in complete accord with the findings of modern psychologists who also hold that we should regard the subject as something that all people ought to know, that its teaching should begin with the teaching of biology and that we should not speak of the subject as if it were something sacred, sentimental and mysterious. Gandhi's insight revealed to him that science of sex is one of the most useful and, strangely enough, one of the most neglected of all sciences.

The child has an impulse to know, and yet he does not want to know it because of the social and ethical taboos imposed on him by his superego. Thus, there is attraction and repulsion at the same time, giving rise to a mental conflict in the subconscious area of his mind. The giving of sex instruction in the right way will satisfy his curiosity and lay a solid foundation on his personality.

Gandhi does not fully agree with psychologists on the question of who should teach the science of sex. The latter hold whether the mother or the father is to give this knowledge. The teacher has also to answer questions when put to him.

Gandhi holds that such knowledge can be imparted only by those who have studied of self-control and have acquired mastery over self.

Gandhi made an original contribution of considerable importance to the solution of the vexed problem of sex education
which had been ignored in India. He expressed his views on this subject:

Sexual science is of two kinds; that which is used for controlling or overcoming the sexual passion and that for which is used to stimulate and feed it. Instruction in the former is as necessary a part of child's education as the latter is harmful and dangerous and fit, therefore, only to be shunned.100

Gandhi wanted that, within the ages of seven and fourteen, there should be free, compulsory and universal primary education. He wanted to combine the present primary and secondary education into one called the English-less-Matriculation. For, he was convinced that children get nothing more in the high school than a half-baked knowledge of English besides a superficial knowledge of mathematics, history and geography.

Gandhi's educational philosophy comprises all the stages of education, but particularly, emphasis has been laid on the education of the children between seven and fourteen. He includes secondary in primary education because it is the only education so-called that is available to a fraction of the people of India. He wanted to leave higher education to private enterprise for meeting national requirements.101

100 M.S. Patel, The Educational Philosophy of Mahatma Gandhi, p. 112.

101 Ibid., p. 104.
Gandhi emphasized mother tongue both as a subject of study and a medium of instruction. He found that the greatest handicap of the prevailing system of education was that learning was being imparted through the medium of English. This hindered the development of understanding and precision of thought or clarity of ideas. Mother tongue, he believed, would enable the children not only to understand clearly the rich heritage of people's ideas, emotions and aspirations but would also enable the children to express themselves effectively, clearly and lucidly. They would, thereby, appreciate and enjoy literature.

The Culture of Non-Violence:

A unique feature of Gandhi's educational philosophy was the application of the law of non-violence in training the child as a prospective citizen of the world. He was sick of communal and international strife and he wanted to create a generation which should believe in non-violence. 102

Non-violence (Ahimsa) is for Gandhi the least law of our being. That is why it can be used as the most effective principle of social action, since it is in deep accord with the truth of man's nature and corresponds to his innate desire for

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peace, justice, order, freedom and personal dignity. Since violence (Himsa) degrades and corrupts man, to meet force with force and hatred with hatred only increases man's progressive degeneration. Non-violence, on the contrary, heals and restores man's nature. While giving him a means to restore social order and justice, non-violence (Ahimsa) is not a policy for the seizure of power. It is a way of transforming relationships so as to bring about a peaceful transfer of power, effected freely and without compulsion by all concerned because all have come to recognize it as right. Since non-violence (Ahimsa) is in man's nature itself it can be learned by all, though Gandhi is careful to state that he does not expect everyone to practice it perfectly. However, all men should be willing to engage in the risk and wage of Ahimsa because violent policies have not only proved bankrupt but threaten man with extinction.103

Non-violence is to be the panacea for all evil. He explicitly expressed that, where the whole atmosphere is redolent with the pure fragrance of Ahimsa, boys and girls studying together will live like brothers and sisters in freedom and yet in self-imposed restraint; the students will be bound to the teachers in ties of filial love, mutual respect and mutual trust. He

stressed that every act of students should be accomplished by love. Gandhi also emphatically remarked that people cannot and will not think of exploitation and they have no alternative but this plan of education which is based on non-violence.\textsuperscript{104}

Gandhi thus felt that the schools and colleges should become almost, if not wholly, self-supporting, not through donations or state aid of fees exacted from students, but through remunerative work done by the students themselves.

The process of successive migrations of peoples, which gave India many different physical types, has also given the subcontinent many languages and dialects. But most of the languages can be discounted because they are spoken by only a few people. The great majority of people speak one of fifteen languages.

English has an astonishing influence on India's people and of India on the English vocabulary. If Hindustani had been close to being the universal tongue for North and Central India, English is now even closer to being the language for all of the subcontinent. This does not mean that most, or even a large majority, know English. Indeed only about 10\% might know it. But these people are spread out all over the subcontinent and are the most westernized and highly educated. Because English

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has become the common language of educated people throughout the country, it is very important in India for carrying on the business of government and for allowing the people from various parts of India to talk to each other. Like Sanskrit and Persian in previous ages, English is the language of learning in India today.¹⁰⁵

British expansion brought changes to Indian education in traditional classical languages such as Sanskrit, Arabic and Persian. History, sciences and mathematics were not taught. On the elementary level, the curriculum consisted of the three R's and religious myths and legends. The first changes in Indian education had been introduced by Christian missionaries during the 18th and early 19th centuries. Most of these schools taught English as well as other subjects usually not taught in Indian schools.

The education bill of 1835 and 1854 had far-reaching effects in India. Not the least of these was that English became widely understood among the educated minority. English became the medium of instruction in both high school and college level. The new schools became centers for the spread of Western customs. In them many Indians acquired their first systematic under-

standing of English history, government, laws and culture. Many of these educated Indians became strangers to Indian tradition. Even before independence, the Indian leaders felt that the medium of instruction, at least in the high school level, should be the mother tongue.  

Gandhi insisted that education in school should be imparted through the child's mother tongue and the excessive domination which the English language had acquired over education should be broken down. However, he had admiration for this language; he appreciated its significance both as a world language of diplomacy and commerce and as a great treasure-house of thought.

In the late 1800's, a growing number of Indians attended Western-style schools in India. Here they were introduced to ideas and bodies of information largely unknown to their ancestors. Many of these young men went to England for further study. After securing university and professional training, they returned home, where they embarked upon successful careers.

Indians who had been trained in Western-style schools struggled in two widely differing worlds; the traditional Indian

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and the Western. But Western culture did not make the same impression upon all Indians. Some were enthusiastic about it and adopted it wholeheartedly. They admired everything of British standards. Their cherished goal was to use the West as a model for changing Indian society. Other Indians, however, were appalled by Western ways. To these, the West seemed to place undue emphasis upon the acquisition of wealth and upon ruthless competition among men. What this second group of Western-educated Indians thought of and saw in the culture of the Western world, caused them to idealize their Indian heritage and to value it all the more. Regardless of their attitude toward the West, educated Indians favored a system of National Education. 108

Gandhi set out his views on National Education before the public in 1921. He said:

In my opinion the existing system of education is defective, apart from its association with an utterly unjust Government, in three most important matters:

1. It is based upon foreign culture to the almost entire exclusion of indigenous culture.
2. It ignores the culture of the heart and the hand and confines itself simply to the head.
3. It is imparted through a foreign medium. 109

109 M.S. Patel, The Education Philosophy of Mahatma Gandhi, p. 100.
The introduction of manual training will serve a double purpose in a poor country like ours. It will pay for the education of our children and teach them an occupation on which they can fall back on after-life, if they choose, for earning a living. Such a system must make our children self-reliant. Nothing will demoralize the nation so much as that we should learn to despise labor.

Besides, in education centered around a craft, a child has immediate experiences of the results of his labor. The product of the craft is to him a physical symbol of success and gives him a sense of achievement.

By its correlation of instruction with manual labor and physical activities, Gandhi's basic education is helping to break down the repugnance to manual work and inculcating in the minds of children a recognition of the dignity of labor. The concentration on socially useful work has yielded good dividends in other respects as well. The children are engaged in crafts which lead to the production of material goods. The result of their labor is thus seen by them almost immediately. By giving them the satisfaction of tangible achievement, it serves to increase their self-confidence. Besides, the performance of task in cooperation with their fellows develops in the children a sense of social responsibility. Responsibility brings with it a sense of discipline, not imposed from above.
but evolved in the pursuit of their work.\textsuperscript{110}

The Role of the Teacher:

Love and trust between the teacher and the taught was the cardinal principle of Gandhi's teachings. Through love, he said, the right type of teacher would be able to draw forth the best that is in the child through understanding, sympathy and appreciation of each child's precious individuality. Sweet compulsion of love should be the rule in education. This would put the child on its own resources and would also eliminate punishment.

The teacher should possess originality and enthusiasm. He must have creative genius and illustrative talent. He must be in the habit of thinking out from day-to-day what he has to teach. He can succeed in establishing correlation only if he has a complete grasp of the various processes of craft and provided his mental reservoir is full of knowledge about the social and physical environment.\textsuperscript{111} Rigidity in class schedule hinders the process of correlation. Unless the teacher gets full time, he cannot do justice to bilateral or multilateral correlation of various subjects with the main center or point

\textsuperscript{110}Humayun Kabis, \textit{Education in India}, p. 20.

\textsuperscript{111}V.R. Taneja, \textit{Educational Thought & Practice}, p. 192.
of correlation. Shortage of time results in handling the knowledge and activity loosely and not firmness of mind.

Though not a teacher by profession, Gandhi all his life had been a teacher of man, irrespective of class or creed, caste or color, sex or race. It was from that larger aspect of personality that he was required to touch all development. Therefore, he dealt with the problem of education and developed it not merely for the rural limits of a school, but also for other and wider fields of various human activities. Therefore, Gandhi felt the teacher should be such a person that he could help the pupil develop a well-rounded personality. The teacher must do the work with humility as, of all social workers, he has the least right to be impatient. Next to a mother, a good teacher has patience greater than all. If the teacher can go back with love, and not only love, but reverence for the children, he will be a better teacher. 112

The teacher should have the freedom to follow his plan for dealing with the different items of the curriculum. The items of curriculum have to be planned around the activity and not the activity on the items of the curriculum. It is essential that

112 N.S. Patel, The Educational Philosophy of Gandhi, p. iii.
the immediate experience may be used. The occasion may demand
the use of an experience which the children had long ago. All
the teachers within the same area must meet together very fre­
quently to discuss the planning work on the correlational tech­
nique. The exchange of ideas will not only facilitate planning,
but will also sustain interest in correlating teaching.113

Explaining his plan to a group of teachers who had combined
manual training with literary training in the schools for a num­
ber of years, Gandhi said:

I am afraid you have not sufficiently grasped
the principle that spinning, carding, etc.,
should be the means of intellectual training.
What is being done there is that it is a sup­
plementary course to the intellectual course.
I want you to appreciate the difference be­
tween the two. A carpenter teaches me car­
pentry. I shall learn it mechanically from
him and, as a result, I shall know the use
of various tools; but that will hardly de­
velop my intellect. It is likely that you
do not correlate manual work with intellec­tual training, which is given exclusively
through reading and writing. I must confess
that all I have said up to now is, that man­
ual training must be given side by side with
intellectual training and that it should have
a principle in the national educational sys­
tem. But now I say that the principle means
of stimulating the intellect should be manual
training.114

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M.S. Patel, *The Educational Philosophy of Mahatma Gandhi*,
p. 118.
The teacher has to be more active than the traditional teacher. Instead of being a talker, he has to be a planner, doer and thinker. He has to correlate the various subjects with crafts by genius. He has to keep a discerning eye upon the all-round development of the child and has to attend him individually, as a practical art cannot be learned except by individual attention. It is the zealous missionary teacher who can be successful. His outlook and temperament have to be adapted to this new way of teaching-learning process. Unless he has himself mastered the craft and has understood the full import of correlating it with other subjects, he cannot succeed in carrying conviction with learners.

One reason that India's people are so slow to change their ways lies in their pride in the past, the wonders of their past achievements and the wonders of their past culture. To maintain India's culture, many Indian leaders, especially Nehru and Gandhi, tried to unite the people in spite of their diversity. After independence these leaders felt the necessity of a national education.\textsuperscript{115}

\textsuperscript{115} M.S. Patel, \textit{The Education Philosophy of Mahatma Gandhi}, p. 118.  
Chapter V

The Society

In order to understand Dewey's approach to society and the function of school to society, it is helpful to understand his thinking with regard to human nature, religion, morals, truth, knowledge, science, values and desirable aims or ends.

In common usage, the word pragmatism has come to indicate the testing of truth of ideas or theories by their practical consequences. "Pragmatism", instrumentalism and experimentalism are terms frequently used interchangeably in connection with a system of thought. "Pragmatism" is the original term and was first used by Charles Sanders Peirce, recognized as the first of the Peirce-James-Dewey line of modern pragmatists. William James was chiefly responsible for popularizing pragmatism, both as a word and as a philosophy, even though he thought it an oddly named thing.116

Dewey developed a comprehensive system and made an effort to change its name, first calling it "instrumentalism" and finally "experimentalism". Experimentalism, then, is a form of pragmatism. The pragmatic philosophy is a practical philosophy, having

fixed or absolute standards. Man always creates new values, and education should help him in doing so.\textsuperscript{117}

He should be provided with such a social environment, which enables him to modify his mind in such a way that it becomes dynamic and adaptable. Such an important development takes place only when man learns by doing, when he has regulated freedom and is allowed to show his initiative.

If Dewey can be said to have a metaphysical outlook determining his psychology, it is that of naturalism. His entire philosophy is best approached as a naturalistic view of reality. All Dewey's doctrines are embraced within this naturalism, in making mind and matter functions of unique, emergent, continuously flowing natural events. Dewey is synthesizing the notions involved in a naturalistic conception of reality.

Naturalism is expressed positively in experimentalism as a belief in what is called the "continuity of nature". Dewey's naturalistic outlook involves an unqualified acceptance of Darwin's principle of biological evolution, which shows clearly through his postulations of the continuity of all forms of nature—human, organic and physical. The influence of Darwin's \textit{The Origin of Species}, is revealed in Dewey's conviction that there is no break of continuity between operations of in-

\textsuperscript{117} \textit{Ibid.}, p. 52.
By "continuity" he means that intellectual or rational operations grow out of organic activities, without being identical with that form from which they emerge.

Dewey opposed continuity to dualism, using the term "Dualism" to represent the traditional theories about reality and knowledge which are dependent upon the presupposition of a split between the physical world and the mental world. Dewey emphasizes the organic and functional relation between parts and wholes, and embraces the belief that the evolution of nature is the record of the activity and making of wholes or organisms which cannot be analyzed into discrete elements or reduced to the sum of their parts. His favorite tactic in argumentation is to interpret problems as stemming from some philosophic dualism and to show the fallacy of the two extreme and separate sides of this dualism as thesis and anti-thesis; then to show the natural continuity or relation which reunites both within some inclusive framework.


Using this mode of argument, Dewey rejects the theories of knowledge of both idealism and realism, saying that "knowing is not the act of the outside spectator but of a participator inside the natural and social science." 121

Dewey himself uses the term naturalism to describe his theories of reality. It signifies an abhorrence for and rejection of any dualistic interpretation of mind and matter. Dewey holds that such a dualism results from the error of regarding mental functions, which are merely events as substances. He protests against this substantiation of eventual functions as a frequent source of false conclusions in philosophy. 122

Matters of life and mind are not categories of being. They are only levels of activity, events of proportionately increasing complicity and interaction. They are not essential distinct entities, but merely more or less complicated occurrences.

A second element in Dewey's naturalism is closely related to his rejection of psycho-psychal dualism. In fact, it probably constitutes Dewey's principal reason for conceiving mind as a mere function of an organism continuous with nature. Thus,

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there has been continuity in the process of man's development from other organic forms.123

Dewey holds that values "coincide" with aims or ends. Just as there is no eternal, unchanging reality for Dewey, there is no final absolute end to which he aspires. As he says, "Every means is a temporary end until we have attained it. Every end becomes a means of carrying activity further as soon as it is achieved."124 He rejects aims which are imposed on a process of action from without externally dictated orders to do this and not to do that; aims which are fixed and rigid, divorced from the means by which they are to be reached. He proposes, instead, the following criteria of good aims:

1) aims must be an outgrowth of existing conditions;

2) aims must be flexible, capable of alterations to meet new circumstances; and

3) aims must stimulate intelligence and a freeing of activities.125

Dewey suggests that we think in terms of "ends in view" or "active aims" rather than final or absolute ends, and explains what he means by these terms in the following illustration:

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The only way in which we can define an activity is by putting before ourselves the object in which it terminates as one's aim in shooting is the target. But we must remember that the object is only a mark or sign by which the mind specifies the activity one desires to carry out. Strictly speaking, not the target but hitting the target, is the end in view. One takes aim by means of the target, but also by the sight on the gun. The object is but a phase of the active end—containing the activity successfully. This is what is meant by the phrase...freeing activity.126

Dewey holds that a proper conception of truth flows as a matter of course from an understanding of his instrumental theory of knowledge. Therefore, a judgment of theory will be true precisely to the extent that it enables the known to bring about some such deserved effect. Since ideas are instruments designed to reorganize environment, they must be judged by their effectiveness in achieving such goals. If they succeed in their function, they are true. If they fail to facilitate reorganization and only compound the difficulties, they are false. In short, "that which guides us truly is true—demonstrated capacity for such guidance is precisely what is meant by truth".127

Truth is neither permanent nor absolute; rather it is


involved in the verification of hypotheses. A working hypothesis is a true hypothesis in Dewey's view. Truth in the abstract is but a convenient descriptive term for the totality of hypothesis which have been confirmed by their consequences.

For both Judaism and Christianity, God had an existence previous to that of the world. The world was created out of nothing and with Creation, time or temporal duration began. God is eternal. He is not in heaven. He is heaven. The ultimate human ideal should be to contemplate Him forever after death.

Dewey realized that for religions, "God" designates a personal Being having an existence prior to that of man and the world. God is supposed to have moral and spiritual attributes. Dewey asserted that, along with the belief in the supernatural, there went a pessimism concerning man's ability to control nature unless a regeneration through faith can be established. Faith in God can supposedly bring to men the ideals of goodness, kindliness and order; thus men, through prayer, sacrifice and self-conversion, can reduce some of the evil in the world. Dewey's main objection to the divine person was that these ideals are left without roots in existence. The ideal and the existent

seem to be separated. The divine person or being is supposedly outside of nature, whereas human ideals should have their roots in human, or at least natural, conditions. These ideals emerge when our imagination idealizes existence by laying hold of the possibilities offered to thought and action. Some of the most highly valued ideals for men are human association, knowledge of the world and art. Our imaginations idealize to find various things within our natural, everyday experience to have a great value for us. We evaluate them, we idealize our experience and have no need of evaluational criteria coming into the cosmos from outside. To give just one example: men need no counsels from an external source to realize the value of human experience—it exists through human embodiment as a force.

Dewey is commonly criticized for not making his aims and standards explicit and for making so many statements where one has to guess at his aims. It is, of course, necessary for Dewey's theory of experience and inquiry that aims in education should not be insisted upon. In conclusion, we note that Dewey denies, either explicitly or implicitly, all of the following basic Thomistic teachings about the human person:

1) that human nature is something real
2) that man and his actions are partly spiritual
3) that man possesses a free will
4) that man surpasses in dignity all other material objects and
5) that man has by nature an ultimate destiny, the attainment of which consti-
tutes the intelligible purpose of life.129

But Dewey's "educational theory is not necessarily entailed by his philosophy of nature". 130

In any formation of a new society, education, according to Dewey, is to play a major role. Recent tendencies in education no longer aim at forming an ideal person in general. By means of which man can be transformed and man is to be made firm for a society whose main springs are not competition and natural conflict.131

The challenge of the times ahead is to employ our deeper understanding not only of the enrichment of society but of the enrichment of the individual. It is true, as Dewey said many years ago, that all education proceeds by participation of the individual in the social consciousness of the race but it is a truth with a double edge.132 But education by giving shape and expression to our experience can also be the principal instrument for setting limits on the enterprise of mind.133


Education must be not only a transmission of culture but also a provider of alternative views of the world and a strength of the will to explore them.

Thus, a school is a very human institution and "education is the fundamental method as social progress and reform". A school best provides for the growth of the child when it maintains living interaction with the community of which he is a part. He called upon educators to take note of the vast implications of the scientific revolution, of the change it produced in our way of life.

Taking into account, the social effects of these crises, Dewey points out the fact that a school system has to conform to the particular changes of society in which it finds itself. He asserted that our educational system must pass through a radical transformation.

The school must not become a microism of society, but should provide a purified, simplified and artificially balanced environment that will insure a healthy atmosphere for growth. It should be more "realistic" than "naturalistic". Dewey had some of Rousseau's distrust of contemporary institutions and felt that the function of the school was not merely to provide a means for pupils to fit into society, but also a means for them to change it for the better.134

The school is the entry into the life of the mind. It is, to be sure, life itself and not merely a preparation for living. Dewey says:

The school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. Education, therefore, is a process of living and not a preparation for future living.136

In insisting upon the continuity of the school with the community on the one side and the family on the other, Dewey overlooked the special function of education as an opener of new perspectives. The content of study, the concept of discipline, the role of the teachers, the concept of knowledge, science, human nature, moral value are all effected by this meaning of experience. School studies should stress continuity with the child's environment. They should utilize the child's everyday experience rather than plunge the child into remote places and remote areas that have no connection with his everyday life. As Dewey says in Democracy and Education, learning in school should be continuous with that out of

Thus, with the principles of democracy as a basis, Dewey developed a new concept of education emphasizing experience and growth. Education should not be the pouring of knowledge into a child, but supplying its growth from within. Growth meant to Dewey a movement toward a later result. Education should provide conditions for growth not only in school, but also in adult life. Education must begin by understanding a child's capacities, interests, habits and instincts. A child's nature is naturally active; therefore, Dewey's democratic school emphasized activities, not an inflexible or set curriculum. By participating in activities based upon his own interest, capacities and previous experiences, a child learns through direct living and life.

Education is grounded in respect for the achievements of human beings. If man did not have regard for that which he has learned and created, he would not organize schools to communicate his culture to his young. But in a democratic society education is also grounded in respect for each human personality. The school seems to cultivate selected values in the young by means of both the subject matters and the methods that it employs in its program.138


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<td>Hindu</td>
<td>83.50%</td>
</tr>
<tr>
<td>Muslim</td>
<td>10.70%</td>
</tr>
<tr>
<td>Christian</td>
<td>2.44%</td>
</tr>
<tr>
<td>Sikh</td>
<td>1.79%</td>
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<tr>
<td>Buddhist</td>
<td>0.74%</td>
</tr>
<tr>
<td>Jain</td>
<td>0.46%</td>
</tr>
<tr>
<td>Others</td>
<td>0.37%</td>
</tr>
</tbody>
</table>

For many, throughout the world, Mahatma Gandhi stands as one of the greatest figures of the 20th Century. In a true sense, Gandhi was a naturalist, idealist and pragmatist. He synthesizes all these three philosophies into his own philosophy. We will note now his basic principles of society as an idealist. These basic principles made up Gandhi's philosophy of non-violence (Ahimsa) and non-violent action (Satyagraha). These teachings of the Indian independence-leader and saint are now more important in America than ever because of their direct relevance to two of the most critical problems of our times: the Negro "revolution" and the crusade for disarmament to fore­stall nuclear conflict.

Gandhi's principles are, then, extremely pertinent for everybody, but especially for those who are interested in implementing the religious mind of Pope John XXIII, in Pacem In Terris. Indeed this encyclical has the breadth and depth, the universality and tolerance, of Gandhi's own peace-minded outlook.

Instead of being fooled by the Western costume, and instead of being persuaded that he no longer really existed as an Asian, he recognized that the West had something good about it that was good not only because it was Western, but because it was also Eastern, that is to say, it was universal.140

So he turned his face and his heart once to India, and saw what was really there. It was through his acquaintance with writers like Tolstoy and Thoreau and his reading of the New Testament, that Gandhi rediscovered his own tradition and his Hindi dharma (duty). More than tradition, more than a wisdom handed down in books or celebrated in temples, Gandhi discovered India in discovering himself. His dedicated struggle for Indian freedom and his insistence on non-violent means in the struggle, both resulted from his new understanding of India and of himself after his contact with a universally valid spiritual tradition which he saw to be common to both East and West.

The Christianity and the spiritual and religious humanism of the West opened his eyes of forces of wisdom and of love which were closer to his own heart because they were expressed in the symbols and philosophic language of his own people, and they could be used immediately to awaken this sleeping and enslaved people to an awareness of its own identity and of its historic vocation.

In Gandhi the voice of Asia, not the Asia of the hungry and silent masses, was speaking to the whole world with a prophetic message. The message, uttered on dirty Indian roads, remains more meaningful than those specious promises that have come to the great capitals of the earth. As Father Monchanin,
the French priest and scholar who became a hermit in India, declared at Gandhi's death:

When we hear the voice of Gandhi, we hear the voice of his Mother India and of his nurse. We hear the voice of all the peasant masses bending over the rice fields of India.

The Nature of Man:

In the history of philosophy in India and the West, there have been many philosophers, called dualists and pluralists, who have tried to understand and explain the world by assuming two or more ultimate and independent realities. But they have encountered a great problem as to how two or more absolutely different and independent entities could at all be interrelated if they are so different.

Gandhi is not a dualist, but a monist who believes in one all-pervasive reality. There have been different types of monists in India, as in the West. According to Gandhi, man is a complete being. His body is a part and product of nature and it grows and decays according to the laws of nature. The body is born of the parents and therefore, the original capital on which a child starts life is inherited from its ancestors and the environment does play an important part. But man is not all physical. Man has consciousness, reason, will, emotion and similar qualities; also powers which are the expressions of the spirit or soul presenting him. But body and soul are not the
only two ultimate and independent realities. The only ultimate reality is God who is manifested differently as body and as spirit, as matter and consciousness.¹⁴¹

The Soul is Immortal:

For Gandhi, the soul is immortal, unchangeable and imminent. The soul does not perish with the physical body, but journeys on from one mortal frame to another till it completely emancipates itself from earthly bondage. The truth of it has been attested by the experience of countless sages and seers, and can be realized by anyone who may wish to, even today. He said:

I believe in the immortality of the soul. I would like to give the analogy of ocean. The ocean is composed of drops of water; each drop is an entity and yet it is part of the whole, the one and the many. In this ocean of life, we are all little drops. My doctrine means that I must identify myself with life, with everything that lives, that I must share the majesty of life in the presence of God. The sum total of life is God.¹⁴²

According to Gandhi, man does not live but to escape death. If he does so, he is advised not to do so. He is advised to learn to love death as well as life; if not more so, life becomes livable only to the extent that death is treated as a

¹⁴¹ Thomas Merton, Gandhi in Non-Violence, p. 10.
friend, never as an enemy. To conquer life's temptations, man must summon death to his aid. In order to postpone death, a coward surrenders honor. A courageous man prefers death to the surrender of self-respect. 143

The Individual:

It is Gandhi's belief that the individual is a real and unique center of the life of God and at the same time, God is the one ground of all individuals and binds them together in an inseparable relation. So Gandhi says on the one hand, "The individual is the one supreme consideration". On the other hand, he says with great enthusiasm, "I believe in absolute oneness of God and therefore, also of humanity. The rays of the sun are many through refraction. But they have the same source."

We must pause here to understand clearly the old and modern Indian conception of individuality to make Gandhi's conception more intelligible. It has been much misunderstood; yet it has such a great importance for the conception of society and the state and man's duties towards them.

One great point to understand is that Indian theists, though admitting the existence of God as a creator, never hold that the souls of individuals are created by God. Their souls are original and so eternal with God, though parts of God and as much dependent on God. As creator, God only wills into existence the different combinations of material elements, or God only dif-

143 Ibid.
ferentiates and integrates the eternally existing matter for the
formation of the particular bodies and environmental objects
for the souls. The souls of human and sub-human living beings
are, therefore, eternal verities liable neither to creation nor
to destruction. This is a very striking conception as compared
with theisms of other countries.

Gandhi utilized the new positive ideas of modern India by
assimilating them in thought, living them in his life, and giv­
ing them social and political shapes. This entire concrete
process and experience gave birth to his own philosophy of man
and life that finally raised the people from slavery. His be­
lief was that man has free will, reason, conscience and love.
Man is the maker of his destiny. If he chooses his life by
listening to the dictates of his conscience and lives with his
fellow beings with love in his heart, he can realize God and
bring heaven on earth. 144

Every individual is unique because of his peculiar physical
and mental inheritance and equipment. What an individual now
is, is the effect of his action, his habits, of thinking, feel­
ing, speaking and acting in the past. Man makes himself,
through all these diverse activities, internal and external.
They appear to be so insignificant separately, but taken to­

144
Thomas Kiernan, The Wisdom of Gandhi, (New York; Philosop­
gether they shape his health, character and his entire destiny.145 Man can degrade himself by ignoring truth, neglecting conscience, and pondering to the animal passions and can turn himself into a brute. But he can, if he will, also follow an opposite path and become more and more like God, in love, goodness and abiding joy. By his life teachings, Gandhi exhorts like the Gita: "Raise yourself by yourself; do not depress yourself, you are your friend, you are your own foe".

God and Religion:

The nuclear element of Gandhi's thought was his idea of God. All other elements ranged round this center in a peculiar way to form a new pattern. It will, therefore, be convenient to begin with it. According to the Upanishads (Hindu spiritual treaties) the reality of God can only be appreciated in a consciousness of joy that is beyond ordinary consciousness. The silent voice of the Eternal is perpetually whispering in us his melodies everlasting. The radiance of the infinite is everywhere, but our ears cannot hear and our eyes cannot see. The Eternal cannot be grasped by the transient senses or transient mind. The Upanishads which also influenced Gandhi, described God Brahman as Truth, Knowledge and Infinite. Tolstoy conceived of God as the reality within us. Tolstoy's book, The Kingdom of

God is Within You impressed Gandhi so much. Jesus also declares according to St. John (14:6), "I am the way, and the truth and the life".

It is by taking this inner view of God manifested in knowledge, love and conscience and reason that Gandhi, like other spiritual thinkers and writers of the world, described God as Truth, Love and Conscience and even as atheism—the reason and faith that work within atheists. "God is truth" reflects the fact that Gandhi's search in life started with God, whom he tried to know and describe, use and enjoy. As he says, he accepted the idea of God from the world's existing religions. He seemed to have no doubt at the beginning about the existence of God, about whom he was eager to know more.146

But the world's unbelievers and atheists, with many of whom he had to work in the political field, gradually revealed to him that the traditional idea of God is subject to vary in serious doubts. But he found that even though they rejected God, upon honest inquiry, he realized that what they actually were seeking was truth without which the human reason could not be satisfied; reason could reject everything but not truth. So he changed his emphasis from God to Truth which seemed to suggest, "I don't care for God if He is anything but Truth, anything but the

146
undeniable—reality revealed in man and outside." 147

Though Gandhi was a lover of God, he had no attraction for any abstract entity called by that name. He felt that God to be God must rule the heart and transform it. To him religion means to accept God for life. Acceptance of God means to allow love, truth and reason to rule the heart and remove selfishness, ill-will, ignorance and unreason, and all the passions like anger, greed and lust that follow their form. Therefore, for Gandhi the essence of religion is morality. True religion and true morality are inseparably bound up with each other. Yet religion is to morality what water is to the seed that is sown in the soil.

Gandhi strongly believed that prayer is the very soul and essence of religion and he prayed every morning and evening without fail, and with the rising and the setting of the sun, wherever he was and whatever he did in his life. But he explicitly expressed that prayer is not asking. It is a longing of the soul. It is daily admission of one's weakness. He said often, "Our prayer is a heart research. It is a call to self-purification and a call to humility. It is also an attempt to prepare ourselves to share the sufferings of our fellows whoever they may be."

147

In all critical stages in his life, whenever he had to make a momentous decision, he would retire to himself—even observe silence and fast; also check his accounts and motives with God in Truth, Reason, and Love, and would earnestly pray. Some of his favorite prayers and spiritual readings are from the Christian scriptures. 148

1) See from His head, His hands, His feet, sorrow and love flow mingling down; Did e'er such love and sorrow meet or thorns compose so rich a crown? Love so amazing, so divine demands my soul, my life, my all.149

The well-known hymn of Cardinal Newman is his frequent prayer.

"Lead, kindly light, amid the encircling gloom, Lead Thou me on; The night is dark and I am far from home, Lead Thou me on; Keep Thou my feet, I do not ask to see the distant seem; one step enough for me."

By his personal study of the many great religious scriptures, he found that every one of them contained good precepts capable of helping man attain a truly religious life. But on the other hand, he also found that the many interpretations, commentaries and practice, which have grown within each religious


149 D.M. Datta, The Philosophy of Mahatma Gandhi, p. 45.
tradition, contained things which were morally degrading and unsupportable by reason. So all religions were good at the source and in ideas lead in subsequent practices. Gandhi felt every person is, therefore, thrown back on his reason to select the good elements and reject the bad ones. Religion, therefore, becomes a personal quest and a way of life.

Gandhi neither accepted Christianity nor rejected it. He took all that he found in Christian thought that seemed relevant to him as a Hindu. The rest was, at least for the time being, of merely external interest. Here was no syncretism and no indifferentism. Gandhi had the deepest respect for Christianity, for Christ and the Gospel.

In following his way of non violent action (Satyagraha), he believed he was following the Law of Christ, and it would be difficult to prove that this belief was entirely mistaken or that it was in any degree insincere.

He conceived the possibility of fellowship of all religions. He gives his considered opinion on this matter in the following statement:

After long study and experience, I have come to the conclusion that; 1) all religions are true; 2) all religions have some error; 3) all religions are almost as dear to me as my own Hinduism, inasmuch as all human beings should be as dear to one as one's own close relatives. My own veneration for other faiths is the same as that for my own faith; therefore, no thought or conversation is possible. The aim of the Fellowship should be to help a
Hindu to become a better Christian. Pray merely that your friends may become better men, whatever their form of religion.

The name "passive resistance" which Gandhi adopted for his method was finally named by him, "Satyagraha". This word was coined by him out of two Sanskrit words, Satya (truth, right) and Agraha (firmness, determination). This change was thought necessary because "passive resistance" was found to be too narrowly construed as a weapon of the weak and it could admit of inner hatred that could ultimately even lead to violence. Satyagraha, on the other hand, directly suggested that the method was one of strong determination to stick to what was true and right at all costs and sacrifices. And as love, according to Gandhi, was the means of realizing truth, Satyagraha suggested the active principle of "love".

In Gandhi's mind, non-violence was not simply a political tactic which was supremely useful and efficacious in liberating his people from foreign rule, in order that India might then concentrate on realizing its own national identity. On the contrary, the spirit of non-violence sprang from an inner realization of spiritual unity in himself. The whole Gandhian concept of non-violent action and Satyagraha is incomprehensible if it is thought to be a means of achieving unity, rather than as the fruit of inner unity already achieved. 150

150 Thomas Merton (ed), Gandhi on Non-Violence, p. 4.
Though the different systems of Indian philosophy differed widely on metaphysical questions, there was a great unanimity among them in Ethics. All of them, except the materialists, believed that the world was governed by moral laws which ensured the conservation of values. No good work goes without good results and no bad work goes unpunished. This is the essence of the law of Karma which all the Indian systems and religious schools accepted.\textsuperscript{151} Gandhi also adhered to this moral belief and found in it a great source of encouragement for a good moral life in doing his duty for the sake of duty, unperturbed by any anxiety for the results of his actions. This moral attitude has an essential similarity to that of the great western philosopher, Immanuel Kant, who devoted the performance of duty for duty's sake without being moved by any thought of pleasurable consequences and with the faith that God sees that good deeds are ultimately followed by happiness.\textsuperscript{152}

The Function of School to Society:

Like Rousseau, he wanted to create the society and aimed at universal brotherhood, freedom, justice and equality for all. Exploitation of any kind and on any score was alien to him. Establishment of classless society was his greatest dream.

\textsuperscript{151} \textit{Ibid.}, p. 129.

\textsuperscript{152} D.M. Dalta, \textit{The Philosophy of Mahatma Gandhi}, p. 86.
Artificial barriers of fate, creed, color, wealth and power were hated by him. It was a classless society which, according to him, could realize God. He agreed with Tagore that individual development, through education, could take place in a spiritual society. The chief characteristic of such a society should be belief in God, Truth, Ahimsa, Justice and dignity of labor. The nuclear element of Gandhi's thought was his idea of God. All other elements ranged round this center in a peculiar way to form a new pattern. Gandhi may be said to believe in personality of God whom he regarded as the omnipotent creator and just governor of the world.

He had a profound faith in one God and believed in the unity of man. All that moves in the world, according to him, is due to God. Like Froebel, he believed God as the ultimate reality. He said, while all the things are subject to change, God is changeless; He holds all together, creates, dissolves and recreates. To him, God was Life, Truth, Light and Love. Not only did he believe in the absolute oneness of God, he also believed in the oneness in humanity.

Until 1931, Gandhi said, "God is Truth". But then he said,

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154 D.M. Datta, The Philosophy of Mahatma Gandhi, p. 27.
"Truth is God". For he remarked, "Denial of God we have known. Denial of Truth we have not known. The most ignorant among men have some truth in them. We are sparks of truth. The sum total of those sparks is indescribable, as yet unknown Truth." Truth is an inner voice. It is the call of conscience. His advice was to realize the "truth in life". Not only did he want to realize Truth himself; he wanted everyone to be a seeker of Truth. It was not scientific Truth that Gandhi valued so highly, but social Truth in all our dealings with our neighbors. 155

The means to attain the goal of Truth, suggested by Gandhi, is Ahimsa or non-violence. To him Ahimsa and Truth are so interwined that it is practically impossible to disentangle and separate them. The main spring of Ahimsa of non-violence is love and the criterion of non-violence is, therefore, this inner feeling in the heart. He insisted that it is wrong to think that we cannot observe the little we can. It is important to note, he said, that the more we try to practice love and compassion, the more we can increase them and can become morally elevated and truly happy.

It follows from the above that true non-violence is not simply non-killing, that is, outwardly resisting from injury; it must be from the bottom of one's heart; and therefore, it

155 G. Ramanatham, Dewey on Education, p. 175.
must remove from the mind anger, hatred and the spirit of revenge. One who harbors these evil feelings but only remains outwardly non-violent does not at all observe real Ahimsa. He is a hypocrite and a coward. Non-violence or Ahimsa is really for the strong and not for cowards and the weak. Gandhi says, therefore, "My creed of non-violence is an extremely active force. It has no room for cowardice or even weakness."\(^{156}\)

Gandhi believed in the spiritual origin and destiny of man. This destiny, he showed, should be worked out by everyone in a moral society where the inner and external life of an individual is guided by non-violence, truth and justice. That this may be so, it is necessary that in social, political and economic relations, the means must be pure as the ends. To attain moral society, he wanted democracy and socialism—but not socialism of the Marxian type where over-centralization and the divorce of moral principle crush an individual.

He advocated decentralization and higher values of life. For him the principles of decentralization is a moral principle, as it gives freedom to the individual to make a free choice in a variety of fields. Gandhi refused to be tricked by the rosy socialistic picture of plenty of material good equally divided.

\(^{156}\) D.M. Datta, *The Philosophy of Mahatma Gandhi*, p. 91.
Such plenty would not compensate for the moral loss involved in the loss of individuality.  

Summary

Dewey's philosophy of education makes democracy central in education. It is commonly assumed that Dewey's conception of democracy in education encourages, if not entails, the cult of mediocrity. Although Dewey was a democrat, he did not regard democracy or any other political process or institution as an end itself.

The essence of Dewey's view was that democracy was committed to an equality of concern for each individual in the community to develop himself as a person. Education was the chief means by which those personal capacities were to be discovered and liberated. Education would enable human beings to achieve their maximum distinctive growth in harmony with their fellows.

Dewey believed that education is not a preparation for life. It is life itself. The school is a miniature society facing problems similar to those faced in life. Children should, therefore, be made participators in the social and moral struggles to live in a democratic society which they should help to organize and live in.

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157  
V.R. Taneja, Educational Thought and Practice, p. 176.
The basic purpose of the school, therefore, is to train pupils in cooperative living. The child is to share the resources of a good society and to give back to that society; thus helping the development of other members. The pupils confronting social problems shall create their own social order by solving the problems. The school should thus serve to free society from its inherited evils by identifying itself with social and democratic life.¹⁵⁸

Gandhi adopted his method of self-purifying, non-violent fight against all cases of injustice, tyranny and oppression. He adopted it in all political struggles for ousting the British rule from India. He would call his oppressed countrymen to search their own hearts and purify themselves and the country of all major social, economic and moral evils which had weakened and degraded the people and which made them the easy victims of exploitation and oppression. During the long years of Gandhian leadership in India, political movement resolved itself, therefore, along different paths of social, economic, educational and moral reformation and reconstruction.¹⁵⁹

¹⁵⁹ D.M. Datta, The Philosophy of Mahatma Gandhi, p. 132.
CHAPTER VI

COMPARISON AND CONTRAST

John Dewey, a philosopher of growth, change and experimentation, may long remain as one of the world's most frequently misunderstood and misinterpreted scholars. Yet despite this, or perhaps because of this, there is a great deal of confusion about what he really believed and what is the heart of his philosophic outlook. A controversial figure, he lived to see his influence felt in such diverse areas as teaching methods and jurisprudence, aesthetics, and international relationships, religion and economics, philosophy and sociology. He brought about a profound revolution in education, not only in America, but in much of the rest of the world.¹⁶⁰

There are many persons in the history of mankind who have greater or more varied achievements to their credit. Mahatma Gandhi is one of them and he has left the impression of his remarkable personality on practically every aspect of Indian life and the impact of his thought and example on the world.

Despite the difference in their philosophy of life, they are two great fathers of educational philosophy. Both of them are realists and pragmatists. They believe in doing and not

listening and talking in education.\textsuperscript{161}

Gandhi says: "I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g., hands, feet, eyes, ears, nose, etc. In other words an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect." Dewey says: "I believe that the active side precedes the passive in the development of the child's nature."\textsuperscript{162}

The ideals of Dewey and Gandhi, relating the school with the society are identical.\textsuperscript{163} Dewey says, "I believe that education is a regulation of the process of coming to share in the social consciousness and that the adjustment of individual activity on the basis of this social consciousness is the only sure method of social reconstruction."\textsuperscript{164}

Like Dewey, Gandhi wanted to transform the schools into

\begin{footnotes}
\item[164] Ibid., p. 30.
\end{footnotes}
communities where individuals get abundant opportunities of social contact and cooperation. 165

Both believe that the children should live in a cooperative community and better social environment. 166 Gandhi conceived of the method primarily for the villages, so that the children of the communities could be trained to follow one of the useful crafts there more scientifically. 167 They would thus rehabilitate the villages and stem the tide of migration of the villagers toward cities.

Intellectual education is advocated by both of them through crafts and occupations and both of them agree that education should be self-supporting. 168 By teaching craft, Gandhi's object was not to produce craftsmen but he wanted to exploit the craft for educative purposes. He wanted accuracy, initiative and individual responsibility in learning. He wanted the crafts to be learned systematically and scientifically to serve as a

165 D.M. Datta, The Philosophy of Mahatma Gandhi, p. 117.
166 V.R. Taneja, Educational Thought and Practice, p. 214.
means of economic self-sufficiency. He wanted to stress, emphatically, the principles of cooperative activity in planning, accuracy, initiative and individual responsibility in learning. The teaching of all subjects should be inspired by craft. Gandhi saw that, as a nation, Indians were so backward in education that there could not be education if the program was to depend on money.\footnote{Ibid., p. 180.}

Dewey says: "I believe that the only way to make the child conscious of his social heritage is to enable him to perform those fundamental types of activity which make civilization what it is. I believe in the so-called expressive or constructive method as the center of correlation. I believe that this gives the standard for the place of cooking, sewing, manual training, etc., in the school."\footnote{Martin S. Dworkin, (ed), \textit{Dewey and Education}, p. 26.}

Both Dewey and Gandhi stood for the democratic order of society, the sustenances of which should be love, equality and justice. While Gandhi advocated self-supporting education, he aimed at producing useful citizens. This is the primary need of democratic India. Dewey's was an education by, of, and for experience.
Both of them make their educational system the vehicle of their philosophy of life. Gandhi's truth and non-violence are commensurate to Dewey's message of love and universal brotherhood.

Both of them make life the center of education. They want a curriculum which should provide opportunities for the expression of individual and community life. In their view, a school should have the environment and program in such a manner as to capture the spirit of life. Both Dewey's ideals of education give a very prominent place to hard work or crafts.

When we see many common things between Dewey and Gandhi, we should not ignore some differences in their principles and practices.171

Gandhi was not an educational or any other kind of philosopher. Mere intellectual speculation did not interest him. He was a man of action and he conceived no idea except in terms of practical action. The compulsions of the Indian situation drew out his ideas on education. On the other hand, Dewey was one of the outstanding educators and philosophers of this country.

Dewey and the United States were free of any of those compulsions that might have egged them on to further adventure

Ibid., p. 214.
and enterprise in educational reform. It was just the man who had to work under such situations that suggested a solution. That man was Gandhi. Dewey emphasizes the experimental value of crafts. Gandhi goes further and says that economic value of the products of the craft is the very basis of the experimental and, therefore, of the educational value of the craft because it is the economic value that invests the craft with real significance in the actual life of the child. Without such value, the craft ceases to have any vital interest for the child. It is the belief of Gandhi that the economic value of the craft is the surest insurance against that contingency.

Dewey believes in the continuity of nature, and rejects all forms of supernaturalism stemming from the dualistic beliefs of classical philosophy and theology that there is a spiritual realm which lies beyond experience. Mind and body are continuous, inseparable. Man doesn't really have a "spirit" which is separable from his body and the natural world.

For Gandhi the spiritual and physical worlds are two independent realms of existence, having only certain and limited points of contact with each other. Man has a soul, which is apart, above or beyond his physical organism. The soul is immortal, unchangeable and immanent. It does not perish with the physical body but journeys on from one mortal frame to another till it completely emancipates itself from earthly bondage.  

For Dewey ends are never final. Every means is a temporary end until it is attained; every end becomes a means of carrying activities further as soon as it is achieved. He rejects externally supplied ends imposed by some authority. Ends or goals are flexible, experimental, subject to revision based on consideration of changing circumstances. For Gandhi as the means, so the end. There is no wall of separation between means and ends. A bad means can never produce a really good end. It is very superficial to think that a good end justifies a bad means.

Dewey believes a statement of fact may be both true and untrue, depending on the standpoints and conditions of the observations.173

In developing India, and in highly developed United States, children should participate in necessary work. They need to be aware that all people are human beings and as such must be responsible for their personal contributions for the daily ongoing of life. Responsibility of cleanliness, for preparing and serving food, for participation in the governing of themselves, for contributions to the well-being of their community; such things all children should feel and do. Work-centered education teaches democracy by actions, not words.

Useful work brings a knowledge to the active participant

that is not discovered by those who issue orders only and who consider themselves far above "menial labor". The best farmer tells the textures and the richness of the soil between his fingers. The best school principal, who has respect for his teachers is respected by them, and has taught children himself. The best factory manager or the best foreman, works along with those responsible to them and can "show them how". A system called "multiple management" in America has just this idea. It encourages every workman to make suggestions to his supervisor about ways in which factory tasks are carried on. Accordingly, production costs have been lowered, output increased, and morale strengthened.

Foremen, farmers, principals who know their jobs from the "ground up" and who have learned to listen to others and respect their judgments have effective social organizations.

So the children learn most in a school that offers them opportunities to learn from the group and to appreciate the combined abilities of many persons.

The labor philosophy of education, then speaks to the needs of the East and the West at least in four ways:

1. Children learn facts (information) best when the facts are in a social context. The closer the relationship to their daily lives, the better the learning situation. What could be closer than the need for food, clothing, and shelter? Thus spoke the Mahatma.

2. Democracy is a progress or a "doing". We learn that the sweeper knows best how to sweep when
we join him or her in sweeping. We know the problems the school janitor faces when (to use a phrase from social psychology) we "put ourselves in his position". Children need to acquire this respect for work and worker.

3. While identification with work and worker brings respect and wisdom, equally so it releases the power of the "we group" for reciprocal learning. While we teach those who are working for us, we also teach in the scientific way known to educational psychologists. Dewey and Gandhi stood together here.

4. Class and caste lines, both oriental and accidental, cannot survive in a society whose education is founded upon all children sharing in some way useful and necessary labor. How well the far-seeing Gandhi knew this.

Sarvodya, the word used by Gandhi, seems to convey the essence of his work philosophy and to suggest its fullest impact. Literally it means "the complete whole unfolding". In application the Founder of Free India, taking an idea of Ruskin, meant that a just, peaceful, socialist and democratic social order could be achieved only by the inclusion of all the children of men, even to the apparent least. Thus the complete whole would unfold—the progress of all. Certainly John Dewey would have concurred. His democratic pragmatism underlined the importance of including "the least", and all concerned, in thinking through problems and in arriving at shared decisions, stressing the "work-school" over and beyond the activity-school.
CHAPTER VII

SUMMARY AND CONCLUSIONS

No American philosopher has been more widely discussed and criticized than John Dewey.\(^\text{174}\) Therefore, the story of John Dewey's career is in great part a story of the misinterpretation of his voice by critics and a constant attempt on his part to set the record straight.\(^\text{175}\) Dewey has been called by many names--experimentalist, psychologist, educator, philosopher, pragmatist, instrumentalist, socialist, free-thinker, humanist, pluralist, evolutionist, naturalist, atheist, liberal, radical, reconstructionist, pacifist, meliorist, relativist, empiricist and so forth.\(^\text{176}\)

The socio-moral emphasis dominates all of Dewey's writings. His metaphysics, theory of knowledge, concept of man and culture and his aesthetics, all provide the necessary foundation for his


social and moral theory. 177

Democracy was his dominant ideal; "ideal" precisely because it is the way of life most congenial to the nature of man. It provides the necessary conditions for human nature to exhibit its distinctive and superlative possibilities. 178

Democracy is also the necessary condition for continued growth and creativity. One might say that growth-creativity for all men is Dewey's "ultimate" ideal and that democracy is the necessary condition for its realization.

The ideal of growth requires that our varied interests and purposes and our more specific ideals form an organic synthesis in which each tends to maintain, support and promote the other, thus achieving integrity of character.

Means and ends are a continuous process with no final ending. To conceive an end is to conceive the process of which it is a member. Concern for ends is concern for a more comprehensive and far-sighted view of the process; no step is means only or ends only. The assessment of means-ends, therefore, must take into account the total situation. 179

177 Ibid., p. 52.
178 Ibid., p. 53.
179 Ibid., p. 54.
Although science and technology have profoundly changed the basic structures and relations of life, we still have little common understanding of the significance of that change. The function of education is to make the method of intelligence which is used not only in technical matters but in matters of human relations as well. Moral education is really education in perfecting as well. Moral education is really education in perfecting the processes of deliberations or the method of intelligence applied in moral matters, both individual and social.

This means the shaping of habit and dispositions, requisite to a democratic society. A good society is one in which every institution and activity is judged by its effects upon human character.

Dewey was highly skeptical of all wholesale solutions such as capitalism, socialism, communism. Although he was sympathetic to socialism because of its more human ends, none-the-less he rejected it.¹⁸⁰

Education is the field in which Dewey is supposed to have the greatest influence and it is here that he has been subjected to vociferous attacks. But the spirit of Dewey's philosophy

of education is as relevant now as it ever was. It has unfortunately become fashionable to rigidify Dewey's flexible approach and decry his supposedly all-pervasive influence. Now we are seemingly more hard-headed and realistic in our approach to education. New techniques are emphasized especially in the reaching of science and mathematics. In a post-sputnik era we have become alarmed that we are not turning out enough first-rate scientists and engineers. But we seem to have lost sight of what Dewey said so well that all education for better or worse, is moral education.\textsuperscript{181}

But it was fortunate that Dewey in his discussion of the aims of education remarked that education as such has no aims; only parents, teachers and others, not an abstract idea like education, have aims. Although his whole discussion of aims in education is quite consistent with his general point of view, it has led many people to assume that he advocated no direction in education. The point he wished to emphasize was that the aims of education must be intrinsic to the process. Obviously Dewey had some aims for education and he might have avoided some misunderstanding if he had formulated these aims explicitly.\textsuperscript{182}

\textsuperscript{181} \textit{Ibid.}, p. 183.
Bluntly, the success of Dewey's philosophy of education depends on discovering the specific means for fostering creative intelligence.

Dewey failed to spell out this technique in detailed and rigorous ways. In part, this is due to his failure to develop systematically his underlying psychological principles.183

But his all-embracing aim for education was growth—continuing growth. So he said of education that it had no end, save more education. In another sense, we might say that his aim for education was the shaping of habits, dispositions and modes of thought and feelings which are essential to a democratic society.184

Education was for him both means and ends, the primary instrument of democracy. To repeat for him, a democratic education was the only means by which a democratic society might assimilate and advance science and technology to its own ends; that is, to human needs and purposes.

We have considered several aspects of Dewey's thinking in order to illustrate how he expressed the genius of American civilization and at the same time expressed a genius of his own.


184 Ibid.
To the genius of the civilization which he inherited, he contributed insights by means of which America might mobilize its human and democratic resources to bring all activities under the control of human ends.  

With Gandhi he is a champion of democracy and growth in an ever-changing society.

The preceding discussion and comparison and contrast between Dewey and Gandhi should not be interpreted to mean that Gandhi's ideas were the result of any study of Dewey's philosophy or of any learned discussion with educationists. Of course, Dewey's influence has great impact on the philosophy of education all over the world.

And yet, the close connection between their ideas exists only in the historian's mind.

It may, therefore, be summarized that Gandhi, all unknown to himself took on where Dewey left off. In his philosophy of education, Dewey stressed the importance of the continuity or unity of subject matter and method. It was his belief that such unity of subject matter could best be achieved by making the features of a reflective experience identical. For him education is thinking, a process of intelligent inquiry and experimentation in which there is a continuous interaction of

185 V.R. Taneja, Educational Thought and Pragmatics, p. 181.
subject matter and method. He depreciates school practices which fail to permit or stimulate thinking and trace their origins to false assumption that subject matter is something existing by itself apart from method; or that method is something existing by itself apart from matter; or that method is a method of acting by itself, rather than a method that has meaning only as a way of dealing with matter. For experimental method is new as a scientific resource, as a systematized means of making knowledge though old as life as a practical device.

Gandhi's whole theory of education was fundamentally based on his deep conviction that truth and love are the most abiding bases of human society and the individual's progress. Every person should be physically, mentally and spiritually educated to realize truth and love in every sphere of life so that the individual, society and humanity can progress towards increasing happiness.

Gandhi realized the necessity of educational reconstruction for the general and political regeneration. Being a realist, he kept ultimate aims and immediate aims of education before him. True education should result not in the material power, but in spiritual force. He laid great stress on religious education which he thought should teach children the fundamental virtues of truth, love, justice and non-violence.

Gandhi held that life without religion is life without
principle and is like a ship without a rudder, and just as a ship without a rudder will be tossed about from place to place, never reaching a destination, so a man without religious backing will be tossed about on this stormy ocean of the world, without reaching the destined goal.

Nothing else appealed to Gandhi more than the building of character as the chief aim of education. He made this the central purpose of education. His view was that learning should be correlated with the basic craft, but it was pointed out that the process of correlation should be interpreted more broadly and should include all the three centers—crafts, physical and social environment. 186

Gandhi did not believe in the existing system of education. He had a mind to find out by experience and experiment, the true system. He had always given the first place to the culture of the heart of the building of character and moral training. 187

Gandhi held that one of the great defects of the present educational system is that it has broken up the continuity of national life. But he approved the ancient educational system

186 K.G. Saiyidain, The Humanist Tradition in Modern Indian Educational Thought, p. 95.

which maintained a long, tradition of service by its emphasis on loyalty to one's religion, to one's profession, to one's parents and to one's children. Basic education introduced by Gandhi would train the younger generation in the crafts by which their fathers sustained national and social life. 188

Dewey's most philosophic and practical mind made far reaching contributions to the curriculum and methods of teaching. It is between teachers and pupils. In the schools of America, respect for the dignity of the individual, freedom and equality have become real.

Gandhi believed that the regeneration of Indian society could take place only if the villages could be resuscitated. Basic education ushered in a new epoch in the history of Indian education. For the regeneration of rural India, Gandhi's philosophy of education is the only medium. For liquidating illiteracy from poor India, this is the only practical scheme. The system was inspired in its ideology as well as in its method and content by a certain vision of society based on cooperation, truth, non-violence and social equality. 189

Whether we may think he succeeded or failed, Gandhi never


189 V.R. Taneja, Educational Thought and Practice, p. 195.
ceased to believe in the possibility of a love of truth so strong and so pure that it would leave an "indelible impress" upon the most recalcitrant enemy, and awaken in him a response of love and truth. Such an attitude cannot be understood within the content of pragmatism because what matters is the devotion to truth which it implies, not its actual impact on other men.190

190 Thomas Merton (ed), Gandhi on Non-Violence, p. 19.
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The thesis submitted by Asirvatham Periaswamy, has been read and approved by two members of the Department of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

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Signature of Adviser