CHAPTER III

PRAGMATISM IN EDUCATION AS IT DEVELOPED IN AMERICA

Pragmatism in education is supposed as the signal contribution of American educationists in the 20th century. An understanding of the past educational development in America will help the study of the development of Pragmatism in education. We can see a continuous change in American education perpetuated by internal growth and external pressure together with a practical tendency all along.

The early educational set up in America was poor in many respects. It catered to the rich and privileged. It had a curriculum centering round religious conceptions based on the belief of the original and innate sinful nature of man due to the fall of Adam. "In Adams fall, we sinned all," so went on the rhymes in the Primer of those days. The society followed the puritanic faith with Salvation as its aim and wanted education to achieve the same through rigorous discipline. It frowned upon play instinct thinking it to be the result of Satan's doing. The methodology was mainly rote recitation and memorization with the notable three R's namely Religion, Reading and Writing.

2. Ibid.
The doctrine of Universal priesthood proclaimed by Martin Luther paved the way for Universal Literacy so that each man would be His own priest and know the word of God. This was greatly accelerated by the translation of Bible in many European Languages. The compulsory education law of 1642 and the Old Deluder Satan law of 1642 requiring every township with fifty houses to have a teacher are immortal educational laws second to none in the annals of American education.

Schools were conducted by various agencies at the elementary level such as the Dame schools, the New England Town schools, The parochial schools, Private Writing schools, S.P.G. schools, Apprenticeship school and a few philanthrophic denominational and Sunday schools.

The secondary schools in the colonies were generally the replica of the Latin Grammar schools of England and mainly college preparatory with stress on Greek and Latin studies. They were taught by a graduate with theological background and high social prestige. From this kind of state of affairs in education prior to 1750, elementary education underwent a metamorphosis during the nationalization

4. Frederick Eby, Development of Modern Education (Princeton 1957) p. 37
5. Schools conducted by housewives in their leisure time at their own house.
6. Bayles and Hood, op. cit. p. 4
period which is said to be between 1750 and 1830. It came at the end of the period with a new form without religion in it. A thorough secularization took place and "religion dropped out as one of the three R's, readin', 'ritin' moved unto first and second, 'arithmetical, came into third place." In 1819, it was seen "more than 500 of 2000 children of elementary grade are did not attend schools of any character."

In the early national period the educationists wanted to solve this problem of more children of the elementary grade. Their effort brought about a remarkable change in elementary education. It took the form of Monitorial ideas or Lancastrian system under which a single school would be able to teach 500 and more students with the help of senior pupils helping the teacher in controlling the class and teaching it. This would be more economical than appointing a new teacher. Though the popularity of this method declined after two decades, it created a public taste for free schools.

7. Ibid p.65
8. Ibid p.65
10. A practice widespread in earlier indigenous schools in south India in which the senior pupils of the school would assist the teacher in controlling the class and school methods. It was called Monitorial system or Madras system by Rev. Dr. Andrew Bell who wrote an essay on it. The system was widely adopted in England to solve the scarcity problem of teachers there and later in America for the same purpose under the name Lancastrian System. See Nalla & Naik, History of Education in India, (Mac, Cal) 1913, pp. 5, 6.
11. Boyles and Hood, op.cit. p. 65
Thus in the early Nationalisation period we cannot locate a specific change in the elementary level though the change was clear cut at the end of the national period viz. the change towards secular education. In the secondary level also we can discern changes of attitude in the Latin Grammar schools. The rising generation could not be convinced of the usefulness of the Latin-Greek curriculum. Unlike the earlier days, the colleges were attended by students who did not plan to enter ministerial services and hence the knowledge of Latin and Greek was not only unnecessary, but also a waste of time to them. "There were more pupils entering Latin Grammar schools in one year than there were students in colleges. Hence, a curriculum that was solely preparation for college was a highly non-useful one for all but very few."

Rousseau in the 18th century brought about a profound change in the educational systems with his famous educational treatise called *Emile* and his Naturalistic "inherent" theory in education. To him "everything is good as it comes from the hands of the creator of nature; everything deteriorates in the hands of man." Education of the earliest years, according to him, should be merely negative consisting not in teaching virtues but in preserving the

of his educational theory Rousseau was merely a voice; he never did anything concrete for education. But the Swiss Johann Henrich Pestalozzi of the later 18th century gave concreteness to Rousseau's educational theory and influenced not only the whole of Europe but also the land of the new world and still beyond. His educational thoughts were inspired by Rousseau’s writing and his own educational experiment of the Orphan school at Stanz where kindness and love reigned, intellectual powers of children were fostered and beggars grew into men. Considerations and understanding of children's wants, desires and 'the art of sense Impression are Pestalozzi's two major ideas in educational theory which he explained in his ABC of Anschung and other educational masterpieces like How - Cerdude Teaches Her Children.

In U.S.A, in the year 1825 what is called the commencement of the later nationalization period, a Great Educational Awakening took place and brought about changes and developments in all levels especially in the elementary level, its curricula, administration and teacher training along pestalozzian methods which entered the shores of United States through the 'Naef-Maclure' and 'Mann-Barnard' channels together with other initiations. The Oswego Movement, another development

17. Roger De Chlimps, His Aims and Work (Syracuse, Bardeen, 1889), p. 147
of Pestalozzian method initiated by Edward A. Sheldon, in Oswego was much developed later by Charles and "Elizabeth Mayo. They tried to help the children through well prepared teachers to develop ideas from observations of objects and events of educational importance and set experience. This "Developmental Teaching represented the process of induction or the truth seeking process of Newtonian Science which was the true spirit of Pestalozzi". By inaugurating this Oswego system Sheldon set up an instrumental process in object teaching for the would be teachers. Later in 1861, the City Board created a "ural School under Miss. Margaret E. M. Janes and Hermann Kruei Jr. from England successively. Thus Pestalozzi provided a 'leaven that leavened the whole lump of the American educational thought and practice during the 19th century'.

Prior to Monitorial schools, elementary school practice had been essentially that of one-room rural schools with individualized instruction. The teacher was mainly "a hearer of lessons" and allowed each child to go as fast as he could with its own speed. But with the oncoming of more and more free public schools came the principle of gradation and separation of children into grades. The monitorial schools also instituted crow process according to age. Yet, with new Pestalozzian works

18. Bayles and Hood, op. cit. p.111
19. Ibid. p.112.
wrought by Mann-Barnard channel things began to change towards better, and a graded school of one grade, leading to the other. Mention must be made here of one Philbrick who also organized graded school in 1848 with a typical architectural class rooms containing 55 pupils each with an assembly room. This method was copied by many. There was the possibility that the 'German Vokschule (people's school) which Mann observed, served as the pattern of the eight year elementary school. However the American schools developed a graded school with the principles of continuity during the great awakening period which tried to include High School and College as well. Because of this nature of continuity it was known as the 'Ladder Type System' and became an accepted and established practice that completion of elementary school constituted a ticket of admission to High school and completion of high school constituted a ticket to college and technical-courses.

By the time of the Civil War, "the United States had developed the structure for a full 'ladder type' system of schools from grades one through sixteen, now known as the 8-4-4 plan; eight year of elementary, four of secondary and four of college. Neither race nor colour, nor creed was to stand in the way of any one. Educational opportunity was to be open to all, to go as far as -

20. Ibid. pp.130,133.
interests and capacity led and this opened a roval road
which was at that time 'an aspiration, plan, commitment.'

In spite of the fact that as early as 1852 Massachusetts passed the compulsory attendance law together with increased labour legislation to eliminate the 'obstacles of free education, there was another limiting factor viz. the economic one. But steps were taken to solve this problem in the 20th century such as the automatic transportation to schools, text-book loan system, school libraries, school lunches and other food services sometimes at very low cost and sometimes free to all along with Health Services.

The playway method or the Kindergarten Method of Friedrich Froebel to whom Pestalozzi was the watchword of life became very popular. His play schools, signifying the gradual 'unfolding' and thereby the 'Educational optimism' were the two major contributions of Froebel. Play, which was considered to be the prompting of Satan in earlier days became natural and food constituting the heart of curriculum for children according to the Pestalozzian Method.

Froebel's Kindergarten method was introduced in United States for the first time by the German immigrants during the 1850s and 1860s. The first English speaking Kindergarten was started by Elizabeth P. Peabody and multiplied later on between 1880 and 1900 in many cities. Kindergarten schools
were incorporated in many cities. Colonel Francis Wayland
Parker appreciated this method to a great extent and in
his capacity as the Superintendent of Quincy school, Massa-
chusetts and the supervisor in the Boston schools, and
Principal of Cook country Normal School did a lot
for the introduction of kindergarten school by his writings
and activities. Admiring the Froebellian Method, he wrote,
Froebel said that the principles he discovered and advocated,
when thoroughly applied would revolutionize the world and he
was right. In Kindergarten is the seed corn and germination
of the New Education and the new life... One and all
the true principles of education are applied in the
Kindergarten; these principles should be applied through all
education.* Francis Parker was right in pointing out the
revolutionary character of the Froebellian method with its
freedom, love, play and constructive activities. It had a
curriculum which paved the way for all modes of self-ex-
pression, growth and positive character on the line of the
'Guarding and protecting Principle' of the Kindergarten method.
Froebellianism was one of the significant Movements in the
development of American Educational thought and practice with
its chief mark of ascribing importance of the self-expression
of the child.

Thomdike, an ardent student of psychology and animal
intelligence, later a member on the staff of the Department.

22. Francis Parker, 'Talks on Pedagogy: A Text Book in the History of
modern Elementary Education,' (Boston: J. Ann, 1913) p. 417
of Education in the Western Reserve University, contributed much to education which merged as a science, based upon psychological laws at the turn of 20th century.

Psychology in the pre-Herbartian days was based upon introspection and speculation without any emphasis on experimentation. But with the progress of physics, chemistry and physiology as sciences, psychology also convinced the learned of the experimental efficacies and adopted the experimental methods to observe the behavior of man and animal.

Moreover the Lockean idea of sense impressions attached greater importance to environment and the later Herbartian psychology also adopted the same point of view in spite of its differences from John Locke's. To both of them ideas are derived from sensations and lead to actions, habits and character. "The old scheme, ideas----->actions----->habits ------->character" became translated into stimuli ----> response -------> habits -------> character". With this change in psychology, educational psychology entered a new dimension.

Thorndike 'the most famous of United States psychologists' propounded his stimulus-response psychology or Connectionism which dominated educational psychology till 1930. The S----R

23, Bayles and Hood, op.cit. p.184
The S-R formula (Stimulus Response), the findings of the Nervous system, the neurones, the synapses, the path impression of sensory and motor neurones, the synaptic resistance and original tendencies all are new flashes to understand behavior, which is the central theme in education. On the basis of these synaptic connections and other lights, Thorndike formulated his theory of learning by way of the laws of exercise, readiness and effect, taking man as a passive, reactive creature whose behavior is determined by the Stimulus-Response connections.

Man is a passive (re-active) creature whose behavior is determined by the stimulus response connections obtainable in his nervous system. Moreover, not only is environment the prime mover (action) but certain elements of a given environmental situations are more active prepotent than others. The upshot of all of this is that human beings are seen as acting not without purpose or without ends in view. Man simply reacts.\(^1\)

As a result educationists began to look for explanation for man's problem-solving behavior. Thorndike takes it as nothing but a 'random trial and error'. He explains this with his famous example of a kitten in a closed box with a button device for opening the door of the box. Trial and error implies repeated attempts to

\(^1\) Ibid. p.193
achieve an end which makes the stimulus-response connectionism as a goal insight theory. Hence learning was considered by Thorndike as connecting responses to stimuli and hence "teaching is the arrangement of situation which will lead to desirable bonds and make them satisfying." 

The art of Teaching according to him may be explained as the art of giving and withholding stimuli in not to produce or prevent certain responses. The aim of the teacher is to produce desirable changes and prevent undesirable changes by producing and preventing certain responses. On the basis of these, Thorndike developed the tradition of education as formation from without. Then, a teacher can control the child's action by controlling the ideas of the child. Hence he holds that teaching may be improved efficiently and effectively by the use of the knowledge of human nature already known and by discovering the right activities, abilities, and personal qualities which ought to go for making up the lives of human beings.

In his book 'The Teacher's Word Book', Thorndike proposed a curriculum with the following 10 categories.

1. Language activities and social Inter-communications
2. Health activities
3. Citizenship activities
4. General Social activities (meeting and mingling with others)
5. Sparetime activities

6. Keeping one's self mentally fit
7. Religious activities
8. Parental activities, upbringing of children and of a proper home life,
9. "Unspecialized or non-vocational practical activities
10. The labours of one's calling."

Thus according to the Thorndikians, the task of education is to determine what specific activities or functions a person will perform in life, designate the abilities to perform these activities as specific objectives of education and teach children and youth these abilities. Hence the movement can be called "specific objectivism" 26 and therefore simply preservation of status quo. We face a great problem when we try to impart education on the basis of specific abilities along with individualized education. This problem was successfully solved by Washburn by dividing the faculty into instructional level groups so that they may "successfully complete as much of the year's work as comes with in their ability. Children above normal intelligence should not be held back but encouraged to do as much more than a year's work as they can. Children who were not diligent would be penalized by slower progress, but their interest and consequent effort, should be stimulated by the teachers."

27. Ibid.
Washburn's device called "the Winnetka Plan" thus solved the two problems of analysing course content into specific objectives and of devising a plan of instruction so that each child at his own speed would be allowed to master the objectives and thereby providing for individual differences in learning side by side with teaching for specific objectives.

The Herbartian Scientific Method: Just before the beginning of the 20th century, Herbartianism began to influence the educational practices in America as another European pedagogical movement by the establishment of the "National Herbart Society" by the trio Charles de Carmo, Charles A. McMurray and Frank M. Macmurray who were the ardent apostles of Herbartianism.

Herbart J.F., a German professor of philosophy, as an earlier critical student of Pestalozzi saw flaws in Pestalozzianism and offered corrections, on the basis of his psychological principles and pedagogic writings. He accepted Pestalozzi's major contribution to education which "consists in having laid hold more boldly and zealously than any former method of the duty of building up the child's mind, of constructing in it a definite experience in the light of clear sense-perception; not acting as if the child had already an experience, but
taking care that he gets one; by not chatting with him as though in him, as in the adult, there already were a need for communicating and elaborating his acquisitions; but, in the very first place, giving him that which later on can be, and is to be, discussed.

According to Herbart's psychology "the soul is no tabula rasa in the sense that impression foreign to itself may be made upon it; moreover, in the sense indicated by Leibniz, it is not a substance which includes in itself original activity. It has originally neither concepts, nor feelings, nor desires. It knows nothing of itself, and nothing of other things, also in it lie no forms of perception and thought, no laws of willing and action, and not even a remote predisposition to any of these."

At this point he was faced with a problem. If mind does not have power to act upon its ideas, how are we to explain the facts of mental life, memory, thinking and interest and conclude that ideas are active and their activity accounts for the mental life. Mental activity is not independent from ideas but inherent in them. Adams puts it that "it is obvious that, on this view the soul sinks into comparative insignificance compared with the ideas. The ideas really make up the mind. The soul is regarded as little else than the..."

29. Herbart, A Textbook in Psychology, (Appleton century NY) p. 120
battleground of contending ideas."

Herbart proceeds to his principles of learning from those psychological assumptions. He assumes two regions of the soul as conscious and the unconscious with a joining space called the threshold of consciousness. The outside ideas are always competing to get into the threshold of consciousness because, at any given time, it will contain only four or five ideas. The more active ideas are able to enter into the threshold of consciousness and remain longer while others will be receding into the background. "The power of an idea to enter into the consciousness and to remain there is what Herbart meant by interest."

In the activity of ideas feeling originates. Hence the acceptance of Herbart of the principle of the frequency of repetition as the key to habit formation.

Herbart in agreement with Locke, holds that knowledge originates in sense-perceptions which are stimulated by the environmental forces which in turn cause reactions in the soul and these reactions produce ideas. Herbart then develops his theory of learning by his various classification of ideas as 'simple ideas', 'identical ideas', 'contrary or contradictory ideas' and so on together with his theory of

32. Bayles and Hood, op.cit. p.117.
apperception. An idea has meaning only as it can be related to older ideas. Herbart called this process of interpreting new ideas in the light of old ones "apperception". "Apperception or assimilation takes place through the reproductions of previously acquired ideas and their union with the element or (idea)".

From "apperception" Herbart proceeds to "apperception mass" which comes out of learning and apperception. These masses henceforth will determine future learning, because only by being apperceived by these masses, a new idea can be apprehended. Lange put it well when he said, "... see and hear not only with the eye and ear, but quite as much with the help of our present knowledge with the apperceiving content of the mind."

Herbart says that children are already have a set of ideas before coming to school and the teacher should try to organize and develop these ideas more fully by observing what ideas they already have in their quality and quantity and pattern so that they may be developed. For so developing Herbart offered his "famous five step-plan of teaching viz. "1. clearness or presentation of new ideas, 2. association or relating of new ideas to the old, compatible ideas, 3. association or..."
3. system of arrangement of associated ideas in logical order and 4. method or application of the new ideas to some problem or new situation. Thukr Ziller, the Leipzig professor and follower of Herbart divided the first step viz. "clearness" into two steps—preparation and presentation. Wilhelm Rein later described the same thing in the following modified steps viz. 1. preparation, 2. presentation, 3. association, 4. generalization and 5. application. Thus the Herbartian build up the ideas of going from the known to the unknown, 'lesson plans', or 'planned curricula', 'the principles of correlation and the principles of manysidedness of interest, which would be instrumental to reach the ultimate purpose of instruction viz. virtue. Herbart based virtue on the basis of manysidedness. But virtue is an attribute of personality; therefore it is clear that the unity of self consciousness may not be impaired.

The business of instruction is to form the person of many sidedness and accordingly to avoid a distracting personality. Herbart stresses that experience and social intercourse are the fountain of ideas leading to two main branches of learning namely Historical and Scientific. History and language-study form one group and natural science and mathematics form the other group. These two

35 Bayles and Hood, op.cit. pp.150,151
represent two groups of interests directed towards people and things. "Under those directed towards things, Herbart included the following as broad classes: 1. empirical, 2. speculative and 3. aesthetic. Those directed towards people are 1. sympathetic, 2. social and 3. religious. Education is to develop interest in all these areas." 36

On the basis of these ideas, the Herbartians have developed the principles of curricula for the children, mainly turning to history and literature as 'sources for core ideas'. "Every pupil should pass successively through each of the chief epochs of the general mental development of the human race suitable to his stage of development. The materials of instructions therefore, should be drawn from the thought material of that stage of historical development in culture, which runs parallel with the present mental stage of the pupil." 37

The following sketch of a course of study of elementary school, developed by Miss. Rice in 1903 explains how the culture epochs were used as the basis of curriculum construction.

"Grade 1. Making and furnishing play houses; comparison with the life of primitive man."

36. Ibid
Grade 2. Weaving and cooking; comparisons with primitive life in the hunter and shepherd stages.

Grade 3. Cooking, gardening, pottery making; primitive farming and the beginnings of trade and city life.

Grade 4. Wood and metal work; local history and famous explorers.

Grade 5. Weaving and sewing; colonial life, and the colonial history; our struggle for independence and similar struggles in Greece, Switzerland, and Holland, physical culture, games, architecture and sculpture of Greece.

Grade 6. Printing and bookbinding; period of discovery and exploration connected with navigation, study of medieval conditions.

Grade 7. Wood and metal work; home economics, including civic regulations in regard to housing and sanitation; Roman or English history, with emphasis upon the evolution of government structure of local government."

Herbartians achieved thus the "systematization of education" through their five formal steps and made it scientific.

The Pragmatic Trends: During the later part of the 19th century and in the beginning of the 20th century, we can see besides public school system, educational experiments on the lines of the Pestalozzian-Thomsonian-Herbertian methods towards newer directions. Education was accepted as the instrument to lift all classes of people towards a fuller, richer, and more democratic set-up. The curriculum was taken to be the means by which the child would be brought into orderly relationship with his civilisation. Scientific inventions and industrialization began to have more impact on the social set-up, changing the older social set-up, introducing new ways of behavior and customs and mobility and creating more originality in the thinking of the citizens. As a result, we can see various kinds of experiments in education by enlightened citizens containing the elements of the new progressive education. To review some such experiments, we can concentrate our attention on the following institutions or Methods viz. The Dewey's Methods or The Quincey System, The Dewey's Experimental School, The Memmonie Schools, The Fairhove Educational Experiments, The Carv School, the activities of the Progressive Education Association together with the Winnetka and Lincoln Educational Experiments.

39 National Education Association, Address and Proceedings, 1880, p.17 vide Cremin A.L., op. cit. p.18
The Dellavos Methods was initiated by Victor Delava Vos, Director of the Moscow Imperial Technical School. He introduced 'Instruction Shema' as his 'radical Pedagogical innovation'. Thus he associated directly education with national progress and industrial prosperity in the Russian schools as an essential adjunct of technical education. According to him "the mastery of any art ... drawing, music, and painting is readily attained only when the first attempts are subjected to a law of gradation, the pupil following a definite method are surmounting little by little and by certain degrees the difficulties encountered." He worked out the same method for teaching the mechanical arts also. These Dellavos Methods were introduced in Massachusetts Institute of Technology after seeing an exhibition, with particular emphasis on observation, description and understanding. These changes wrought was named as 'Quincy System' which attracted the attention of the whole pedagogical world and then the United States Government itself by the excellence of the quality of its students under the guidance of Francis Parker as its Superintendent.

Parker shared his pedagogical techniques into final form with two chief aims viz. to move the child —

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h0. Cremin A.L., The Transformation of the school, (Knaft, NY.) 1962, p22
h1. Rowe to Charles H., Ham, May 25, 1866, quoted in Ham, Manuel Training, NY. 1886, pp. 331, 332.

to the centre of the educative process and to inter-related the several subjects of the curriculum in such a way as to enhance their meaning for the children.

He also opined that school must be organised as "a model home, a complete community and embryonic democracy."

Assembly Hall occupied a significant place under Parker's method where children met, shared and expressed themselves. It was the family altar of the school to which each brought his or her offerings namely the fruits of his observation, studies, music and skills.

From the morning assembly, pupils passed to the classrooms where informal techniques prevailed in reading and writing, children's own created stories in the form of 'Reading Leaflets' which quickly replaced primary text books, spelling, reading, penmanship and grammar were all thus combined as elements of communication to be studied within the context of actual conversations and writing. Drilling was recognized as a necessity but always in the context of more immediate student interests. He made art as the central enterprise of the practices of school, claiming that modelling, painting, and drawing were modes of expressions as the "three great steps in the evolution of man ".

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13 Parker F., Talks on Pedagogics (op. cit.) pp.150
15 Cremin A.L., The Transformation of the School, op. cit., p.132
Science teaching was started in the form of nature study and field trips, where they made observations and drawings, descriptions and correlations. Thus a kind of elementary laboratory work in physics and biology was started together with Mathematics and occupations of the manual training. In the Manual Training rooms, the youngsters actually made their equipments which would help them in their studies in various lines such as subjects, drama and book bindings. In the same way Geography also was taught by first hand knowledge in the field trips. The school thus attracted innumerable visitors and Parker's words instilled a Messianic ardor in the teachers who heard them. In 1893, Parker published his *Talks in Teaching* and in 1894, *Talks on Pedagogics* which were perhaps "the first American treatise on pedagogy to gain international repute."

In 1896, John Dewey established his Laboratory school to test his educational theories and their sociological implication. The school became so famous that "nothing to match it in excitement, quality and contribution" could be found. In Dewey's words, the purpose of the Laboratory School was "to discover in administration, selections of subject matter, methods of teaching, and discipline how a school could become a..."
co-operative community while developing individuals, their own capacities and satisfying their own needs. "The principles that life itself, especially those occupations and associations that serve man's social needs should furnish the 'ground experience' of education that learning can be a by-product of social activity; and the main test of learning is the ability of individuals to meet new social situations with habits of considered actions and school, committed to co-operative effort on the one hand and scientific method on the other, can be a beneficial influence on the course of social progress".

The work of the youngest children in the Dewey's Laboratory School was an extension of the home activities consisting of conversations, constructive works, stories, songs and games. These activities proceeded from the familiar to the unfamiliar, gradually building up enlarged meaningful conceptions. For example, "The child's many kinds of food, articles of clothing, and large and complicated house, required many questions. Many of the answers to the latter seemed to open paths into one main avenue which led back to the farm. They made a trip to a farm and saw the orchards, the harvesting of the fruit and the fields with their stocks of corn. This visit was the beginning."


with their stocks of corn. This visit was the beginning of many activities varied, of course, with teacher, children and circumstances. Part of the group played grocery store and sold fruit and sugar for the jelly-making of the others. Some were clerks, some delivery boys, others mothers and some made the grocery wagons. The clerks were given measuring cups with which to measure the sugar and cranberries and paper to wrap the packages to take home. This led under guidance into a discussion of the larger store house. It was considered as a roomy place where a great deal of fruit could be kept. From time to time it supplied the grocery store which held only enough for a few days. A wholesale house was constructed out of a big box. Elevators would be necessary, a child volunteered, for store houses have so many floors; and these were made from long narrow corset boxes, a familiar wrapping in every household of that day. Here, a teacher cannot know which opportunities to use, which impulses to encourage, or which social attitude to cultivate without a clear sense of what is to come later. With respect to character this implies a conception of the kind of individual who is to usher from the school; and with respect to intellect, this implies a thorough acquaintance with organized knowledge as represented in the disciplines. To recognize opportunities for early

mathematical learning one must know mathematics; to recognize opportunities for elementary scientific learning one must know physics, chemistry, biology and geology; and so on down the list of the field of knowledge. The demand on the teacher is twofold; thorough knowledge of the disciplines and an awareness of the common experiences of the childhood that can be utilized to lead children toward the understandings represented by this knowledge.

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The principles governing the work of the Dewey's Laboratory school is described in the following lines:

"The six year olds or the "sixes" as they were called moved on to "occupations serving the household". After constructing a model farm in their classroom, they actually planted and raised some winter wheat in the yard, following its progress from seed to bread, which, of course, they baked themselves. The "sevens" concentrated on 'progress through inventions and discovery', working with a science teacher in the historical development of fundamental occupations in the pre-literate period. "The eights", building on the theme of 'progress through exploration and discovery' moved from the trading activities of the Phoenicians to the larger topic of world exploration and commerce. The "nines" emphasized American history, concentrating on the settlement and early

51 Crenin A. Lawrence, The Transformation of the schools, op. cit., p. 136.
growth of Chicago. The 'tens' took 'Colonial History and the Revolution' as their theme, while the 'elevens' emphasized the 'European background of the colonists.'

Along with these 'theme' activities, specific work in language, mathematics, the fine and industrial arts, science, music, history and geography progressed in well-planned fashion and always with the social motive in mind. History became a vivid picture of why and how men have come to their successes and failures; foreign languages were introduced easily and appropriately along with the study of European cultures; while literature was used as a record of the hopes and aspirations of men living under specific social circumstances. . . . the twelve and thirteen year olds were encouraged to devote themselves to specialized projects in one or another of the academic disciplines instead of giving the burden of their time to some co-operative year-long problem. By the conclusions of the thirteenth year the children had amassed a wide range of knowledge; they had developed a multitude of skills and sensitivities, manual and social as well as intellectual. They had learned to work both co-operatively and independently and could express themselves clearly and concisely. They had lea on countless occasions put new found knowledge to the test and they had made a clear beginning in all the .
major field of knowledge. In short, they were ready for secondary education . . . "

Dewey expressed his findings on the elementary-school curriculum for the new Manuel Training Magazine. According to him, three fundamental types of subject matter had emerged viz., active pursuits of occupations, such as carpentry, sewing or cooking, studies dealing with the background of social life such as history and geography, and studies that provide command of the form and methods of intellectual communications and inquiry, such as reading, grammar, and arithmetic. Dewey on the line of these three groups concluded in the following words: "We see a movement away from direct personal and social interest to its indirect and remote forms. The first group presents to the child, the same sort of activities that occupy him directly in his daily life, and represent to him modes of social occupations with which he is thoroughly familiar in his every day surroundings. The second group is still social, but given the background rather than the direct reality of associate life. The third is social, but rather in its ultimate motives and effects—in maintaining the intellectual continuity of civilization—than in itself or in any of its more immediate suggestions and associations."

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52 Ibid pp. 139-140
Dewey was convinced that his own innovations were far from final and anticipated a continuing quest for further improvement as the central task of the science of education. Dewey himself has accepted the overweight nature of the laboratory school to get data and said "it was necessary to give too much liberty of action rather than to impose too much restriction." There was ample evidence that most of the children in the laboratory school learned well and Dewey viewed the main line of scientific curriculum as explained in these discourses and he generalised these findings in his The Child and The Curriculum and later incorporated in the Democracy and Education.

In 1889, due to the effort of James Huff Stout of Menomonie in Dunn country, Wisconsin saw the commencement of the much reputed Menomonie School and after forty years, it became "a Mecca of admiring educators from all over the nations." Adele Marie Shaw, an educational critic of the day, in her article on Education for "The World's Work", explained the nature and condition of Menomonie school in eloquent terms. According to her own words, "it contained within a few acres the most varied and most complete object lesson in public education that exists anywhere to day."

55. Adele Marrie Shaw, The Ideal Schools of Menomonie; The World Work, mag. 1901-1903 p.1310
Those were the days of manual training ideas
in the school. "The emphasis of the manual training
building gradually radiated out to the whole system.
The kindergartners stitched, the primary youngsters painted,
sketched, wore baskets and darned socks. The sixth
graders began a systematic programmes in the use of
tools that followed the Bellaves. And caning the whole
system was a special class for the preparations of
manual training teachers."

Staut's philanthropy soon extended beyond Menomonie
to the Dunn county rural schools, and Menomonie's schools
soon became social centres, where anyone could bathe for
a fifteen cents, and business men's groups can meet
regularly for exercise and swimming as well as local
ladies for sewing and cooking. Hundreds of admirers
were attracted by the students annual exhibitions. "The
City commercial club made the school its head quarters
and visitors to the city banqueted there, served by
the students in the cooking classes. A carpenter
who wanted to build a house came to the school and
received instruction... The people of Menomonie
felt the schools were theirs." The increasing visiting
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dignitaries of Menomonie schools were impressed not
only by a narrow vocationalism, but rather by the
"artistic and intellectual" atmosphere that seemed to
56. Cremin A.L., The Transformation of the Schools, cit. p.116:
57. Ibid. p.116.
pervade the system.

The Fairhope Educational Experiments, 'a pedagogical utopia' innovated by Marietta Pierce Johnson is another progressive educational experiment worthy of mentioning as a 'living embodiment of Rousseauan pedagogical principle' and as the most child centered of the early experimental school. Mrs. Johnson worked out a curriculum with the aim to "minister to the health of the body, develop the finest mental grasp and preserve the sincerity and unselfconsciousness of the emotional life." Her school was an 'organic school' where spontaneity, initiative, interest and sincerity were to guide the pupils life. The school itself was organized into six divisions: a Kindergarten for children under six, a first life class for children six and seven, a second life class for children eight and nine, a third life class for children ten and eleven, a junior high school for children twelve and thirteen and a high school for children fourteen to eighteen. Mrs. Johnson conceived of the program as an articulated whole, borrowing Dewey's ideas that more formal studies should grow out of activities and occupations intrinsically interesting to young children. In the Kindergarten, there were daily singing and dancing, stories selected for narrative interest and substantive content. 

\[58, 59\]
content, trips over the surrounding countryside with subsequent conversations about the flora and fauna, creative landwork, and spontaneous imaginative dramatization. These activities continued through the three life classes with gradual additions of more systematic work in reading, writing, arithmetic, art and crafts and music. This programme, according to Dewey “has demonstrated that it is possible for children to lead the same natural lives in school that they lead in good homes outside of school hours to progress, bodily, mentally and mor ally in school without factitious pressure, rewards, examinations, grades or promotions . . .”.  

The Gary schools became very popular after 1907 by the innovations of William Wirt, a student of Dewey who became the superintendent of Gary schools, and can be considered as a leading example of progressive education. “Those who follow Professor Dewey’s philosophy find in the Gary schools the most complete and admirable application yet attempted, a synthesis of the best aspects of the progressive ‘schools of to-morrow.”

Gary plan was an effort to apply Dewey’s idea of education an an "embryonic community life" with various types of occupations of the larger society to
an urban school system. Wirt's wanted school to become the true centre of the artistic and intellectual life of the neighbourhood and to function throughout twelve months of the year as an agent of the community. He considered that shop, laboratory, playground and auditorium must be fully used in any school programme so that the school building can cater to the maximum number of pupils together with the playgrounds and schools in an alternative way. "If half the children at anytime could be using these facilities then only half as many regular classroom would be needed for a given number of children. The plan became widely known as the 'Platoon System' and became very popular because of its alleged economics." Many school Boards adopted the Gary Plan.

According to Gary plan, each school was organised as a miniature community and both primary and high school pupils remained in the same building stressing the continuity of education and heterogeneity of the social situations. The auditorium became the forum for discussion of common problems. The school shops, staffed by workmen chosen for character, intellect and teaching ability actually handled the maintenance of the plant. The domestic science laboratories and the commercial science laboratories handled cafeteria and school records respectively.

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63 Cremin A. L., Transformations of the schools, op. cit. p. 177.
Primary studies at Gary were departmentalized. Students were classified as rapid, normal or slow learners within each of the standard subjects and on the basis of tests and interviews each youngster was assigned his own individual progress with flexibility and freedom to work at their own pace which was unlike most elementary programs.

Along with Dewey, Randolph Bourne who was sent to do a series of impressionistic pieces on the schools also praised Gary school in the 'New Republic' which made Gary school system "the example par excellence of progressive education", as against the artificiality and dullness of the American school school system. It solved the problems of industrial education avoiding "that sinister caste-feeling which seems to be creeping into the vocational movement". It provided a large measure of individual instructions, exemplified the educational truth 'that learning can come only through doing' with its more 'prosaic business economy." Bourne remarked that its philosophy is American, its domestic organization is American, it is one of the institutions that our American 'Kultur' should be proudest of,' Abraham Flexner and Frank P. Beckman who undertook a similar survey in 1917 remarked "The plan had been bold"
and courageous, liberal and imaginative, pioneering and experimental" and "may well mark a major step in the evolution of his (Gary's) own position from the moderative progressivism of a Modern School (1915) to unrelenting anti-progressivism of 1920's".

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Under the Leadership of Caleton Washburne, another venture in the educational progressivism came up in the Winnetka schools of Illionis by 1919. The plan was originally practiced in San Francisco Normal school in 1912 from which Washburn came. Accordingly the curriculum of the elementary school was redesigned to allow greater freedom to each of the students to progress at his own speed with a copy of the course of study for each subject under his disposal. Class works, recitations and assignments were abolished in lieu of intermitant testing and promoting the students after the completion of their grade. This arrangement was known as 'The Individual System'. The method was spreading widely. Helen Parkhurst introduced it in the high school at Dalton and later carried it to England as the 'Dalton Plan'.

Washburn introduced the 'individual method' by dividing the curriculum into two parts namely the tool subjects or 'common essentials' consisting of the three R's, the sciences, and the social studies and the

special subjects that provide self-expression. He applied the 'individualised' method to the 'common essentials' by dividing each subject into parcels and each child to advance at his speed. "The common essentials by definition are those knowledges and skills needed by everyone to allow many children, ... to pass through the school with hazy and inadequate grasp of them as one must and under the class lock-up scheme is to fail in one of the functions of the schools."

Besides the common essentials students pursued self expressive work and certain group project works centering round community life. Whereas under the self expressive work each child might differ from his neighbour, in the community centered project works like assemblies, dramatics, student self-governments, each must contribute co-operatively without any difference to the common life. The day was divided into periods for individual and collective work with the guidance of the teacher. No one failed; but worked with their speed. The Winnetka method continued for two decades and was considered as the example of individualized instruction par excellence.'

Lincoln school is another experiment symbolizing private progressive in the antibellum era. It was first

started by Abraham Flexner on the basis of his celebrated essay "A Modern School", around activities in science, industry, aesthetics and civics. Later on September 21, 1917, Flexner's modern school came into existence as the Lincoln School of Teachers College, according to an agreement that "as a laboratory for the working out of an elementary and secondary curriculum."

It built a curriculum around units of work that would reorganize traditional subject matter into forms taking fuller account of the development of children and the changing needs of adult life. For example, the six and seven years old first and second graders carried on a project of actually building a play-city, to study the community life. In the same way the third graders turned to the study of boats and fourth grade worked on foods, the fifth on land transportations and the sixth on books through ages.

The Association for the Advancement of Progressive Education was formed by Stanwood Cobb and others. The statement of principles of the Association was drafted. It stressed that the aim of Progressive Education is the freest and fullest development of the individual, based upon the scientific study of his mental, physical, spiritual and social characteristics and needs and a

70 Cremin, L. L., Transformation of the Schools, op. cit., p. 38.
plan of organization. From that time onwards the 
cause of progressive education was inextricably wedded 
to the fortunes of the Progressive Education Association 
which assumed at nothing short of reforming "the entire 
school system in America." The headlines of the prin-
ciples formulated by the educational Association under 
the leadership of Cobb and Mrs. Johnson are given below.
1. Freedom to develop naturally.
2. Interest as the motive of all work (through direct 
   and indirect contact and correlation and achievement).
5. Greater attention to all that affects the child's 
   physical development.
6. Co-operation between school and Home to meet the 
   needs of the child's life.
7. The Progressive School as a leader in Educational 
   Movements with these principles.

The Progressive Education Association was founded in 
1921 with a large contribution from Mrs. Avery Coolery, 
which was always conscious of being part of an inter-
national movement and it worked in collaboration with 
and to establish ties with other countries like England, 
Belgium, Denmark, by sharing the educational experiments 
and by attending conferences of various kinds.

71. Ibid. p. 71
72. Ibid
In 1926, John Dewey accepted the Honorary Presidentship of PEA with its mounting membership in thousands. It was at work with its conferences, publications, pamphlets and committees of various kinds. It became a commission in 1931 and out of a study of eight years, suggested means to improve the school and proposed an experiment in which twenty secondary schools would be invited to take part. The commission declared "we are trying to develop students who regard education as an enduring quest for meanings rather than credit accumulation; who desire to investigate, to follow the leadings of a subject, to explore new fields of thought knowing how to budget time, to read well, to use sources of knowledge effectively and who are experienced in fulfilling obligations which come with membership in the school or college community."

The story of the experiment was published in eight volumes in 1942 with the name 'Eight Year Study'. It raised the reputation of the PEA to a great extent, attracting 'torrent of money in aid into it', and witnessing rapid development in school activities such as school buses, nation wide consolidation of school districts, state aid and progressive practices. There was diversity both in the Progressive schools of...
interbellum era as well as in the public school
experiments. At number of points Progressivism left its
imprints such as in a steady extension of educational
opportunity, number of school system, continuing expansion
and reorganization of the curriculum at all levels,
together with extra curricular and co-curricular programs,
flexibility and variation on the basis of achievement
tests and guidance programs, the change in the character
of class room procedure with a new relationship to
one another, the changed materials of instruction together
with school architecture to suit the new developments,
teacher education and administrative relationship.

Apart from the main contributions and influence
of the Progressive Education Association as a whole, it
is impossible to ignore the many-sided activities of
individuals like Harriet Monroe and Freud, Max Eastman,
Walter Lippman and Van Wyck Brooks. Each of these
symbolized a break with the past, under revolt against
the traditional conservates. Progress in Education was
also quickened by the Wilsonian promises and the Harold
Rugg's endeavours. Rugg's The Child Centred School was
considered as the 'characteristic progressivist work of
the twenties' besides his magnum opus 'Foundation of
American Education'. He attempted in this book,
to gather the disparate elements of a progressive education movement into a single comprehensive program.

The second decade of the 20th century was an exciting era in the history of education which saw the improvements of school methods and educational measurement. Lewis Terman in his *The Measurement of Intelligence* (1916) not only added numerous refinements of the Binet Scale, but also popularized the idea of intelligent quotient. Thorndike and his students also developed scales for measuring achievements in various subjects. *Education Moves Ahead* was published in 1926 by Smith together with *How to Make a Curriculum* by Bobbitts. Both these works were considered as great works on curriculum construction.

After 1909 Freudian psychological theory was applied to pedagogy. "Teachers were urged to recognize the unconscious as the real source of motivation and behavior and the essential task of education was seen as one of sublimating the child's repressed emotions into socially useful channels."

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William H. Kilpatrick of Teachers College was one of the leading progressives of the 20th century and an able exponent of Deweism. He, along with other writers like Boyd Henry Bode, stressed the liberation of intelligence and reforming the curriculum.

75. Cremin A.L., *The Transformation of Schools*, op.cit. p. 73
Coit, another scathing critic and an outstanding progressive, advocated the liberation of education from political and class domination. In his writings, attention was exclusively given to child centered education. So did various commissions, Associations and Seminars of the thirties together with the Journal, The Educational Frontier of 1933. Another magazine Social Frontier, one of the authentic voices of the thirties was also doing a remarkable service to the cause of education. "The Social Frontier acknowledges allegiance to no narrow conception of education... On the contrary, it includes within its field of interest, all of those formative influences and agencies which serve to induct the individual... into the life and culture of the group. It regards education as an aspect of culture in the process of evolution. It therefore has no desire to promote a restricted and technical professionalism. Rather does it address itself... in advancing the welfare and interest of the great masses of the people who do the work of the society - those who labour on farms and ships and in the mines, shops and factories of the world."

John Dewey's Educational Conceptions: The educational trends in the foregoing experiments and ideas in the

76. Ibid p.232
eve of the 20th century suggest the revolutionary change from the educational standpoint of the early colonial days. It was well represented in the words of a Lender Bishop that the aim of the common school was "to bring up the children of the poor in the principles of the established church and make them content in that station of life to which it hath pleased God to call them." The Bishop's standpoint was challenged by the more liberal minded educationist and thinkers in preference to common schools giving liberal education to all alike, stressing a conviction that "society advances significantly only by the maximum cultivation of all the peculiar aspects of its original and creative minds and spirits."

In this educational revolution, John Dewey stands as the 'greatest pedagogical vulcanologist' and a great exponent of the liberal educational theories as applied to the problems and practices of the schools. His works on education such as The School and Society, The Pedagogic Creed, How We Think, Experience and Education, and Democracy and Education deal with his educational ideas centering round three basic principles which Oliver Wendell Holmes expressed viz., "belief in intelligence as the final directive force in life, belief in freedom of..."
thought and expression as a condition needed to get this power of direction by intelligence and belief in the experimental character of life and thought. The Laboratory School that he experimented under Chicago University was really an enterprise in those days and important in stimulating the educational thoughts of him and giving them a scientific turn.

Dewey's Educational thought is mingled with his philosophical thought. To him "the educational task, the philosophic task and the social and political task are intimately interrelated." Stressing the empirical temper and method of procedure as against the 'unnecessary and impossible' role of the dualistic philosophy which has no any privileged path to the realm of meaning, truth and value, he says, "philosophy like politics, literature and the plastic arts, is itself a phenomenon of human culture. Its connections with social history, with civilization, is intrinsic. ... Bacon, Descartes, Kant each thought with fervor that he was founding philosophy anew because he was placing it securely upon an exclusive intellectual basis; exclusively that is, of everything but intellect. The movement of time has revealed the illusions." Dewey's empirical orientation rejects the dualistic stands as mind and

80. Ibid p.18
81. Ibid p.9
82. Dewey, Philosophy and Civilization,(Minton1931, NY), p.?
body, thought and action, morals and practicalities
and holds that man cannot attain unity in his intellectual and moral life so long as he stays in his
dualistic shell. Further, his empirical orientation gives
both a source and function of civilization. Dewey
regards this 'Civilizational functions' as the heart of
the whole intellectual functions, and as he emphasized,
it has crucial bearing on how we shall conceive the
task of our schools in this period of trouble and
transition."

Philosophy in human experience which is integrated
with education according to Dewey must be adaptive and
integrative in both the social and personal realms. It
should take into considerations of the truth of change
as the invariable aspect of existence and cultivate
such human dispositions and modes of response as are
required to deal with the novelties. Here education
joins hand with philosophy. Thus philosophy reflects
the functional theory of mind and that "reflective
thought originates in a doubtful, problematic situations."
He believed that problematic situations have two aspects
namely intellectual and moral and that morality must be
reflective morality evaluated by the actual consequences
they beget in these disturbed life situations just as
Lawson and Lean, John Dewey and the World View, op. cit., p. 81.
These conceptions of philosophy and education of Dewey naturally reflect the role of Democratic society whose chief characteristic is not only to perpetuate its received customs and institution but also to foster whatever revisions in its established way of living. "A democratic society seeks to institutionalize and thereby to rationalize the process by which changes are made in its historic institutions. Hence, its program of organized education undertakes to enlighten as well as to transmit to reconstruct as well as to perpetuate. For Dewey the principle of 'life adjustment' denotes this creative and reconstructive role of deliberate education. Hence it is clear to perceive that the educational task, and the social and political task are intimately interrelated." 85

His thought of school as the creature and agency of a society in a particular time, place and common ties, is to be organized and maintained by adults for nurturing the children of the society in the achieved ways of the society. Only by way of definite transformations or developments wrought in the children's lives, positive results from the work of the school can be expected. He believes further the definite integration of

activities within the school, co-extensive with the activities outside the school walls or in the society.

Construction of Educational programmes in a society is inescapable. But the school purpose, methods and matters do not organize themselves. The school programme for the nurture of the children should come from the mature ideas of the adults of the society. They will have to be alert and pass judgements on each and everything. They should be alert to those problematic situations "in which inherited patterns of group thought and practice have come into conflict with emerging life conditions", emphasizing the fact that the task of curriculum construction and the process of value judgements of educators are endless.

The task of education is adjustive in character along with the task of philosophy in civilisation. Dewey says, "if we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined as the general theory of education." Hence, he ascribed much importance to the role of teachers and school practices, the creative, problematic life situations which would stimulate reflective and progressive thinking. The method of experimental intelligence.

86. Ibid p.12
intelligence is man's ultimate resource for making
adjustment in this precarious world. And it is his
supreme interest, value, criterion and reliance. Dewey
developed his educational theory on the basis of the
analyses of intelligence and its relations to other
forms of experience. This naturalistic analysis have
implication to determine the policy of curriculum construc-
tion.

Meanings are of the world of ordinary experienced
events. They do not constitute a realm apart. "Princi-
ples and Universals grow out of the subject matters of
the everyday world and are of the nature of means for
ordering empirical affairs; they are not apriori, and
they cannot be learned effectively apart from their use
in social and natural contexts." In talking about the
importance of meaning in experience and nature, Dewey
says, "meaning is primarily a property of behaviour and
secondarily a property of objects" and "is not indeed
a psychic existence."

Meanings are related to behaviour of a particular
thing, sign or incident. When we know what can be
done with it, or how to apply or behave with them we
may have said to have understand the meaning of it.

op.cit. p. 130
89 Dewey, Experience and Nature. (Chicago, Open Court, 1925) p. 179
Meaning, therefore signifies that behaviour of events makes significant predictions and control possible. Dewey contends that mind is not an endowment given at birth. The child acquires mind or rational nature as he masters the meanings of affairs in his environment. These meanings are not primarily his own creations. They have been developed by the long and painful experience of the race; they are funded in the habits, customs, traditions, tools, methods, techniques and institutions of the society. The child makes them his own through a learning process. It is through learning by participation into the ways of his community that he achieves mind and becomes a person.

From this view of mind many crucial consequences for the practice of education follow. Thus one can clearly see that reflection in thinking and its development is linked with behaviour, which is viewed as an indirect mode of response to the environment. The act of reflections begins in a situation of difficulty, and develops through observation, the gathering of data, the making of inferences, the tracing out of the implications for the suggested meanings or ideas until such time as the nature of the problem is defined and a promising plan for dealing with it has been perfected in imagination and leads to an action.

In his theory of mind, Dewey's naturalistic materialism "turns mind, an emergent function into the ultimate ground and stuff of all existence" and thereby explains the idea that evolution denotes emergence and emergent events are not to be explained by metaphysical causes. Mind is real. But its reality does not denote the presence of a transcendental reason which is mysterious and regulative. It is not a complex of inherited faculties which can be improved by training through disciplinary subjects. He further emphasises that mind is a quality of behaviour and the organism is part and parcel of the events. In his Creative Intelligence, he says, "it becomes a mind in virtue of a distinctive way of partaking in the course of events. The significant distinction is no longer between the knower and the world, it is between different ways of being in and of the movement of things between a brute physical way and a purposive intelligent."

Meanings are, therefore, not mysterious intrusions in the natural order of events and not an ideal structure apart from human discourse. Meanings emerge from and with those co-operative human activities which culminate in consciousness of self and in significant communications and natural events acquire new properties.

91, Childs, Philosophy of Dewey, op.cit. p.128.
92, Dewey, Creative Intelligence, (Harcourt, Brace, 1927, p.127. )
when they are involved in the associated activities of human beings. When events have communicable meanings they mark notations, and are capable of connotations and denotations. They are more than mere occurances; they have implications. Hence inferences and reasonings are possible; these operations are reading the message of things, which things utter because they are involved in human association.

Mind appears in the conduct of individual when outcomes are anticipated and thus become controlling factors in the present ordering of activities and events.

Education should provide opportunity for the young to engage in activities which stand for the exercise of this complete act of reflective thought. "The important thing is that thinking is the method of educative experience. The essentials of Method are therefore identical with the essentials of reflections."

Dewey condemns the notions that the child should deal with things and not with words. Books are indispensable. It is a mistaken theory which opposes learning through activity to learning through language. Thinking is not identical with the manipulation of symbols, but it does involve the use of conceptions.

93 Dewey, Experience and Nature, (Open Court, Chicago, 1925), p. 171
94 Dewey, Democracy and Education, op. cit., p. 122
terms, and principles of interpretations, the mastery of which is dependent upon the mastery of language. Thinking in its pregnant form is experiencing which includes much more than the use of written and oral symbols. Dewey says, "the first principle of rationality is to learn to think in terms of actions and in terms of those acts whose consequences will expand, revise, test your ideas and theories." This kind of thinking cannot go within a child's head without an environment in which idea can be tested. Thinking is not a function of book alone, it is an affair of natural and social world. On the basis of these ideas, Dewey sought two changes in the traditional school viz. passive rote learning be supplanted by active community life within the school and that school must be vitally connected with natural and social environment. An activity program is thus the legitimate off-spring of Dr. Dewey's naturalistic theory of mind.

Dewey worked out his educational ideas on the basis of experimental naturalism which signifies organic evolution. And organic evolution signifies the fact that man's rational and moral attributes have had a natural genesis just as literally as have the structures of his body. Dewey rejects the theological and classical
philosophical notions "that experience centres in or gathers about or proceeds from a centre or subject which is outside the course of natural existence and set over against it ".

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Experimental naturalism calls for a reconstruction in mind as well as a reconstructed view of the nature. The world of common experience is qualitatively diversified with "no such thing as 'consciousness' if even did not have a phase of brute and unconditioned 'ishness' of being just what they irreducibly are."

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"To the empirical thinker immediate enjoyment and suffering are the conclusive exhibitions and evidence that nature has its finalities as well as its relationships, and so the experimental method requires that world must be taken at its face value arriving to the conclusion that "our world is not one, but many that it is a dynamic changing world from which individuality is not to be eliminated; the course of events is contingent not predetermined by antecedent forces, either material or spiritual, that, although existence is characterized by recurring sequences and many relatively constant correlations between events, nature as a whole is "an affair of affairs" with no once and for all beginning of every thing and without any final, all e-

96. Dewey, Creative Intelligence, op. cit. p. 30
embracing end, toward which it trends and finally that
although our world is such as to permit the emergence
and continued existence of living forms, including human
beings with all their distinctive intellectual and moral
traits. Nature has no preference for good things over
bad things, its mills turn out any kind of priest
indifferently." Thus the naturalistic view implies uncertain-

ity and conflict as the traits of Universe. It also
has its implications for human conduct and consequently
for the view of the method, content and aim of education also.

The implication of the naturalistic view for the
Method from the point of view of Dewey is well
depicted by Childs in his Educational Philosophy of Dewey.
He says, "life is a process of experimental adjustment.
The conjunction of problematical and determinate characters
in nature renders every existence as well as every idea
and human act, an experiment in character in fact, even
though not in design." It is not only a process of
experimental adjustment, but also a process of selective
adjustment. These adjustments must be made consciously
without any dependence on impulsive behaviour, blind trial
and error method and slavish reliance on custom and
routine. Hence it follows, that the continuous exercise

98, Ibid p. 112
99, Ibid p. 70
of intelligence is a necessity not a luxury, for all
who would live well in a precarious universe. Therefore,
both in the naturalistic theory of mind and nature,
there is an implication for education which is the
supremacy of method both in life and education. "... problems are solved only where they arise, viz. in
action, in the adjustments of behaviours. But, 'for
good or evil, they can be solved only with method; and
ultimately method is intelligence and intelligence is
method."

From mind, and method, Dewey comes to reasoning
which is not a self-contained autonomous process. It
begins in a tensional situation and its validity is
tested by the pertinency of the plans for the problem.
"Reasoning as such can provide means for effecting the
change of conditions but by itself cannot effect it.
Only execution of existential operations directed by
idea in which ratioecination terminates, can bring about
the ordering of envroning conditions required to
produce a settled and unified actions."

Dewey not only fostered the naturalistic outlook
and praised intelligence but analysed the nature of
intelligence to show the relations it sustains to other

100, Childs J., 'Educational Philosophy of Dewey,' Philosophy of Dewey, Schilin P.A., ed. (Evans, North Western Uni. 1930), p. 100
102, Ibid.
forms of experience which have directive implications to determine the policy of curriculum constructions and on the basis of these analyses Dewey developed education which influenced the scholars a great deal who followed his wake.

A world in which existence is precarious places a premium on control. From the naturalistic standpoint man has gained this control as he learned to abandon appeals to supernatural and magical powers. With the increase of tools, man increased his power of control. He praised them for the new dimensions they have added to his experience. He regarded them as extension of his own personality and tried to perfect them more and more. Thus in the march of civilization, art, technique, and interest in the practical have been "dynamically continuous". The sciences that were born of the arts, the physical sciences of the crafts and technologies of healing, navigation, war, and the working of woods, metals, leather, flax and wool; the mental sciences from the art of political science, management are admitted the facts."

These considerations bring to light the facts that curriculum should not omit technological and occupational phase of human behaviour and experience. According to Dewey, the intellectual and the practical, the

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103. Dewey, Experience and Nature, op. cit. p.128
cultural and the vocational, the consumatory and the instrumental, the means of grace and the means of control are so organically related in any community life that nothing but harm can come from tearing them apart in the school. Liberal and vocational aims are not opposed to each other but complimentary to each other.

Experimental Naturalism has implication also for the way in which the ultimate aims of education are to be conceived and derived. Dewey says that the final issue of empirical method lies within the sharable situation of life. The ends and standards of life should be generated co-operatively from within the process of experience.

Dewey's stress on the social is correlative of his stress on the natural. The social emphasis demands "the extraordinary differences that mark off the activities and achievements of human beings from those of other biological forms." These 'extraordinary differences' can be explained naturalistically only as consideration is given to the new properties of behaviour acquired at the social level. The social provides the natural bridge from the behavior that is organic to the behavior that is distinctly human.

107. Schilpp, Philosophy of Dewey, on. cit. p.132
and the social theory of education is the natural outgrowth of the empirical view of man and nature. Education should be therefore considered social for the reason that meanings are properties of a kind of behaviour which appears only in society in which language has made deliberate communication possible. This communication transformed to natural environment into a cultural environment and in so doing "created the realm of meanings." 

Since the realm of meanings and values is created and conserved by organized life of society, the materials of education are also social in nature. The child learns the behaviours which are characteristic of personhood by participation in the activities and meanings of the society. The infant at birth is not a mind, nor would it achieve mind in any significant sense apart from its nurture by a cultural environment. "Every thing which is distinctively human is learned, not native, even though it could not be learned with native structures which mark man off from other animals." Thus society with its meanings stored in books, tools, techniques, occupations, customs, 'mores' and institutions constitutes an objective realm of mind. It is this society which patterns the conduct of the child and therefore functions as the great educator. 

domesticated plant and animal, every tool, every utensil, every appliance, every manufactured article, every aesthetic decorations, every work of art means a transformations of conditions once hostile or indifferent to characteristic human activities into friendly and favouring conditions.

Because the activities of children to day are controlled by these selected and charged stimuli, children are able to traverse in a short lifetime what the race has needed slow tortured ages to attain. "By participating in the activities of the group, children early learn to respond to things in terms of their connections with other events, in terms of their roles as human means and in terms of their potential consequences for human life. Meanings, thus become part of the very essence of things for the young and operate as directing factors in their experience." Because the child grows up in society, "the occasions in which a human being responds to things as merely physical in purly physical ways are comparatively rare."

In My Pedagogic Creed Dewey explains the following findings out of his Laboratory School in the Chicago University, the functioning of which is already described. Education is a process of living and not a preparation

for future living. Hence "the school must represent real life" and such a real life should be simplified and reduced to an "embryonic form" because the existing life is so complex that the child cannot be brought into contact with it without either confusion or distraction." This simplified 'social' should begin and grow naturally from home life and include in it the activities which the child is already familiar in the home. The moral education centres upon this conceptions of the school, as a mode of social life and the ideal moral training is that which one gets through interaction of the proper relations with others in a unity of work and thought. It follows then "the discipline of the school should proceed from the life of the school as a whole and not directly from the teacher..."

Regarding curriculum according to Dewey, "the present social life of the child should be taken as "the basis of concentration or correlation - not science, nor literature, nor history, nor geography, as various ones had opposingly preferred. The only way to make the child conscious of his social heritage is to enable him to perform those fundamental types of activity which makes civilisation what it is. The place of cooking, serving, manual training etc. in the school is determined like this, not as special studies...

for relaxation but as essentials of social activity.
In an ideal school curriculum there is no succession of studies. The progress is not in succession of studies but in new attitudes. "Education must be conceived as a continuing reconstruction of experience."

The psychological and the social for Dewey form the two sides of education from the very beginning. They are organically related and never subordinated to each other. "While the psychological furnished the starting point, it taken alone would be barren and formal. The social is necessary to the Psychological." He helped American education to more adequate outlook in four ways. Firstly the fact that the 'self' is a social construct and secondly that moral right and wrong get their definition from social consequence.
Thirdly that life is a social affair. To live is to live with others, to learn to live better one must learn to share with others in thoughts, feelings and interests. To do this with ethical regard for others is to give democracy its best definition and place in society and education. According to Dewey, "Democracy is more than a form of government; it is primarily a mode of associated living."

The fourth factor he emphasises is the relationship of education to social change. "The teacher is engaged, not simply in the

training of individuals, but in the formations of the proper social life. In this way, the teacher always is the prophet of the true God and the usherer in of the true kingdom of God."

The history of American education "had been an unending pendulum swinging from one slogan to another between object lessons, nature study as the centre, interest, five formal steps, correlation, problem method, project method, measurement, I.Q., and standardized tests, activity movement, and progressive education and Dewey more than any other one person is responsible for changing the tone and temper of American education with in the past three decades." Thus, "John Dewey is to be classed among those men who have made philosophic thought relevant to the needs of their own day. In the performance of this functions he is to be classed with the ancient stoics, with Augustine, with Acquinas, with Francis Bacon, with Descartes, with Locke, with Auguste Comte." Dewey has been a potent factor to better the thinking of American education particularly in getting away from the old dualism of mind. "Wherever the effort is made to get away in the thought and practice from obscure and unscientific assumptions inherited from the past and at the same

115. Dworkin, Dewey on Education, op. cit. p.46
time consider consciously the human values involved, there also it is probable that the Dewey influence is at work. While talking about his influence, William C. Bagley, a critic of Dewey, recently said that it is "a leadership which he has now held for more than forty years with increasing prestige and which long since transcended national boundaries and became in a real sense a world leadership in educational theory."

Towards a New Social Order: Around 1955's, the word anti-intellectualism became a familiar word. There started self-criticism. Those who were considered to represent intellectualism were much criticized with a resentment and suspicion by the common non-intellectual public. This was further aggravated in 1957 by the Soviet launching of the sputnik. "The sputnik was more than a shock to American national vanity; it brought an immense amount of attention to bear on the consequences of anti-intellectualism in the school system and the American life at large." The slackness of American education and academic pettiness and snobbery were decried in and the slogans soon swelled into a national chorus of self reproach." Intellectuals were pretentious, conceited, snobbish and dangerous.

118, Kilpatrick, Dewey's Influence on Education, Schilipp ed., op.cit. p.56-60 and last part of the essay.
120, Hofstadter Richard, Anti-Intellectualism, op.cit. p.5
The plain sense of the common man, especially if tested by success in some demanding line of practical work was considered an adequate substitute for formal knowledge acquired in the school. Even at the level of elementary education, the same standard prevailed.

American educational system was "the only educational system in the world vital segments of which have fallen into the hands of people who jealously and militantly proclaim their hostility to intellect and their eagerness to identify with children who show the least intellectual promise." The greater part of the public was simply non-intellectual with an ingrained distrust of 'eggheads' and eagerness of enlightenment through the agency of the evangelical religion. The public did not want education for excellence and conceit. They just wanted an education with practical culture, which would be useful in day to day living for the majority of the people. This trend was sounded by an orator as early as 1811 in the Yale University in the following words: "the age of philosophy has passed and left few memorials of its existence. That the glory has vanished and nothing but a painful tradition of human suffering remain. That of utility has commenced and it requires little -

121. Ibid. p. 51.
122. Ibid.
123. Ibid. p. ??.
warmth of imagination to anticipate for it a reign lasting as time and radiant with the wonders of unveiled nature."

Along with the development of industry, the traditional ways ebbed away giving way to the utility, improvement, invention, money and comfort. Even in the field of education, Americans expected that it should be 'practical and dividends.' Statesmen like George Washington, Jefferson, Lincoln, editors and orators stressed on the necessity of education to republic in eloquent terms. Yet inspite of eloquent appeals on education something very important had been missing from the American passion for education resulted from the indifference to such educational problems as 'under paid teachers, overcrowded classrooms, double schedule schools, broken down school buildings, inadequate facilities and a number of other failings that come from something else...'

American system of common schools was meant take a vast heterogeneous, and mobile population, recruited from manifold sources and busy with manifold tasks and forge it into a nation, make it literate and give it atleast the minimal civic competence necessary to the operation of republican institutions."  

Education was

not founded primarily upon a passion for the development of mind for its own sake, but rather upon the supposed political and economic benefits of education. On the basis of these observation it is clear that through the experiments and experiences of their past days 'a clearer definition of the American faith in education' emerged with "the benevolent determination that education should not be exclusive that it should be universally accessible", and schools were made powerful agencies for the diffusion of social and economic opportunities with remarkable success from the recent times.

They understood that the most irresistible way to 'sell' education was to stress its role not in achieving a high culture but in forging an acceptable form of democratic society. From this it is clear that the development of intellectual power was not a central concern. "There is also some evidence that anti-intellectualism...found its way into school practice" that children should not form too high an estimate of the mind and inculcating in them attitudes toward intellect, art and learning which were widely prevalent in adult society.

129 Ibid. p.305. 130 Lawrence Cremin, The American Common School, (Haven, NY, 1951) p.301
131 Hofstadter, op. cit. p.307
132 Ibid p.308
The school books stressed utility and democracy. While many other nations are wasting the brilliant efforts of genius in monuments of ingenuity solely to perpetuate their pride, the Americans, according to the true spirit of republicanism, are employed almost entirely in works of public and private utility. Mrs. Elson in her analysis of the readers (books) says that the anti-intellectualistic trend was thoroughly embedded in the school books that have been read by generations of students from the days of republic. She further says, "We cannot know, of course, how much impact the content of school readers had on the minds of children. But any child who accepted the attitudes prevalent in these books would have come to think of scholarship and the fine arts as embellishments identified with the inferior society of Europe..."

The Free Public High Schools in America, though started in 1870, became a mass institution in the 20th century with the aims of Democracy, unlike the European countries with their education "tailored to their class systems." The children were expected to be in the school until the age of 16 and hence American education served larger number for a longer period of time. It was more universal, more democratic, more -
leisurely in pace and less rigorous. Industry was
growing along with the demand of vocational life and
skills. This convinced the fact that both ability
and equality would be well served by free public edu-
cation in the secondary years with 70% in the high
school enrolments in 1903. Thus the history of
American education attained a great achievement making
the school as instrument for social mobility and
mass opportunity. "Far from conceiving the mediocre,
reluctant or incanable student as an obstacle or a
special problem in a school system devoted to
educating the interested, the capable, the gifted,
American educators entered upon a crusade to exalt the
academically uninterested or undirected child into a
culture here."

The 'liberation' of secondary education from college
ideals and university control was almost achieved after
1918 and the National Education Association's Commission
on the re-organization of secondary education form a
much praised document. Prof. B. Wesley remarked that
probably no publication in the history of education
ever surpassed this little booklet in importance of
which 130,000 copies were printed and distributed leading
to wide educational discussion. The followings are the

135. Ibid. p. 390
features of the National Education Association Commission of 1918. (1) Two eighth of the high school graduates did not complete their course and among those who completed a large portion did not go to college. Therefore the needs of these pupils must not be neglected. (2) Individual differences and capacities and attitudes needed more attention. (3) The old concept of general intellectual discipline as an aim of education must be re-examined and new laws of learning must be brought to bear the test, the curricula and methods. (4) The child was conceived not as a mind to be developed but as a citizen to be trained by the schools. According to them, citizenship included intellectual competency, citizenship and civic virtues. Hence, 'worthy home membership, vocation, and citizenship demanded attention as the three of the leading objectives. It is well expressed in the words of the N.E.A. Commission in the following words. 'This commission therefore regards the following as the main objectives of education: 1. Health, 2. command of fundamental process (elementary skill in the three R's.), 3. Worthy home membership, 4. vocation, 5. citizenship, 6. Worthy use of leisure, 7. Ethical character.' Besides, "the commission encouraged music, art, and drama as alternatives, encouraging the students."

136. Ibid. p. 336.
to stay in the school till the age of 18. Moreover, the commission urged that the high school curriculum should be different to offer a wide range of alternatives on the basis of vocation such as agriculture, business, clerical, industrial, fine arts, and household curriculums."

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These recommendations made a great educational advance towards the democratic ideals, and a "complete and worthy living for all youth." Thus, the cardinal principles of secondary education of 1918 influenced the American in a variety of ways. Besides, the new educational orthodoxy of Democracy and Science with Dewey as its center began to take shape. "John Dewey was the master of those for whom educational democracy was the central issue; Edward Lee Thorndike of those for whom it was the application to education of 'what science tells us.' The use of the technique of testing and psychological and educational researches led to far-reaching consequences in this period. Moreover, the Life Adjustment Movement which flourished in the late 1940's and 1950's with the encouragement of United States Offices of Education, tried to adjust the education still more closely to the needs of children.

137 Ibid
138 Ibid, p. 312.
The movement as such was the result of the moral crisis among the American youth after the second world war. It was an attempt of the educational leaders to make the values of the crusade against intellectualism.

Though the crusade started since 1910, yet, large number of youngsters were still uninterested in completing their secondary education. The Life Adjustment Movement proposed the remedy by stimulating the development programs of education more in harmony with life adjustment needs of all youths. It tried to formulate "a philosophy of education which places life values above acquisitions of knowledge" and to give the pupil a training in the cardinal principles viz. ethical and moral living, home and family life; citizenship, the use of leisure, how to take care of health and occupational adjustments."

This view of the Life Adjustment Movement was considered the best one and it was adopted in the form of a resolution drafted by Dr. Charles Proser at a National Conference held in Chicago in May 1917.

Dr. Charles Proser advocated many new studies of curriculum so that it could be made to conform to the laws of learning discovered by modern psychological science and all children would benefit to a much greater extent.

139. Ibid., p.345
degree from their secondary schooling. The new recommended studies can be summarised as, English of a severer practical kind, offering "communication skills, literature dealing with modern life, science course (only "quantitative science") that would give you "the simple science of every day life," practical business guidance and simple economic for youth, civics stressing 'civic problems of youth and local community, mathematics consisting of only varieties of applied arithmetics, social studies with particular attention to 'wholesome recreation in the community' amenities and manners, use of leisure, social and family problems of youth and experience in the fine arts and practical arts together with vocational education.

Thus the Life Adjustment Movement ignored the secondary educational accomplishment of other countries of Western Europe on the ground that they were 'aristocratic', 'class bound,' 'selective', and 'traditional and pointed to the outmoded past. It looked to 'modern science' for practical guidance and to 'Democracy' for their moral inspiration. The Movement succeeded to turn down the universal assumption of the exponents of the classical curriculum and held that all pupils should in large measure get the kind of training.

originally conceived for the slow learner, and estab­lished once for all the idea that the slow learner is "in no sense the inferior of the gifted and the principle that all curriculum subjects like all children are equal."

In the name of democracy, science, and utility, many educators began to regard the less educable child "as the centre of the secondary school universe" and regarded the efforts to teach the cleverer are quite incidental in their development. Therefore, it is unnecessary for the schools to attempt to make their programmes to the needs of the unusual people, and the new education must be made progressive and radical, accepting the limitations of the mass and providing for the least able members of the student body, anticipating a more sociable, democratic character in the society.

1h1. Hofstadter, Anti-Intellectualism, op. cit. p.353
1h2. Macomnell, Malley, Arnt and Bishop, New School For Culture, (Haven, JY, 1953) pp.151,155.