CHAPTER VII
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Reappraisal and Conclusion

The project of the thesis was first mooted with a view to examine educational philosophy from the sociological point of view. The aim was specific i.e. to highlight the needs of the present society and to deliberate on the ways and means through which education could be envisaged for a fast changing world. The task has been difficult, though an honest and humble attempt has been made to analyse various systems and trends emerging in the shaping of a socialistic philosophy.

The work attempts to synthesise rather than criticise the prose and cons as outlined in different chapters. The twentieth century man knows many things about the needs of the present society. His perception of enlarged world is unlike what his forefathers perceived in the hoary past. He knows more about how individual and social needs of a specified nature can be fulfilled through personal
and cooperative effort. Sometimes an old method of need satisfaction is found inadequate; than he reconstructs the whole setup and employs education as a means to achieving them for himself and others in the society. The educator or social reformer rebuilds the society through teaching the young a programme of social work which must be carried through in an all embracing manner.

One of the powerful agencies of human management is democracy, which has been discussed in one of foregoing chapters. People at large are gradually realising that there cannot be any meaningful sustentation blossoming without throwing into the arms of democracy. Today it is realised that the purpose of democracy would be better served if there are opportunities created for self-social growth to the maximum. A child should be provided with such education as would be challenging and interesting from the point of view of his role in society. In a democracy, while the principle of equality is accepted, it is at the sametime realised that individual with superior abilities should be provided with special
opportunities for self growth. This requires a kind of planning in education which will meet all the requirements of people.

We have already noted earlier that there are certain elemental freedoms which must be assured for all. In a democracy freedom of worship, speech, opinion and to hold meetings for social and political purposes etc. are generally recognised and granted. But such freedom in chopped bits is not enough. People clamour for political, social as well as economic freedom. It also follows that freedom in a democracy should remove the evils of want, ignorance, disease and unemployment which is what social welfare means in a democratic society. It is one of the features of a democratic society that people agree to plan collective action so that social and political freedoms can be safeguarded. One of the important democratic attitudes is that of cooperation and participation.


People cooperate and participate in the democratic process of society when they feel a sense of responsibility. The famous definition of democracy which emphasises government of the people, by the people and for the people invariably underlines the fact that no democracy can function without a sense of identification on the part of the people with the state and democratic government.

We have seen that education in a democracy equips citizens with the materials of knowledge needed for all round development or efficiency. Democratic education helps in self-realisation, creates respect for humanity, encourages attitudes for friendship and tolerance, makes for occupational efficiency through occupational adjustment and a sense of civic responsibility.

We can make comparison of the writings of different philosophers of the democratic era. Discussing human life Dewey propounde the aims of education from a social point of view. Just as Herbert consider it necessary to study interests and aptitudes of a child before providing education for him, similarly Dewey also lays emphasis on
the study of child's nature. Herbert's interest is limited to mental interest but interpretation of interest by Dewey is more elaborate. Dewey's interest includes all interests social, literary, mental etc. It is necessary for the teacher to study all these interests and only then he can plan useful education for the child's development. Dewey's philosophy is similar to that of Rousseau and Pestalozzi. Dewey, like them, wants to give respect and importance to the child. The teacher is a supervisor and guide for him. He also wants to make the school child-centred. But due to developments in psychological studies in his time and progress made in several directions, Dewey becomes more practical. The educational principles of Dewey and Froebel are also similar in nature. The aptitudes and abilities of the child should be developed in a social environment so that he may be familiar with the activities of adults. With this view, Froebel considers it necessary to place before the child the work of adults in an easy and simple way. The principles implemented in Dewey's experimental

school agree with the ideas of Froebel. The experimental school of Dewey seems to have developed like the kindergarten school of Froebel. Then again Dewey and spencer differ in principle. Spencer does not forget the idea of social development for scientific attitude. He gives place to social efficiency in his scheme of education. There seems however, to be some ideological similarities between Dewey and Spencer.

The pragmatic element in democratic educational principles is not acceptable to idealists and realists. The realists understand the world as they see it and are not interested in improving it; they want man to adjust himself according to prevailing realities of life. For the realists, the experiences of human race and culture are valuable, and it requires a close study for better understanding of such experiences. The students should work hard under the supervision of the teacher and thus


the realists are unable to subscribe to the democratic ideals of education.

Idealists, too, do not share views put forward by Dewey. The idealists want to concentrate their attention in the existence of God beyond man's reach in contrast to Dewey's insistence on Man's role in a changing environment. For idealists whatever is true is always true and not bound by time space limitations. Truth never changes and is not affected by any circumstantial factors. But Dewey in contrast, considers everything changeable including truth conditioned by time and place. Dewey thinks of that mind which is a product of man in environment but the idealists goes beyond sense data: to supernatural phenomena. According to Dewey the main principle of life and teaching is confined to a work of physical entities only. The idealists also think development as: the main principle of life and education, but such development is related not only to this world but also to the world of

spirituality. Thus the idealists and realists remain apart from the democratic thoughts of education.

The democratic expostulation that 'all men are created equal' is also a very complex question to receive complete accord. There are many who regard a literal equalitarianism as too simple an interpretation of the democratic philosophy of education. It is sentimental rather than scientific. Educational psychology has so clearly proved the existence of marked individual differences that it has left literal equalitarianism without a leg to stand on. Individuals not only differ among themselves as to capacities and aptitudes but such capacities and aptitudes of each are of unequal magnitude. The educator is no more justified in assuming that children have equal mental gifts than that they are all of the same height and weight at birth. Moreover no amount of education will get rid of these differences. The conclusion follows that equality can no longer be held as a salutary principle of universal education.

7. Brubacher, John 'Modern Philosophies of Education'.

Modern democratic thoughts though recognize the differences between individuals think it ill-advised to increase the disparity between the extremes of talent in society. Something must be done, for instance, to give credit to promising children in the economically backward masses such a procedure will make one rise from the humblest to the highest rank of life, but in the end it may also deprive the proletariat of its natural leaders. The masses could remain vulnerable to exploitations of a super class managerial group and as such the practice may results in bureaucracy rather than democracy. In a democracy again, a failure in communication may threaten its very existence. Hence according to some thinkers, democratic society or state must be built on an educational system which emphasizes like-mindedness rather than the lack of agreement in problems and issues. Problems in a democratic set-up may further be aggravated by economic deprivation and jeopardize 'equal educational opportunities' for all irrespective of talent or endowment. Though democracy is supposed to fustion at its virtuous best, it seems to suffer from certain inherent infirmities. These infirmities
are most likely to disclose themselves when democracy clashes with autocracy or oligarchy. Freedom in a society where ideological clashes occur, may become a social liability rather than assets. Democracy believes that every person should be treated always as an integratively organised self. But it does not specify, as to which parental and other conditions the person belong since every individual counts, it would a difficult proposition to raise every individual to a particular level of development. This failure to realise uniform development may not only make the individual weaker but could also be reflected in the entire social fabric.

The conflict in the meaning of democracy raises the question whether democracy is a definite philosophy of education, whether it has any fixed absolute principles or whether its more or less fixed principles constantly undergo subtle changes in the light of experiences. Those who regard its meaning as a respecter of the dignity of
mankind and a common fatherhood in God questioningly look at the use of such absolute terms. Those who make use of sharing the norms of the democratic process in education are inclined to think of democracy in relative rather than absolute terms. Because of the emphasis on experience, democracy is conceived as similar to experimentalism. Such differential treatment of the concept leads are to accept democratic philosophy of education in some relational rather than terminology.  

We have discussed in the fourth chapter the philosophy of 'communism' as an approach to the development of socialistic views on education. Under Marxism, the ultimate aim of education is to strengthen the state and building a classless society. Marxism as developed by Karl Marx emphasises equal educational opportunities for all. Love of labour, hard work and respect for elders are inculcated through education. Discipline, hard work and persistence are regarded as virtues to be learnt in schools and by practice in real life situations.

The communistic educational philosophy has some serious drawbacks. Rule by a minority political party is said to be only a temporary phase of communism. Here at first educational opportunities are narrowly limited to the leading minority with the hope of their extension to all individuals in the state or society. Though communism aims ultimately at the formation of a classless society with opportunities of schooling conditioned by ability alone, the privileged higher ability class or classes always enjoy greater good than those belonging to lower ability groups which constitute the bulk of the masses.

There are, however, several features of communistic education which command preference to education in capitalist countries. It is true that isolated progressive schools imitate or achieve a sort of equipoise in such countries as England and America, but they are handicapped by the necessity of preparing children for examinations for proving their competence. In Russia competition in a sense, is eliminated not only from

10. Winge, G. Max. 'Philosophy of Education'. (Steering) publishers private limited, p. 393.
school but from daily life, which makes possible the
inculcation of a co-operative spirit unknown in the
west. Education is centrally controlled by the state
in every way, hence the district or area has no say in
the matter with regard to a rigidly standardised procedure
of education. The curricula is rigid and centralised,
as are the text books, teaching methods and evaluation
techniques. Competition in a communistic society acquire
a different meaning since none is let down from the
economic point of view and only proficiency is highlighted
in channelizing people to different fields of occupation.

The progressive liberal theory is also a twentieth
century development. It has emerged from out the convergence
of socialistic concepts and liberalistic outlook. This
view emphasizes that state is an association of all people,
which not only has a monopoly of force maintaining order,
but also seeks through its financial and regulatory
powers the promotion of general welfare. Modern democratic

11. Counts, George, S., 'Dare the School Build a New Social
of Education', Englewood Cliffs, Prentice Hall, 1955,
p. 125.
governments like that of the U.S.A. are trying to move in the direction of such a theory. In accordance with the progressive liberal concept some states not only protect private property and take care of the individual's personal rights but also regulate banks, trade, health, education, etc.

The liberal protest movement favoured such developments with considerable support and appears as well established as to be outside the possibilities of serious arguments. Progressives view new technology with mixed feelings, even though they have consistently favoured and worked for the improvement of the materials of instruction. It does not appear necessary to go beyond the facts to say that many of these changes probably would have come about anyway, whether a vigorous protest movement in liberal educational philosophy had developed or not. But the causes of cultural change are always complex, and there have been many forces at work in this century besides the experimen
talism of John Dewey and the varying interpretation placed on it by his followers. The foundational elements in Dewey's
educational philosophy never received widespread testing in the progressive movement. Why this was so is a matter best left to the historian. For Dewey education was a process in which the talent, plastic powers and tendencies of the child were developed through a carefully planned sequence of experience in which the experimental method was the basis of continuous growth of studies. There is nothing that growth can subordinate; what is 'given' can neither education (which itself is growth) subordinate even the same is thought to be a sort of distant summation.\[13\]

The idea that knowing and doing are extricably linked in the cognitive process was never grasped very firmly in progressive practice, and the activity movement that reached its high water mark in the thirties proceeded at the practical level largely without any real psychological or logical foundation: 'what had begun as the project method developed by William H. Kilpatrick, one of the most celebrated of the interpreters of Dewey's educational  

philosophy, grew into the activity movement of the 1930's and by the close of that decade had become formalized in a kind of unit, 'teaching'.

Probably no reform movement ever really succeeds, if by success is meant faithful translation of ideologies into action. If this is the criterion of success, Dewey's long adventure into educational theory was a failure and by the same token, so were those of Plato, Rousseau and Pestalozzi and all others who came before him. Progressivism however, raised the question of what the purposes and means of education must be in an industrial, urban society, whose basic pattern was as different from the early industrialism of the nineteenth century.

The progressive has no fixed aims or values in advance. If education has any general aim, it is only that of pupils' growth. But growth itself has no end beyond further growth, education being its own end. Progressive education is not so progressive because it is making steady advance toward some definite goal. The progressive will especially value academic freedom, for without it the
school is powerless to be an effective instrument of social progress. But on the question whether the school should lead the way to building a new social order, progressives themselves disagree to ensure a maximum of freedom for each individual, the progressive favours a pluralistic view of society: the state being one among many different forms of social organisation providing educational opportunities. By preventing any one agency such as the state or a religious organisation from obtaining a monopoly over education, society ensures freedom for the individual to choose among a variety of different educational aims, methods and curricula.

In the contemporary social philosophy as discussed in chapter III—reference has been made to the Fascist educational philosophy. Fascist education considers it important to educate and train a ruling elite, so that the state can be administered well. Education in prewar Germany had the primary goal of making the citizens good Germans above all other things. The country neglected wholesome development of personality and considered true
freedom as not being permissiveness to interpret knowledge in accordance to one's own opinion. It was labelled as self-deception because it believed in keeping individual aspirations subservient to the state policy of attaining world supremacy. Educational freedom in such a state did not mean self-realization or emancipation, but rather a kind of sacrificing individuality for racial cause and supremacy.

Now, before considering whether a comprehensive socialistic ideology can be conceived at the present time or not, we are to discuss first the ideologies of the socialistic society. It is considered pertinent at this point to consider a set of seven principles enunciated by Sriman Narayan, a very ardent Indian thinker of the Gandhian era.15

The first principle is that of full employment and the right to work. The present day educational system in India particularly, is more of literary type and that

it cannot help for the removal of the problem of unemployment. The educational system should be planned and re-oriented in such a way that every citizen of the country gets employment and earns a wage for which he is entitled on the basis of his ability, scholarship or training. Moreover, education has also to teach a feeling of the 'dignity of labour'. Mental and physical both play an important role in raising the standards and thus a feeling that anyone is superior to the other is to be removed. The vocational bias in the courses of study and the diversification of courses are some measures which need to be taken to ensure employment. The second principle is that of maximum production of national wealth. National wealth cannot be increased by an illiterate, un-educated citizen. For this general education to all up to a certain age level and scientific and technical education to all the talented are extremely necessary. The third principle of socialistic society is given as 'maximum national self-sufficiency'. The nation has to achieve self-sufficiency in her production. As such the educational system has to impart training to the youths of the nation to attain higher production by using
modern techniques and methods of production. The fourth principle is given as 'social and economic justice'. It means the removal of the disparities among people. Education has to strive for creating the conditions for social and economic justice. It has to inculcate the ideals of equality and has to create an adhorrence towards caste or communal feelings. For this reason the primary necessity is to organise secular type of institutions. Moreover to ensure social and economic justice every citizen should get opportunities for the highest type of education. Every institution should be open for the rich and the poor equally. Admission should be based on the merit of pupils. The fifth principle underlying a socialistic society is described as the use of peaceful, non-violent and democratic methods. The principle ensures bringing nearer democratic ideals to socialism. It has to create conditions for moral development among people so that they can understand the value of self-sacrifice. The sixth principle is given as 'decentralisation of economic and political power' through the establishment of village councils (Panchayats) and industrial co-operatives. Here
education has to fulfil a two-fold task. It has to prepare people for work in cottage industries and to inculcate the right spirit of nationalism and socialism. Secondly, it has to create a respect for machinery which helps in higher production and a better standard of living. The seventh and the last principle of the socialistic society is that of 'um to this last'. This he feels in accordance with Gandhiji's deal of considering the last man as that should engage our first concern. These principles, though primarily enunciated in the context of making India a socialistic country, should apply equally to all countries thus forming the bases of a socialistic philosophy of education.

Education should help very greatly in improving the lot of the low, down foddered individual. Due to his backwardness in education the individual cannot develop equally with the privileged few. Education should help him to improve his economic status and so should be helpful in freeing him from the shackles of backwardness and bondage. Thus socialism is a way of life based on certain cultural, ethical and spiritual values. Socialism
can truly be established only when the values (social and moral) are ingrained through the right kind of education.

Now we are living in a fast changing world. Due to advances made in science and technology man has acquired such power as would be helpful in wiping out poverty, ignorance and sickness from the world. According to Handler, we have attained such scientific and technological knowledge as would enable us to stabilise world population and improve conditions of living. In terms of educational technology Dr. Handler states, 'in the near future each individual will have a private pocket size two way television instrument and immediate personal access to a computer serving as his new source. It will be his privately programmed educational medium, his memory and his personal communicator with the world at large with his bank, his broker, government agents, shopping services and so on.'


Science and technology can be useful if they are utilised properly. But at present man does not possess the wisdom to use this scientific and technological power properly. A number of crises have appeared due to human selfishness, short sightedness and hunger for power. It has already been noted that with the help of science, the span of life has increased and there is also a population explosion in developing countries like India. It has been emphasised that if mankind has to survive in the future, efforts must be made to check population growth and to develop such a work understanding as will lead to the development of a world wide government which will be responsible for maintenance of world peace.

Prof. James A Parkins, chairman and Director of the centre for Educational Enquiry, New York recently stated that almost all the universities of the world are faced with five crises. The first one is the crisis of numbers. The crisis of numbers in the educational world is

ainosversal phenomenon. The size and complexity of these problems necessitates rapid action in evolving an appropriate educational policy. If education has to be an effective instrument of planned social change, it must adapt itself to the changing needs of society. The second crisis is that of finance. Due to increase in the number of pupils, suitable educational institutions are needed and in order to run them more finance is required. University autonomy all over the world is being threatened due to governmental interference through its control over academic expenditure. This is not a good sign because education can be an effective instrument of social change only when it is allowed full play and not control or interference by any vested interest.

In a static society change is very slow and social patterns continue in the same form for a number of generations. Means of production and distribution are simple and social patterns continue in the same form for a number of generations. Due to rapid changes brought about by scientific and technological advancement much of knowledge and learning which was considered useful in a traditional and static
society has become irrelevant and meaningless in a modern and dynamic society. The question of relevance has been raised in the form of student unrest. Students all over the world are dissatisfied with the kind of education which is given to them because it does not prepare them for life. Students to-day want such education as will enable them not only to understand their past but also equip them for future. The contents of many courses in educational institutions are meaningless in the present context. In building a socialist society it is necessary that there should be equal educational opportunity for all. Such education will be an effective instrument of planned social change fulfilling the needs and aspirations of the rising generation.

The third is to think about priorities. The time has come to think of priorities with a view to bring about desirable social changes. There is a need for doing the first thing first. In other words, whatever was considered

good in the past may not be regarded so now because of changes in political, social and economic conditions. To-day the need is to provide such education as will enable young men and women to be self employed. The educational system needs to be based on work experience: learning by doing or earning while learning is necessary if education has to be an effective instrument of planned social change.20.

There are times when doubts are raised in the accepted beliefs, ideals and principles. Unfortunately these in power in the Universities and other educational institutions do not like to hear the voice of dissent. In a fast changing world where ideas flow from one corner to the other easily and quickly, it is not only difficult but rather impossible to exercise control over expression and exchange of ideas. One of the functions of the educational institutions is to encourage new thinking so that new vistas of thought are discovered. Due to the

lack of courage and initiative, educational leadership in most countries of the world is for the maintenance of status quo. Most people who are responsible for making education an effective instrument of social change lack foresight, initiative and boldness to leave the beaten path and lead the new generation to a brave new world.

Education of the future must take into account what rapid industrialisation has brought about. The present day industrial society has become a mass based society characterised by mass-production and mass-communication. The problems of the masses to-day are being solved at the economic and political level by various social techniques and mechanisms. The means of mass-production are mostly in the hands of a few people who manipulate the economic system and try to have the largest amount of profit leaving only a little for workers in the fields and factories. Thus on the one hand we find the emergence of the supremacy of the masses and on the other

hand we observe that masses are losing their human touch
an account of mechanisation in fields of production and
distribution and in consequence of which the individual
cannot but feel lonely in the crowd.

To achieve the objectives of socialistic society,
one has to reorganise education so that there is on one
hand scientific and technological development, and useful
employment and a sense of satisfaction on the other.
Through education, it is argued, society can control its
own progress, can organise its self-supporting systems and
thus shape itself in the direction of a new social order.
It is in this light the school is regarded as the most
influencial instrument of social progress and the teacher
is regarded as engaged not only in training of individuals
but in the fashioning of a proper social climate. But what
role does the individual play in the new social order?
Expressing an individualistic view, Percy Wumm started
with the conception of education as an art. He pointed out

22. Wumm, Percy, "Education: its data and first principles" 1910
the statutory purposes of education being the formation
dearacter, preparation for complete living, and the
development of a sound mind in a sound body. He was of the
opinion that a scheme of education was ultimately to be
valued by its success in fostering the highest degree of
individual excellence and thus he emphasised the notion of
individuality as the goal of education. Sir Percy Nunn, it
may be noted, did not deny or minimise the responsibilities
of a man to his fellows: the individual can only develop
in terms of his own nature which is social as well as self-
regarding. It follows that educational efforts must be
directed to secure for everyone the conditions under which
individuality is fully developed. Nunn's position with
respect to Dewey is often considered as being irreconcilable
though we cannot abandon one for the other (individual and
society) since there is a concordant part whole relationship
between the two. It would, therefore, seem better to say
that education should develop the general attributes of
ideal manhood and womanhood in conditions favourable to
the healthy functioning and growth of society. Education
should secure for every individual the conditions under
which individuality is given a chance to develop just as society is held in regard for health and development. It is wrong to separate society and individual as independent elements, rather both should be taken as interesting constituents in the set up for complete socialistic education.

In a world of rapid changes, the goals of socialism can be achieved in many different ways. By linking educational training to manpower needs, by creating more efficient workers to raise production by providing all sorts of amenities to workers, by encouraging people to restrict an unusual growth of population, and by making people more conscious of their rights and duties, a system may be evolved to attain all that is preached by socialists. Here the function of education emanating from a socialistic philosophy of attainment the highest good for all may be expected to play a significant and predominant role in all spheres of social life including the fulfilment of individual needs and aspirations.
The world is now facing a gigantic problem of unemployment, more particularly in the underdeveloped and developing countries. After the end of each plan period, in India for example, an increase in the number of unemployed is taking place at a cumulative rate. Every one feels that the unemployed must be provided with jobs if at all the targets of a socialistic society are to be achieved within a reasonable time. The unemployment situation quite naturally, has given rise to many problems of education in India. The gap between the educated and the unemployed in getting wider and wider, since no country can create jobs beyond a certain limit, and more particularly so in a heavily populated underdeveloped or developing country. It is widely believed that a broad base of education, where the younger generation gets the opportunity to learn as many skills as possible, can the way for a just solution of the problem thus making a country socialistic in true sense.