CHAPTER VI

A COMPARATIVE STUDY OF PRAGMATISM IN EDUCATION AND BASIC EDUCATION.

The educational thoughts and activities of any one country is only one phase of similar activities elsewhere in other countries of the world. Such thoughts and activities in their development took various forms in various countries according to the historical and cultural circumstances of the respective countries besides other social and economic factors. However, one can note in the development of a nation as in the development of an individual, certain common features and common experiences and how the influence of one is felt by the other. The significance and values of such influences are becoming greater and greater when the conceptual dimension of the world is becoming smaller and smaller due to the scientific and technological advancement in this space era. No country and system of thought stands isolated but becomes richer and more strengthened in the proper line by mutual understanding and endeavours. As such, a comparative study of the two recent systems of education viz. Pragmatism in education which is distinctively American, and Basic education -
which is distinctly Indian is important. Such study may carry significant philosophic consequences and civilizational functions which according to Dewey form the heart of the whole intellectual function giving direction to the task of the schools in the present critical junction of the world with its tragedy in education. With the growing technology and science there appeared to be something wrong with the systems of education that could not train the young ones to meet the future challenges of real life. This was more and more realised by Dewey.

Dewey describes these functions in the following words, that such study "exhibits as the work of philosophy the old and even new undertaking of adjusting that body of traditions which constitute the actual mind of man to scientific tendencies and political aspirations which are novel and incompatible with received authorities. Philosophers are parts of History, caught in its movement, creators perhaps in some measure of its future, but also assuredly creatures of its past. Where there is sufficient depth and range of meanings for consciousness to arise at all, there is a function of adjustment of reconciliation.

of the ruling interest of the period with preoccupations which had different origin and an irrelevant meaning. . .
Take the history of philosophy from whatever angle and in whatever cross-section you please, Indian, Chinese, Athenian, the Europe of the twelfth or the twentieth century, and you find a load of traditions proceeding from an immemorial past. You find certain preoccupying interests that appear hypnotic in their rigid hold upon imagination and you also find certain resistances, certain dawning rebellions, struggles to escape and to express some fresh value of life. The preoccupations may be political and artistic as in Athens; they may be economic and scientific as today. But in any case, there is a certain intellectual work to be done; the dominant interest working throughout the minds of masses man has to be clarified, a result which can be accomplished only by selection, elimination, reduction and formulation . . . "

Pragmatism in education, though it is said to be as distinctively American philosophy, had its background in the many influences of social and cultural impacts of the west. The progress of civilization reached a stage in the middle of the 19th century when a change of

outlook took place in education as against the earlier cruelties perpetuated to school-going children. Posterity ceased to be the carriers of heritage and culture, but began to be considered as the future builders of their heritage with the control of its proper direction and advance as its main concern. Rousseau started the era of child-centred education which was a revolution in education by itself. Following his leadership, Pestalozzi, Herbart and Froebel toiled and fought for the same cause emphasizing mainly on the appetite of the child, physical and mental.

So Pestalozzi shifted the stress in teaching from Books to Objects and paved the way for a scientific curriculum with child psychology as its foundation. This helped his ardent followers to make the public to realize the importance of education and raise its status to University Faculty level and thus innovate the dawn of Golden age for a new education. Thus the quest for a new philosophy of education was essentially a European movement. Hence, Pragmatism in education was not entirely an American movement. It was influenced by the traditional western philosophy as authenticated by many writers like Peirce and James. The latter saws in his 'Pragmatism'.

3. Ramanathan, Education From Dewey To Gandhi, op. cit. pp.11,12.
that the "reconstruction of the western philosophical tradition was the very heart of the work of the Pragmatism. With its inherent tendency to oppose scepticism, Peirce believed that scientific procedure was free from dogmatism and doubt. As such the Pragmatic thinkers believed that their view of experience, of learning, of mind and of the patterns of inquiry and thought had important implications for the aims and functions of school and the American faith in education is fundamental and the system of public education is one of their major institutions." Moreover most of the leaders of Pragmatism were involved in the work of American Universities and hence were interested in the problems of education.

Pragmatism in education as an educational theory was not invented by a particular person. It was favoured by a set of thinkers such as William James, John Dewey, Kilpatrick, White Head and others under a particular social milieu. John Dewey can be said as its major architect.

Not only the American education was influenced by the Western European countries, the modern Indian education also can be said as influenced by the —

western countries, because of its missionary and British background and western structure. Hence, in many senses the negative features of education felt by American education were reflected in Indian education also. Just as the Pragmatic theory in education was expounded as a remedy to the inherent defects in the American education, the Basic education was propounded against the prevalent defects of English type of education by Gandhi who was its chief exponent.

Both Dewey and Gandhi were more or less of the same era, but Dewey was senior to Gandhi by ten years and lived till 1952, i.e., four years longer than Gandhi. Yet there is no concrete evidence that Gandhi knew about John Dewey and his educational principles. Both were remarkable men of the age. Dewey's entire life was dedicated to thought and the betterment of the condition of the human race. He as a "philosopher of growth, change and experimentation may long remain one of the world's most frequently misunderstood and misinterpreted scholars. A controversial figure, he lived to see his influence felt in such diverse areas as teaching methods and jurisprudence, psychology and ethics, logic and law, aesthetics and international relationships, religion and economics, philosophy and sociology. He
He brought about a profound revolution in education not only in America, but in much of the rest of the world. He has been called by many names—psychologist, educator, philosopher, pragmatist, instrumentalist, sociologist, experimentalist, free thinker, humanist, pluralist, evolutionist, naturalist, theist, liberal, radical, reconstructionist, pacifist, meliorist, relativist, empiricist and so forth... But among those who dispute, there nevertheless is general agreement on some points; for no one doubts Professor Dewey's rightful place among the great humanitarians, among those who hold strong faith in the improvability of social man or among those who believe in the meliorative powers of human intelligence applied to the solutions of man's problems. Nor will any one question his position among the respecters of human dignity or among those who see man's spiritual nature as thriving best only when the mind can follow its quest without fear and in an atmosphere of free inquiry. Nor, will any one question Dewey's place among those men of comprehensive intellect to whom we sometimes refer as "World scholars". Harold A. Larrabee has pronounced him "the ablest philosopher America has yet produced."

We cannot say that Gandhi was a man of the same calibre in the different intellectual fields as that of John Dewey. His background and circumstances in life, the problems he faced with are entirely of different kind from those of Dewey. Yet, Gandhi was deemed not only by the Indian public but also many of the other countries as a great man of action, saintly in his character and humanitarian in his strivings with a new and better social order before him always as an aim. His educational ideas are only bye products of his larger battles and experiments. He can not be called an educationist in the strict sense of the term. "Though not a teacher by profession, we may very well say, Gandhi all his life has been a teacher of man, irrespective of class or creed, caste or colour, sex or race. It was from that larger aspect of his personality that he was required to touch all sides of man's life on earth, its progress and development. Therefore he dealt with the problem of education and developed it not merely for the mural limits of a school, but also for other and wider fields of various human activities." From that Weltanphaung there was no problem which he

7. M.S. Patel, The Educational Philosophy of Mahatma Gandhi, op.cit., p.iii.


was not called upon to tackle. "As a result very often he came out with fascinatingly original and daringly revolutionary suggestions. The educational problem too he dealt with in his characteristic way. He announced his ideas on the subject in the columns of the Harijan of July 31, 1937 and thereby 'dropped a bombshell' as expressed by the following excerpts. "I have therefore made bold, even at the risk of losing all reputation for constructive ability, to suggest that education should be self-supporting.

By education I mean an all round drawing out of the best in child and man - body, mind and spirit.

I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training.

The child should know the why and the wherefore of every process." A study of these two systems would be more effective with certain amount of insight into the personalities and names of their origination.

The name 'Basic Education' was first used by the Americans in the colonial time against the English -

8. Ramanathan G., Education From Dewey To Gandhi, op. cit. p.4
dominations and later in the 20th century progressive
days as the council of Basic education.

However, the name 'Basic Education' as used by
Gandhi was independently arrived at to depict the
national goals and aspirations from the social, eco­
nomic and political points of view. The concept of
Pragmatism was first propounded by C.S. Pierce in an
article published in 1879 to designate this view of
the nature of conceptual meanings, which became popular
in the discourse of the 'metaphysical club' and
later in the philosophical publications, universities
and public platforms. This term was later applied to
various fields of knowledge and education in particular.

Both the systems were revolts against the exist­
ing, traditional, bookish, impractical education linking
thought with action, meaning with operation and theory
with practice. They claimed that the organization of
the present school was not corresponding with the
organization and need of the society and hence artificial.
Both can be called the outcome of a broader
Weltanschuung in their respective environment. Education
was not dealt with either by Gandhi or by Dewey as

9, Ibid, p. 3.
10, Childs, American Pragmatism and Education, (Holt, NY, 1956) p. 27.
a separate phenomena. It was considered part of the general philosophy with all its aspect, social, economic and otherwise by both exponents. "In the thought of John Dewey, the educational task, the philosophical task and the social and political task are intimately interrelated. It is not surprising, therefore, that those who think of education, philosophy and politics as separate and self-enclosed human undertakings, should be confused and repelled by his educational theory and program."

Dewey never thought of organized education primarily in a public building with ready made curriculum content and administrative function. "He rather tended to think of a human society existing at a definite time and place and sharing a common way of life. He thought of the school as the creature and agency of this society. It is organized and maintained by adults for the purpose of nurturing their children in their achieved ways of living and thinking" expecting positive results which makes the educational enterprise a moral undertaking.

The Gandhian concept of education or the Basic education envisaged in India holds the same opinion.

12. Ibid.
on education with a world view, putting the responsibility on society and school for positive results towards a new social order. To Gandhi also education is a part of philosophy, social and moral and national and international. His idea of Basic National Education was the outcome of this larger view and not from a narrower view of education; his political struggle for emancipation from the British people was to realise this end as the first step and not out of any antipathy toward the English.

Gandhi believed that a just and new social order must have as its base the individual development, physical, mental and spiritual. The Basic education, he schemed out only to serve this purpose, from the intellectual, economical, and moral and community level of the majority of the Indian citizens. In short, Basic education was conceived by Gandhi not only as an educational reform but as one facet of a new social order taking shape in his mind which he wished would come into being in India as a result of her political struggle for freedom. By education Gandhi meant an all round drawing out the best in child and man. For both of them, the individual development
lay at the root of educational or any other development socially and even internationally.

To achieve this end, both the scholars resorted to experimentation. Dewey in his laboratory school attached to Chicago University and Gandhi in his Tolstoy Farm in South Africa and later in Sabermati and Wardha Ashram schools. In their findings Dewey gave a scientific reorientation to the already 'existent educational principles and strengthen them in the light of his new philosophy which goes to signify Pragmatism in Education. And Gandhi came out with his convinced educational ideas which goes to signify the Basic education in India.

In their educational endeavours, Dewey wrote often, apart from his Laboratory School. To mention a few we can cite the Moral Principles in Education stressing "that the entire work of the school is pregnant with moral possibility", How We Think, discussing the practical application of the thought process to education with his well known steps in reflective thinking, Interest and Effort in Education, The School and Society, and The Schools of To-morrow written jointly with his daughter Evelyn Dewey, Democracy and Education, which is considered to be his magnum opus, and the greatest -

book on education ever written," and translated into Japanese, Turkish, German, Czech, Serbo-Croatian, Russian, Portuguese, Spanish, Italian, Chinese, Korean and probably many other languages." Experience and Education which was a critical assessment of the excesses committed in the name of Progressive Education, My Pedagogic Creeds and many others. But, quite in opposition to this, the humble man of Segogon never wrote a single book on education as a systematic postulation of his theories. Instead he wrote some articles on it now and then in the magazines Young India and Harijan which he himself edited as the link between himself and the public. Some times he convened and attended educational conferences and meetings and gave out his opinions. What is now going on as Basic Education is on the basis of such collected articles, speeches and correspondence. It is interesting to note that these experiments were conducted in the primary level in both the countries with many points of similarities and conclusions in spite of differences. Though Basic education as a term has a larger connotation so as to cover the secondary and university and even the after-life from university days, it was —

15. Ibid. p.xvii.
initially designated as primary education and retained to denote this stage only. To concentrate first only on the points of similarities we may make the following observations.

Both of them were uniform in condemning the traditional method of education which was described as bookish, authoritative, artificial and impracticable and holding that education proceeds by the participation of the young ones in the social consciousness of the race inheriting the accumulated capital of civilization and kindled by the demands of the social conditions. And both believed that this sort of proper education can go only in a social living or community living. So in the Laboratory school of Dewey, children were given education in actual living condition in a community life, doing their own works as they understand them from their society such as cooking, cleaning, singing, playing etc and learning from them. The same sort of community life was stressed in Basic education also.

In emphasising community life, and asking the children to do their own work, Dewey wanted to nail down the importance of the relationship of education

16. Ramanathan, Education from Dewey to Gandhi, op. cit. p. 9
with Democracy. The conventional authoritative type of education having its roots from the middle age practices which trains pupils to implicit obedience and accurate performance of the work assigned, according to him is suited to an autocratic society with one head to plan and care for the lives of the people. But in a democracy, which is a government of, for and by the people, such type of education would interfere the successful working of the government and the inherent implication of the educational concept of democracy viz. the maximum development of each citizen who would further contribute to the progress of the society, such as an inventor, discoverer or philosopher. Hence, the children should receive education and training through democratic ideas to meet their responsibility in the society according to its needs and develop originality in an atmosphere of freedom and initiative, interest and activity. Apart from a social milieu, Dewey further points out that the maximum individual development can be achieved by the process of acquiring real knowledge which would be possible only if the thought is connected with action in a real situation. He has given full elaboration of this concept in his 'How We Think' and Democracy and Education.

18. Dewey and Evlyn, Schools of To-morrow, op. cit. p. 218.
In Basic education also Gandhi emphasized corporate living based upon freedom, initiation, truth, love, activity and knowledge. He envisaged the idea of a co-operative community in which the motive of social service will dominate all the activities of children during the plastic years of childhood and youth. In such a school community he expected that children should receive intellectual training through Basic Crafts which would bring home to them the primal necessities of community life. In his Tolstoy Farm as well as his later experiments in Wardha and Sabarmati we can see this very clearly. He insisted upon democratic self-government in all the Basic schools and Basic Training schools. It is a common feature in Basic Schools to see the school Parliament with its various ministers and opposite bench, functioning to solve the real problems they are facing as a community. What the great Dewey postulated out of his experiment in education and long scholarship, Gandhi also arrived at from his own intuition and experiments both in India and Africa. Both the systems have "a profound faith in democracy by which they mean equality of opportunity among mankind, fullest development of every individual, avoidance of classes and a free voice for all in the

19. Patel M.S., Educational Philosophy of Mahatma Gandhi, "cit. p.7".
government of all"

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The place of craft and manual training in both system is almost uniform. Children should receive intellectual training through Basic Crafts which brings home to them the primal necessities of community life which would promote various aspects of education such as learning by doing, the use of muscles, and sensory organs. But we may point out a unique feature of Basic Education in the fact that "Gandh i does not mean to supplement literacy with manual training, but makes manual training the means of literacy and intellectual training."

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The development of intellectual training through a craft is not only a novel feature of Basic education, but also brings another important aspect of it namely the 'core Craft' around which all the aspects of intellectual development and school activities should be correlated. This aspect of core craft and correlated technique in teaching gives Basic education 'a stamp of novelty and originality', as observed by scholars like Dr. Zakir Hussain. Activity centred education as an educational theory

20.Ibid. p.68
21.Ibid.p.68
22.Ibid.p.69
has its roots in the thoughts of distant educational thinkers and there were many methods of education centering round it such as Kindergarten, Montessori, Dalton, Garfý, Heuristic and Project Methods. But no system aims at 'imparting knowledge of all subjects through manual work as Gandhi does', and especially through a core craft.

The stress on the real, practical and economic value of the craft or activities of the children was favoured in both the system of education. James in his lectures is using terms like 'Cash Value', 'practical expediency', 'instrumentality', to designate it. However Basic education is stressing this aspect of it a bit strongly in making it a 'National Policy' by a resolution that "this system of education will be gradually able to cover the remuneration of the teachers" in the country. Here, one can see that Gandhi as a practical man is connecting education with social and political issues as a solution. We may observe that this may be due to the socio-economic and political condition of the country at that time as compared to the rich American society and its schools.

23. Ibid.
How far is it possible for Basic education to cover the cost of education and for correlation to become an effective method of teaching still remains a controversial question within and without the Basic education circle in India. However, Gandhi was quite convinced about the validity of his proposition of self-support. He said, "surely, if the States takes charge of the children between seven and fourteen and train their bodies and minds through productive labour, the public schools must be frauds and teachers idiots if they cannot become self-supporting."

Further, the principle of Self Sufficiency the system preaches stands for Truth and Non-Violence from the point of view of Gandhi. Acharya Vinoba Bhave observes that "the westerners may have accented manual training as a part of their curricula but they are exploiting nations and manual training does not for them mean freedom from exploitation." The Basic educational system demands that self-sufficiency in respect of all things should be one of the aims of education which should be practised in the school years so as to inculcate the attitude in the personality of the

25. Gandhi, Basic Education, op. cit. p.75
children. Such attitude will certainly ensure against class difference and castigam in the school as well as in society.

Basic education is sometimes called "the correlation method". Gandhi has stressed "the core of my suggestion is that handicrafts are to be taught not merely for productive work but for developing the intellect of the pupils," and if taught by really competent teachers in a scientific way would stimulate the intellect of the pupils. It goes to prove the facts that Dewey and others pointed out that the need for knowledge rises from action and environmental demands. It is the striving, the purpose, that is characteristic of man's activities. McDougall thus connected the conative activity as the fundamental to the cognitive activity. We can trace the importance of correlation in education in the pragmatic theory of education as well. But one is forced to accept the novel point of view the Basic education is stressing if considered deeply. Both these views are trenchantly expressed by Dr. Zakir Hussain while remarking 'that those who are working in the educational field will not find Mahatma scheme very new'; admitted 'that the way in which

27. Vinoba Bhave, 'Psychological and Pedagogical Basis of Correlation', Principles and Problems of Correlated Teaching, op.cit. p.73
28. Ibid.
29. Ibid. p.75.
Mahatmaji has placed his present scheme is certainly original. Dewey and other pragmatist educationists felt the deviation of education from reality, home and community and tried to set the balance right through experimental and creative activity in real life situation which would impart an integrated knowledge to the pupil as against compartmentalization of knowledge into different subject. This forms the psychological basis of correlation in education. However in propounding it, Gandhi never had any influence of Dewey over him. The deeper interpretation of the principles of correlation goes to cover the conclusions of Dewey in so many ways such as action and thinking, doing and learning, society and integration etc.

Gandhi's view of knowledge as a unitary whole, was a matter of insight. This can be called the nurture view of knowledge. "Knowledge nourishes the mind, knowledge is the mind, it is a part of one's personality when it is fully assimilated. We have to realise that the different aspects of mental life, the cognitive, the affective and conative are all integrated together. This assumption is the basis of the concept of correlation in Basic education."

Further it throws light on the wrong conception that basic education belittles knowledge. Basic education wants that mere knowledge should not be the aim of education as an end by itself. Life (in society) should be the beginning and end and knowledge a very useful means for living, and hence the theory of action and intelligence in the socially realistic environment, which is the same view of Dewey also more scientifically analysed and elaborated psychologically and educationally. Even the idealistic thinker in education Sir Percy Nunn affirms the idea of activities as the basis of education.

Dewey took his stand on the needs of the child as a living member of the society which may be said as life centred education or the integration theory of education. Herein it is easy to see that "life is the aggregate of experience and experience is derived through occupations. Education is reconstruction of experience and therefore education can come only through the participation under direction of the child in occupations. The aim of all occupations is to maintain life in some facet or other. Those occupations which

are engaged in the production of goods satisfying the primary needs of society, such as food, clothing and shelter are of vital interest to children and adult alike. So these occupations, organized with an educational purpose and built into the school programme will serve as the medium through which to integrate education with life. The pragmatic thinkers' philosophy of experience or practicalism and how real knowledge or mind is invariably connected with action seems to go with one accord with Gandhian life centered practical education. But if we dig deep into it we may find a fundamental contrast between the two systems.

According to pragmatism, the theory of mind, signifies action, thought and experience and therefore the school activities from a different angle than that of Basic education. The pragmatists, from an empirical point of view are of the opinion that thinking and psychical nature develop from the interaction of mind and experience. Just like human energies are born out of the combination and interaction of materials in stomach, experiences in mind result in psychical nature. Childs explains this well -

34. Ramanathan, Education From Dewey To Gandhi, op. cit. p.17
in his famous analogy of stomach.

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Figure I
CHILD'S ANALOGY OF STOMACH

In the same way the origin and development of mind is traced from the interaction of three distinctive states of it namely physical, psycho-physical and psychical as depicted below.

Figure II
CHILD'S ANALOGY OF STOMACH

Simple Adaptation of plants & animal needs.

Complex Adaptation of animal (man) in Space and Time with interests, attitudes, choice & preferences.

35, Childs, American Pragmatism and Education, op. cit. p. 57.
Herein we can see the clear indication as to how the pragmatist thinkers built the theory of mind from the facts of organic evolution and therefore from a naturalistic, non-dualistic logical stand with far reaching consequences in society, schools and governments. Mainly, the earlier dualistic stand in the social and educational set up with the resultant values and practices were shattered in lieu of new values in the society, and therefore in the practices of the schools and the rising democratic governments. Indeed, the rising industrial order and its influence in the world in a way testify the new trend.

Experimental inquiry became to be stressed more and more and the moral principles of democracy were blended with the attitudes and methods of experimental inquiry and the theory and practice of education. The founders of pragmatism along with Dewey were committed to Democracy and education and believed "there is an inherent connection between democracy and education, for democracy signifies the deliberate effort to organize a society in such a way that its social practices will contribute to the growth of all its members."

The experimental inquiry of Pragmatists with their evolutionery, non-dualistic stand further leads to the question of moral principles. Dewey was convinced "that significant moral principles are embeded in the method of experimental inquiry and he was also convinced that the experimental attitude should be accepted as foundational in the value system of democracy." Hence pragmatism was characterised as 'Instrumentalism'. He believed therefore that if the young could be nurtured in a general 'method of effective inquiry' they would come to realise that "making moral judgements is as empirical an undertaking as is making judgements about questions of fact. He hoped that once this empirical view of the nature of moral judgments became established in educations it would tend to eliminate the traditional opposition between the intellectual and the practical, the cultural and vocational..." The pragmatic philosophy has made a start to break down such separation in the field of education and tried to develop a pattern of inquiry that would apply to the world of inquiry in an antagnistic atmosphere where it is believed that moral and religious values depend

37 Ibid, p.106
39 Childs, American Pragmatism and Education, op.cit, p.106
upon the preservation of the traditional cleavage between theology and positive science, between the mundane and heavenly interests. According to Dewey, "this 'humanization of science' in which science, education and the democratic cause meet as one is the solution and lies at the root of the human problem."

Thus the theory of mind and experience according to pragmatistic educationists delves into newer subtleties from a non-dualistic, empirical point of view. Basic education, while it was propounded as an activity-centred education did not go to this extent. It never thought of the dualistic problems of mind and values. But it did preach the gospel of activity and experience out of Gandhi's intuition and experience. If we compare it with pragmatic education more than the surface level, we may mark some discordant notes that Gandhi was essentially spiritualistic and the education he conceived was stressing religion and spiritualism. While talking on the spiritual aspect he said, "your education is absolutely worthless if it is not built on a solid foundation of truth and purity... If India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be

Ibid. p. 33
atleast as 'necessary as secular instruction; for, a
moral life without reference to religion is like a
house built on sand. And religion divorced from mora-
\[42\] lity is like sounding brass, good only for making noise
and breaking heads". Besides Gandhi, Swami Vivekananda,
\[42\] Ramana R\[i\]ti, Mahesh Yogi and similar others together
with ancient Indian seers talked about 'experience' in
a loose and dualistic way or transcondental way. But
they did not delve into the nature of experience itself
and its influence as the naturalistic pragmatic thinkers.
Indeed all of them were dualists with the exception of
Charvakas, Huuddists and Jains. In this, Basic education
strikes like the traditional dualistic note as against
the pragmatic non-dualistic stand. Though anticipating
a new social order, the anticipated new social order
of Basic education was not as scientific with empiri-
cistic moral values based on facts, touching every
fringe of individual and social life with scientific
enquiry and democracy at the base. We cannot say at
the same time that Basic education or its propounder
recognized the Biological evolution and its relationship
with mind and values as the empiricistic thinkers.
However Gandhi stressed on morality, character and

42. Edward A. Fries, 'Gandhi on Education', Gandhi As an Educat-
ionisté, (Metropolitan, 1951, Delhi) pp.12, 64.
spiritual development as the chief function of education. Whereas the Dewevan Pragmatists based moral development on mere empiricistic facts and social or community living, Gandhi based his moral development on God and community living.

Morality is not only based on empirical facts according to Dewey, but also he based it on home and society as its training ground. He saw that school is mainly a social institution and education being a social process, the school is 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. Simplifying the existing social life into familiar activities according to the standard of the child, the school life should grow gradually out of the home life which is a psychological necessity to secure continuity in the child's growth and therefore a social necessity for the child to be nurtured and to have his moral training. Basic education satisfies all these ideas in having community life and training. It may be questioned by some that Basic education while asking the children to spin and earn to defray

the cost of education, at least the teachers salary, is going counter to the idea of Professor Dewey that education is a process of living and not a preparation for future living. Much can be said on either side and of course we can see controversial debates on this issue even in the initial stage. But the controversies will be calmed down when we see Dewey saying the 'last word' on it that it was his conviction that "education which does not occur through forms of life, or that are worth living for their own sake, is always a poor substitute for the genuine reality and tends to cramp and to deaden." It is a matter of admiration that Gandhi struck at the idea which satisfies both the educational as well as social and national and international aspect of the issue. Whereas in America such a stress on the material cost of the produce of the pupils to defray the cost of education was not emphasised, in India, it was given more stress. That may be due to the enormous material wealth of the former country and the extreme poverty of the later. In any case the activity and life centeredness of education is accepted by both the Deweyan and Gandhian education.

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15. Ibid, p.22
It follows automatically that the time old barriers between theory and practice or vocationalism and liberal arts, manual labour and professional mentality were shattered. It was a harder stroke to the rigid castridden society in India. Further, Basic education added rapidity to the change of attitude regarding manual labour. Doing manual work and even one's own work was considered mean and the people who were doing such works were also looked down. Gandhi's Basic education cut at the root of this evil and enhanced the dignity of labour both inside the miniature school society and the society at large.

Introducing the concept of self-sufficiency in Basic education which is a novel factor than that of Dewey, Gandhi aimed at self-sufficiency at every level and aspect such as individual and community levels. By this he not only wanted economical self-sufficiency, but also laid down that each student should live a life of self-sufficiency and do all his personal works by himself or at least take part in doing such works. By this he improved the individual well being and the human relationship. By doing works like scavenging, washing, cooking, gardening, agriculture and other such manual labour in a family or community atmosphere,
the students were expected to free themselves from
the bias and clutches of the cruel influence of caste-
ism. In giving training in self-scavenging and other
self-help, Basic education attempted not only to incul-
cate a sense of personal and environmental cleanliness,
the proper use of manure to the crops and other such
things, but also a saner attitude between the members
of the different castes and different families of
various economic and cultural levels within the school
premises. Thus Basic education aims to root out
untouchability inside the school society and establish
equality and brotherhood among the students. It expects
that this saner attitude of equality, brotherhood,
co-operation and self-reliance should overflow from
the school society and influence the society at large.
These aspects were found necessary in India because
of the existing condition in the country. In the
American Pragmatic education these aspects viz. attain-
ment of self-sufficiency, doing one's own work like
scavenging, cooking and washing are absent not because
the underlying principles are not there, but because
as we have already seen, they are not found necessary
due to the economic well being of the society. Yet,
we can see that some of these fundamental traits are found in Dewey's Laboratory School also.

By advocating activity centred education, Basic education tries to utilize the cumming of the hand to the full extent starting from digital acuity to the most modern technological skill which is again the achievement of hand besides educational values, economic wellbeing and individual and social integration. Man has built the multifarious modern civilisation through his hand and brain and hence for any effective knowledge, according to Basic education as well as Pragmatic education the experience of the hand must go before mind. Gandhi said, before a child is expected to write the letters, he must be taught to use his fingers skillfully.

Such activity centred education in actual life situation becomes life centered education giving proper integration of personality and proper continuity of intellectual growth for the pupils. This aspect receives equal importance in both the pragmatic type of education in America and the Basic education in India.

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Gandhi, Basic Education, op. cit. p.12
The social view of education or the importance of society and its interaction with the educational growth receives greater importance from Dewey against the former individualistic standpoint, which judges the education by the progress of the individual child, his normal physical development, his advance in ability in the three Rs and other subjects, manners, promptness, order and industry. Dewey enlarged the horizon or the range of outlook of education to the social view after enumerating the importance of society to an individual and said, "what the best and the wisest parents want for his own child, that must the community want for all its children. Any other ideal for our schools is narrow and unlovely, acted upon, it destroys our democracy."

When we compare this with Basic education we can see that Gandhi paid much attention to the development of society. However, the basis and the mode of reasoning to arrive at such a conclusion is different for Gandhi and Dewey. There is a misconception that Basic education is meant for only poor people of the society whereas those who preach and administer the Basic education and the rich are -

\[\text{Dworkin, Dewey on Education, op.cit. p.34.}\]
\[\text{Ibid.}\]
sending their children to different other types of educational institutions. They are of the view that Basic education is creating a caste system in educational sphere also in catering one type of education to the very poor group while there are other types of education to the middle and aristocratic classes. Professor Dewey's saying that "what the best and wisest parents wants for his own child that must the community want for all of its children," seems to suggest a remedy and that there must be one pattern of such education in the whole of the country.

But, if we look into the circumstances at which Gandhi formulated and propounded Basic education, we can see no distinctive difference between the Pragmatic and Basic education. The Indian sub-continent in the thirties, was a land of many cultures with many geographical and political regions with varying standard of achievements and literacy. Poverty was rampant throughout the land of 700,000 villages with intermitant famines. Superstition, time long customs and conventions, insanitary conditions, rigidity of the caste system, foreign rule were a few of the other aspects. Gandhi as an humanitarian wanted to remedy each of the
problems and felt that if the Indian country want freedom and prosperity, the majority of the people who are poor village folks must be educated to improve their own conditions and environment. And any education should begin from one's own standard. Considering these and many other things Gandhi propounded - Basic education with its socio-economic and educational and political ends. It was formulated for the villagers and their uplift and thereby the country in general. If we take into consideration of the various aspects of Basic education like activity and life centred education, education through a core craft, correlated teaching, community living, self-support, it seems that Basic education is the continuation of Dewey's education. It is expressed in the following words by G. Ramanathan. 

"Moreover, it was the compulsions of the Indian situation that drew out his ideas on education as we have seen. If we look at them from the historical perspective we can see that Gandhiji's takes on where Dewey leaves off."

Both have given supreme importance to society and taken school as the agency of society. All that society has accomplished for itself is put through

the agency of the school for the benefits of its future members to realize themselves and self-direction at the individual and social level. A nation's schools "are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements, to guarantee its future." According to Dewey, the shift from the individual to the social standpoint and how larger changes in the society affects the school curricula and vice versa may be termed as the 'New Education' having its connection with the general march of events in the social evolution. Gandhi termed it as 'Nai Talim' and 'New Education' to distinguish it from that of the older traditional methods of education and took the school as the main agency of social reform.

It would be worthwhile to consider here the social changes and their close relationship with education. And Basic education was criticized as a 'retreat from the civilization' or 'setting the clock back' because of its plea for simple core craft, economic self-sufficiency and other ideals. The century old industrial revolution together with its application of science

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and inventions to social use affects the society in all its phases including moral and religious ideas and interests. According to Dewey this revolution should affect education, and through the educational agency the society.

Gandhi's stress on Basic education through craft and co-related teaching and activities therefore suggest a retreat from civilization to many. Many uphold Gandhi's view on education as the remedy for the dangerous turn that the world has taken through the Atom and Hydrogen Bombs and other destructive weapons. But we may point out that Gandhi himself lived in an industrial era and that he was not against machine tools. Takli itself is a machine. Intellectual or any other growth is a continuation of the former growth and no development can be achieved from an artificial point. Having this in his mind, Gandhi, while propounding Basic education for the uplift of the thousands of villages and villagers, started education from their own environmental and social culture through simple crafts. He never said that the pupils should stop with Basic education. What he expected was to have the primary education through a basic craft in actual life situation and

5I, Ibis, pp. 35, 36.
55, Ramanathan, Education From Dewey To Gandhi, op. cit., pp. 271, 275.
thereby build the fundamental saner attitudes like love, brotherhood, co-operation, self-support, non-violence and Truth that would be conducive to a better social order. He wanted the children to develop a scientific attitude while handling the tools and doing the activities purposefully. Basic education is not opposed to the use of tools and machines. As a matter of fact it can be said that it is opposed to the use of machine beyond an optimum point where it would be difficult and complicating and would not add to the digital equity of the children. Dewey expresses the same idea in the following words. "... these occupations in the schools shall not be mere practical devices or modes of routine employment, the gaining of better scientific insight into natural materials and process..."

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No number of object lessons in the class rooms and verbal memory can afford a substitute for the acquaintance of knowledge in actual life situation. Dewey agrees to this view in the following words. "Verbal memory can be trained in committing tasks; a certain discipline of the reasoning powers can be acquired through lessons in science and mathematics; but, after all, this is somewhat remote and shadowy compared with

56 Dworkin, ed., Dewey On Education, op.cit. p.62
the training of attention and judgement that is acquired in having to do things with a real motive behind and a real outcome ahead."

Dewey traces before the industrial or Factory system the Household and Neighbourhood system within three generations back from the present one, where the household was the centre of all occupations necessary for living from spinning, carding and plying of the loom onwards to lighting, supply of flaver, lumber, food materials, furniture, metal wares, nails, hinges and hammer etc. Such household system according to Dewey involves inherent discipline, responsibility, character building factors, habits formation together with educational opportunities. In his own words, "Again, we cannot overlook the importance for educational purposes of the close and intimate acquaintance got with nature at first hand, with real things and materials, with actual processes of their manipulation and the knowledge of their social necessities and uses. In all this there was continual training of observation, of ingenuity, constructive imaginations, of logical thought, and of the sense of reality acquired through first-hand contact with actualities. The educative forces of the domestic

57. Dewey, School and Society, op. cit. p. 37
spinning and weaving, of the saw mill, the grist-mill, the cooper shop and the blacksmith forge, were continuously operative." Gandhi arrived at the same ideas by giving importance to the Household System to exploit the character building and educational possibilities in the initial stages of the children.

The discipline and responsibility inherent in such activities of the children are stressed by both Gandhi and Dewey and they suggest it as the remedy for the present day student indiscipline which comes out of the disintegration of personality owing to the shift from the Household System to the Factory or Industrial system. Dewey says, "it is useless to bemoan the departure of the good old days of children's modesty, reverence, and implicit obedience, if we expect merely by bemoaning and by exhortations to bring them back. It must be radical conditions which have changed, and only an equally radical change in education suffices."

Such radical change comes when occupations are made the 'articulating' centres of the school life from that of the rigid, book-centred, traditional form of education. "It is a difference in motive, of spirit, and atmosphere. We can see a sure psychological change

59. Ibid. p.38
from the passive and inert recipiency and restraint to a kind of buoyant outgoing energy, in the activity centred school where children themselves are working, cleaning, and doing other types of engagement with co-operation and free interchange of ideas." Within this organization is found the principle of school discipline, devoted to secure spontaneous result and healthy habit formations, character building, social co-operation and other positive values.

These novel points between the two systems are enough to confirm the validity of the educational theory of any one of these systems by the strength of the other. Activity centred education in an actual social milieu with real outcome of social utility is stressed in both the Pragmatic type of education and Basic education. Both considered it a departure from the traditional type and called their respective type as 'New education' and 'Nai Talim' which demands a change in the attitude of the schools and its methods and curriculum. Such changes are found difficult to achieve in the present day because of the connection between the existing school methods with the medieval methods which are still controlling and influencing the present day.

60. Ibid. pp. 39, 40.
According to Dewey, development in the new light is taking place in various forms as evidences and signs of evolution. "The introduction of active occupations, of nature study, of elementary science, of art, of history, the relegation of the merely symbolic and formal to a secondary position; the change in the moral school atmosphere, in the relation of pupils and teachers - of discipline, the introductions of more active, expressive and self-directing factors - all these are not mere accidents, they are necessities of the larger social evolution."

How far Gandhi would subscribe to this idea of evolution is really a controversial ontological and epistemological issue which is beyond the scope of this study. However, we may point out that Gandhi was classified along with the pragmatic thinkers because of his practical nature and the use of reason.

It is further expressed that "to say that he (Gandhi) was essentially a pragmatist may seems surprising in the face of his numerous references to God and to inner voice. His insistence on the value of faith may appear to militate against the supremacy of reason."

61. Dewey, School and Society, op. cit. p.149
62. Ramanathan, Education From Dewey To Gandhi, op. cit. p.1?
But such contradictions are only apparent; not real. . .

The Pragmatism of Dewey, his experimentalism was shared by Gandhiji too; only Gandhiji's way of thinking could not be brought under any label whatsoever."

The same author again says that "the recognition of digital equity as a factor in learning is the greatest achievement of Basic education in the field of psychology. It has emerged out of a new concept of the evolutions of man." This conception that Basic education has emerged out of the evolutionary theory is further established by the author by tracing the development of man and his Space era civilization from Pithcanthropus erectus, the view that man belong to a separate species of this name and Homo Sapiens.

But, Gandhi's very life, its saintly nature, his faith in God, Karma, rebirth and his prayerful life indicate that he cannot be classified as a pragmatist in the strict sense of the term or an evolutionary thinker. He was fundamentally a man of God with supreme faith in him and therefore a dualist. His thoughts on education he arrived at because of his experiments in education and intuition. "He saw the solution as in a vision. Its logical basis had to be built up
later. He was not worried if the logic did not fit into his scheme." But in opposition to this, Dewey, as an educational thinker arrived at his ideas by a sheer logic, uninhibited by traditions and established prejudices." It is observed by some that Dewey's pragmatic type of education with its experimental verification of truths by the rational process at the cost of God, faith and scriptures would be lifeless like a machine without fuel.

Whatever might be the ontological standpoint of Gandhi, his scheme of education is in line with the progressive educational thoughts of the Pragmatist educational thinkers and "the logical fulfillment of the theory of life centred education and the consumation of past educational thought in the world." Due to the difficulties of pioneering work and the absence of compulsion, Dewey could not carry on his educational experiments and reform in America. Gandhi continued that education in India under the compelling situation of the Country's socio-political conditions to its present form and therefore can be said as one who has marched one step forward than Dewey.

66. Ibid. p. 179.
67. Ibid.
68. Ibid. p. 246.
69. Ibid. p. 22.
Like Dewey, Gandhi wanted to remove the alienation of home and society by suggesting ways in education for greater integration of individual and social advancement. Gandhi never allowed his personal faith to influence his educational thought beyond a certain extent. By this we may say that Gandhi freed education from any dogmatic shackles and allowed it to have its own course in the light of further experiments. He was prepared to change his views if it is necessary on the strength of experience and reasoning. By doing so Gandhi shortened the pace between Pragmatic education and Basic education to a great extent and made them to look like, as if they are from a common basis in spite of their distinctive flavours.

In presenting a kind of educational pattern to suit the villagers and general mass of the terming millions of India, Gandhi in a way, seems to recapture the 'anti intellectualistic' trend in the recent American life. Basic education is the outcome of an evaluation of the Indian society, resenting and suspicious over the intellectual class and eggheads who were the products and followers of the traditional type of education.

They were so regarded in India as by the Americans.

70. Hofstadter R., Anti Intellectualism in American Life, op. cit. p.1
71. used to denote the traditional high brows and persons with soursous intellectual pretension in a disdainful way.
in their own land as "pretentious, conceited, effeminate and snobbish; and very likely immoral, dangerous, and subversive." And the plain sense of the common man was considered as an altogether adequate substitute for formal knowledge. The greater part of the Indian public was simply non-intellectuals and village dwellers with so many adjectives. To improve them from their own standard gradually and collectively Gandhi considered it superior than to foster knowledge for its own sake through a handful of intellectual aristocracy.

It is further justifiable from the democratic point of view in the modern times. Democracy is considered as a superior form of political organisation by the modern welfare states. Democratic spirit is at the root of social evolution till its attainment of the present form as evident from the history of mankind so far. "The evolution of the social organization of mankind tends to be seeking its stable equilibrium in the democratic pattern," and competition or the theory of the survival of the fittest either physically or mentally is incompatible with democracy. Gandhi's educational ideas and its organization confirm to the democratic pattern with activities and willing co-op

72 Hofstadter R., Anti Intellectualism, op. cit. p.19.
73 Ramanathan G., Education From Gandhi Dewey to Gandhi, op. cit. p.83.
co-operation for the common progress on an egalitarian basis both inside the school society with intellectual potentialities and harmonious developments of the faculties of the pupils and outside the school society. Before Gandhi, it must be acknowledged here, that Dewey established these ideas in unmistakable certainty through his educational ideas as seen in his magnum opus *Democracy and Education, How we Think, My Pedagogical Creed, School and Society* and other such works.

In spite of the remarkable aspects of these two systems, both became unpopular and were not reduced to practice in their entirety except by a few adherents here and there. Dewey's educational ideas took fantastical forms in the hands of lesser disciples and fell into many trivialities in the name of 'Life Adjustment'.

"Every activity of life was considered to have educational value and such things as deer-hunting and motor-driving were introduced into the curriculum as intellectual liberalizing disciplines. It is said that mock-marriages with pupils acting the roles of bride, bridegroom, parents, bestmen, priest, train carriers and so on were arranged and enacted in some schools as part of the curriculum in life-adjustment. It is said that some schools introduced 'Beauty Queen' contests in the school-
activities on the ground that such contests had
become part of adult life in the country. Subjects
of study were replaced by activity programmes. Student's
self-government with a proliferation of committees and
conferences became the counter part of discipline. Intense
physical commotion - playing games, moving about, doing
things, attending committee meetings and so on - occupied
the entire time of schooling and became a substitute
for the earnestness and concentration required for the
pursuit of intellectual studies. The conditioning
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techniques were transformed as ends in themselves by the
followers of Dewey and much resentment came from
different sectors and popular magazines like Life and
Time together with the 'Council of Basic Education',
accusing the Dewites as responsible for the abolition
of intellectual content from the curriculum. Mr. Arvind
Stevenson is reported to have passed the following
angry remarks on the existing conditions of education.
"If the nation wants Driver education and Bachelor
Cooking instead of Latin and Mathematics, it will not
it." The 'Council of Basic Education', an organisation
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by its name in America, also tried to rectify the
Deweyan academic disciplines to their old status in
the curriculum. By Basic Education they meant a
75. Ramanathan, Education From Dewey To Gandhi, op. cit., p. 18,
76. Ramanathan, Education From Dewey To Gandhi, op. cit. p. 18.
minimal essential curriculum consisting of the subjects like languages, mathematics and etc.

In spite of these criticism against the education of Dewey, it had its roots in the democratic American society. But it was entirely shaken by the enormous advance of soviet education and its launching of the sputnik in the space in the year 1957. And the American people blamed Dewey and his followers for the lack of progress in the American education. At last, Dewey's educational theory, in the present day remains as a 'museum piece' like many other educational theories in the world.

The condition of Basic education in India is also coming very near to the same state of Deweyan education in America. There are indications that history might repeat itself, the story of Dewey's educational ideas in America became also the story of Gandhi's educational ideas in India. Its failure is acknowledged by many educationists and political leaders. The Estimate Committee of the Kerala Legislature wanted that Basic education should be given up. Wherever Basic education has been implemented as part of the State-

77. Hofstadter R., Anti Intellectualism, op. cit., p.4.
78. Ramanathan C., Education From Dewey To Gandhi, op. cit., p.18
State Educational System, it has failed. This was authenticated by an Assessment Committee appointed by the Government of India in the following words:

"Taking the whole picture, as we saw it, Basic education at the Basic schools level is not satisfactory." 79

It is not viewed by the public from a pure educational standpoint. Gandhi's prominent place in the Indian National Congress, and the Congress Government later on, made the public to interpret it in a political light. When the system was declared as a national policy in the primary level and thereby the administration of it was taken by the Government official of the educational department, it fell into much misuse and abuse due to various factors such as want of faith in the system both for the Basic education teachers and administrators as well as the public, want of Basic trained teachers with real spirit, artificial goals set by the departmental officials to show better reports and the artificial striving of the schools to satisfy the goals by hook or crook in competition with other Basic schools in the area to gain applause from the government authorities which resulted in base practices in the Basic schools quite in contrary with the aims.

and ideals of its propounder.

The world is swept by the wave of industrialization and no part of it is free from it. Any average man in any society would be happy to enjoy the modern scientific means in his life such as radio, television and cinema, modern means of communication, transport and building and textile industries. But the austere life demanded by Basic education made the adherents and the public to think that it is "the very antithesis of industrialization which is the dominant feature in modern society." However, it must be acknowledged that it is one of the two views. The simple way of natural life with khadi dress and thatched huts, with silent prayers and scavenging works made many to think that its chief aim is going to be the rescue of the world from the materialism and industrialization. The other view is that Gandhi enunciated these methods of Basic education in the context of the condition of Indian villages but actually it is not opposed to industrialization. 80

Again the charge that Basic education is against industrialization and modernity comes from the very notion that it is a solution for the unemployment problem. 80

80. Ramanathan, Education From Dewey To Gandhi, op.cit. p.266.
demanding the simplicity of village life as against
the pleasures of a city life. The coincidence that
Gandhi suggested spinning and khadi wearing to the
whole nation must be viewed as a separate issue.
And both should not be mixed. The system was given
at the same time to suit the majority of the poor
villagers and their conditions. Therefore, according
to some, that does not mean that Basic education is
against industrialization and modernity. It was given
first as a theory of education with rich educational
significance. Only in considering Basic education in
that direction, we can see the true assessment of it.

Conditions are changing fast in recent times and
Basic education as 'Nityam Mia Talim' is expected to
change according to the condition of the society.
Rightly Gandhi stressed on scientific education through
craft medium. Therefore, it can not be concluded that
he is against the scientific and industrial education.
What all he uttered about education were because of
his real conviction on it in the actual socio-economic
and political context of his society at a particular
time in deep consideration of human miseries and
problems. He was not against change and experiments.
Thus we can see that both Gandhi's and Dewey's educational systems were given to suit the respective country, and its people. In making life centred activities and correlated teaching the centre of educational system, it seems that both of them were applying the same fundamental principle to different people with different material and cultural level; Gandhi to the poverty-sticken, 80 per cent illiterate, highly religious, class-ridden and foreign dominated people of India and Dewey to the highly industrialized, materially prospering, democratic and scientific biased American people.

But because of the same ground, we cannot put the two educational systems on equal basis. We can see a subtle difference in the philosophy of change maintained by the two systems or the two leaders of the systems. Gandhi wanted experimental scientific education and the development of the Indian mass or villagers. Thereby he wanted change and progress. But his idea of change is embedded on the past cultural heritage of the land, strongly anchored in the rocks of Truth, non-violence, Vedas, God and Reality. No amount of coercing reasoning would be enough to prove the contrary of it.
According to some, for Dewey, there are no fixed belief. The quest for certainty by the long train of ancient philosophers is dismissed by him as a 'compensatory perversion'. He believed that 'knowledge is always a means, never an end in itself,' and hence instrumental, putting tools, instrumentalities or means on a level of equal value to the ends and consequences because without them consequences are merely accidental and unstable. But the process of science is a search for permanence, uniformity and simplicity of logical relation. Apart from recurrences, knowledge would be impossible, for nothing could be referred to our past experience. Also apart from some regularity of recurrences, measurement would be impossible. Dewey subscribes to this view also inspite of his philosophy of change. In his book How We Think, he refers to 'securely established facts and principles' and recognizes that if thinking is to be possible at all, 'the standard of reference must remain the same to be of any use.' W. H. Kilpatrick also subscribes to this view in his book Education For A Changing Civilization.

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82. Ibid., p. 295.
84. Ibid., p. 289.
On these grounds, there is a tendency in the idealistic group to brand Dewey as self-contradictory. But from an impartial, synthetic point of view, it can be said as untenable. Dewey stressed on the philosophy of change and Instrumentalism and yet acknowledged that a complete dependence on change would render reference to the past useless and planning in future futile, as pointed out before.

The spirit of change and the spirit of conservation are the two inherent principles that we can deduce from the above discussion and the pragmatic group emphasised the principle of change at any 'present'. Even the theory of evolution, propounded by Charles Da Darwin, while emphasising on the principle of change in the process of evolution, observes a continuity from the very beginning in all the growths.

Thus in spite of similarities at many points, Basic education in India and the Pragmatism in education have a distinctive colour and flavour peculiar to their respective country, people and historical consequences. Change is there at any time and at any country. The world has travelled far enough from both Dewey’s and Gandhi’s time. In accordance with the

88, Ibid.
view of both of them; both the systems are undergoing
criticisms and changes in the ever anwing Present,
and no one can say that the systems are there in
the world as 'museum pieces'. As 'the salt of the
earth' they are influencing their respective country
for betterment and would be influencing in future also
and not only in their own countries alone, but also
in other countries of the world.