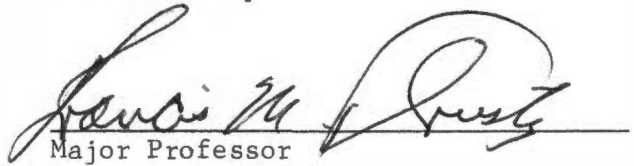


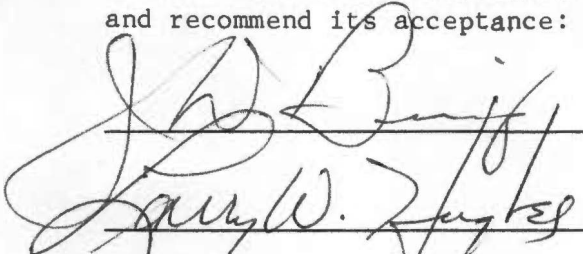
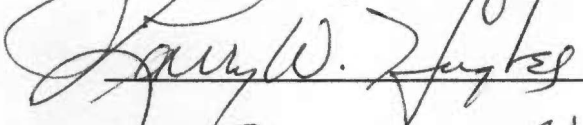
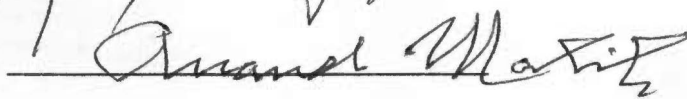
July 27, 1971

To the Graduate Council:

I am submitting herewith a dissertation written by Paul Y. H. Chao entitled "An Examination of the Differences and Similarities of Pragmatism and Confucianism Thought as They Relate to Educational Administration Theory and Practice." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Education, with a major in Administration and Supervision.


Major Professor

We have read this dissertation
and recommend its acceptance:

Accepted for the Council:


Vice Chancellor for
Graduate Studies and Research

AN EXAMINATION OF THE DIFFERENCES AND SIMILARITIES OF PRAGMATISM
AND CONFUCIANISM THOUGHT AS THEY RELATE TO EDUCATIONAL
ADMINISTRATION THEORY AND PRACTICE

A Dissertation
Presented to
the Graduate Council of
The University of Tennessee

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Paul Y. H. Chao

August 1971

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ABSTRACT

Purpose

The purpose of the present study is to identify and examine the differences and similarities between the educational thoughts of the two philosophers, Confucious and Dewey, and to determine if reciprocal relations may exist between them. Also to discuss the most outstanding contributions of Pragmatism and Confucianism as they might be related to modern educational administration.

Method

This study is a systematic and objective review and synthesis of two philosophies in order to make comparisons and draw conclusions by tracing past concepts. Realizing that a study of the comparative educational philosophy is broad at best, it was decided that in the comparison of principles, this study would be limited to the ten basic principles of the two scholars which related to theories of educational administration. The ten principles are democracy, humanism, science, socio-economic view-point, education, history, religion, anti-dualism, Change, and the Mean.

Conclusion

Present-day views of organization generally represent some kind of synthesis of earlier concepts. In studying philosophies of educational administration, one realizes that the issues are mostly old ones. Pragmatists believe that the universe is in a constant state of change

and motion. All things flow, nothing remains the same. Value systems change in terms of environment change. Confucianists believe that these remarks are true but there are certain theories in any educational administration--Eastern and Western, ancient or modern times--that will always be unchanged.

The fundamental views held by Dewey and Confucius remained irreconcilable. However, many conceptual similarities are evident. Both philosophers are forerunners of democracy. Both have been considered great philosophers for the same reason--that they are great synthesizers. Both aimed at social reform. While Confucius was ethical--oriented, Dewey was scientific-oriented. One was a liberal conservative, the other was a conservative liberal. One belief they held in common was democratic commonwealth. While Confucius was a humanist, Dewey was a pragmatist. Where the content of human relationships is taught, Confucius is valuable; wherever the manipulation of things is primary, Dewey is useful. Confucius' teaching is especially significant for an administrator. Dewey's education emphasizes concern for children and their development. If the Confucius school is proficient in general education, the Dewey school is efficient in specialized education. Though they both had strong feelings toward history, they differed in nature. For Confucius was a historically-minded philosopher, Dewey was a social-biologically-minded scholar. Are they not necessarily exclusive? Could they be mutually conducive?

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CHAPTER I

INTRODUCTION

Many studies have been conducted and much has been written concerning educational philosophy, but few have compared the traditional Eastern educational thought with that of the modern West. It seems that the world today has entered an era when the gap of misunderstanding is getting deeper and wider, that menace and denunciation are everywhere and even a "cold or limited" conflict may develop the seed of universal destruction. The time for reflection is pressing as the situation is getting critical. Mutual exploration and better understanding between people of different cultures would, therefore, be mutually advantageous.

Some sinologues feel that there can be no true understanding of contemporary China without a basic knowledge of the traditional Confucian culture which they deem as the brilliance of every Chinese. This tradition is surprisingly indestructible and the expected task of the present Chinese generation is to comprehend the high-minded traditions of humanity while at the same time gleaning from the Western world whatever can best help uphold China's lasting values.

American scholars have long devoted time to exploring the Chinese traditional learning in order to identify those tenets which can best aid the West in surviving the strains and contests of today's pressure. From their point of view it seems they feel that the West has yet something to acquire from China, and particularly from Confucianism. "Historical parallels can never be drawn without risk," says Trevor-Roper,

"but general lessons can be extracted even from societies distant in time as in place."

There are far more lessons, for those who care to read them, in the long annals of history than the few published management case studies. And so this is an attempt to detach managers, if only briefly, from their preoccupation with inventory management, project evaluation, and review techniques, and link them up with their true predecessors, the kings and princes and prime ministers and generals, . . . who have been trying to cope with the same problems for the past two and three hundred years.¹

What Trevor-Roper meant is though more can be found today and in the future, much has already been found. Some of the qualities are still valuable for young generations to exploit, while the remaining could be on the point of collapsing. Antony Jay said:

The new science of management is in fact only a continuation of the old art of government, and when you study management theory side by side with political theory and management case histories side by side with political history, you realize that you are only studying two very similar branches of the same subject.²

The political philosophy of Confucius is pervaded by the spirit of democracy. It was Confucius who first formulated the belief; "In teaching there should be no distinction of classes."³ No wonder the Chinese nation has had a long democratic culture in which the people have enjoyed a fair degree of freedom and equality.

¹ Antony Jay, Management and Machiavelli (New York: Holt, Rinehart and Winston, 1968), p. 28.

² Ibid., p. 3.

³ Confucian Anlactic, Book XV, Chapter 38. Translated by James Legge from Philosophy of Confucius (Mount Vernon, N. Y.: Peter Pauper Press).

Confucius became known to Europe just at the beginning of the philosophic movement known as the Enlightenment. A large number of philosophers, including Leibniz, Wolff, and Voltaire, as well as statesmen, used his name and his ideas to further their arguments, and they themselves were influenced in the process.⁴

Both in France and in England the fact that China, under the impulsion of Confucianism, had long since virtually abolished hereditary aristocracy was used as a weapon in the attack on hereditary privilege. The philosophy of Confucius played a role of some importance in the development of democratic ideals in Europe and in the background of the French Revolution.

The French thought it indirectly influenced the development of democracy in America. It is of interest that Thomas Jefferson proposed, as "the keystone of the arch of the government," an educational system that shows remarkable similarities to the Chinese examination system. The extent to which Confucianism contributed to the development of Western democracy is often forgotten, for rather curious reasons that Americans must examine in their proper place.⁵

In China the story was similar. Confucius was an influential intellectual ancestor of the Chinese Revolution. Both Confucius and Mencius were considered as exponents of democracy, and gave to the Republic of China a constitution that bears the deep impress of Confucian principles. Some of his countrymen today, however, think of Confucius as a reactionary who helped to forge the chains of despotism and regard him with hostility or indifference.

What China should learn from the West today is scientific knowledge and approaches toward industrialization for which the educational philosophy is their foundation. One of the comments made by some educators is that: in the principles of pragmatism, John Dewey emphasized less ethical moral than scientific method in learning. Sometimes he

⁴H. G. Creel, Confucius, the Man and the Myth (London: Routledge and K. Paul, Ltd., 1951), p. 7.

⁵Ibid., p. 6.

even ignored it, while Confucius stressed more traditional moral and neglected scientific approaches of studying. The outcomes are China's lagging industrialization and sense of creativity. At the same time the impact of misunderstanding individualism appears to be a malfunctioning of the society in which the value judgements of a younger generation seem vitally inconsistent with those of their elders. The whole society quite often seems to be involved in controversial issues, which may never be tempered.

One might realize that no educational thought has ever been absolutely good or true, nor is such a thought ever likely to appear on this globe. If this is to be admitted, those who are specializing in Western educational philosophies may get some inspirations from those who are acquainted with Eastern ones. On the other hand, those who are only satisfied with their own ancient values may learn much from those who have experienced a modern science that has pushed the advancement of human beings to landing on the moon.

Those who have traversed different cultures and who have experienced shades of good and bad, acceptable or unacceptable, know well that those who hope for the realization of absolutes--absolute good, absolute truth--are easily disillusioned. Those who are completely satisfied with things as they are have an obligation to look at the real dangers of a value system which has given them so much. This study, in its attempt to look at both sides of the picture, is then a mirror held by an observer.

It is the intent of this study to provide a frank and impartial examination of both the basic educational philosophy of John Dewey and Confucius.

The data for this study were drawn mostly from published reliable sources. Some of them were from the literature of both ancient and modern Chinese as well as American philosophers or educators. Others were public documents, textbooks, dissertations, and journals.

I. STATEMENT OF THE PURPOSE

The purpose of the present study is to identify and examine the differences and similarities between the educational thoughts of the two philosophers, and to determine reciprocal relations that may exist among the various areas of the data. If a relationship does exist even to a certain degree, then by logical reasoning it may be explored and studied in relation to educational administration.

This dissertation has two worlds to investigate: one is referred to as modern scientific western theory, and the other as ancient oriental traditional thought. The former is what has been employed in the United States and considered effective with respect to her strength and prosperity. The latter is maintained by the Republic of China in Taiwan, and has been appraised as successful on the basis of her stabilization and modernization.

In order to adequately study this problem, the following sub-problems were identified:

1. To define the ideas which are reciprocal between the thoughts of Dewey and Confucius.
2. To distinguish divergent concepts.
3. To discuss the most outstanding contributions of Pragmatism and Confucianism as they might be related to educational administration.

II. IMPORTANCE AND SCOPE OF THE STUDY

No philosophy ever provides the answer to every problem confronting modern youth. Chinese youth need to learn more about scientific methods from Americans. But they have seen some things--and some things that Americans have missed--with particular clarity and the things they have said about them are often helpful.⁶

The writer anticipated that this dissertation, when viewed in connection with previous and future studies, could provide a minimal basis of insight. From this insight the strengths of both schools of thought would present mutual advantages to both educational administrators and younger generations.

The study was also intended to provide information to those researchers concerned about predicting future advances in the area of philosophical thoughts related to educational administration, its theory, and practice.

III. SOURCES AND METHODS

This study is a systematic and objective review and synthesis of philosophies in order to make comparisons and draw conclusions by tracing past concepts.

The essential steps are defining the problem and gathering and comparing the data. In doing so, the writer will deal with the

⁶H. G. Creel, Chinese Thought (Chicago: University of Chicago Press, 1953), p. 262.

reliability of the two philosophers' thoughts which were either in primary or secondary sources. A review of the literature will provide the research data by placing only one item of information on each note card that may be coded to relate them to the subtopics. The writer will put much of the theories and ideas to the test of agreeability in modern administration and practice.

The primary sources used in gathering data for this study were quite numerous and, therefore, they have been placed categorically in the bibliography. The source of a quotation, or the evidence for a statement will appear both in the footnotes and bibliography.

IV. LIMITATION OF THE STUDY

Realizing that a study of the comparative educational philosophy of Dewey and Confucius is broad at best, it was decided that in the comparison of principles this study would be limited to ten basic beliefs of the two philosophers which related to theories of educational administration. It would further be limited to those sources which are available on the first and secondary level in the United States and the province of Taiwan.

V. DEFINITION OF TERMS

It would be well to define certain terms that will be used throughout this study and indicate some that will be employed interchangeably.

Confucianism

Confucianism is the ethical teachings formulated by Confucius and introduced into the Chinese religion and education emphasizing devotion to parents, family, and friends, ancestor worship, and the maintenance of justice and peace.

Confucianism is, and has been for more than 2,000 years, the dominant philosophical system in China and the controlling factor in many aspects of Chinese culture. Understanding of it is basic to any understanding of traditional Chinese civilization.⁷

Neo-Confucianism

Neo-Confucianism is some of the tenets of the other two systems--Taoism and Buddhism--which came to be incorporated into Confucianism, and in the process Confucianism was made new.⁸

Pragmatism

Pragmatism is the doctrine that thought or ideas have value only in terms of their practical consequences, and that results are the sole test of the validity or truth of one's beliefs.⁹

This philosophy stresses man's experiences in life. The two important elements in this philosophy are knowledge and values both of which arise out of experience.

Pragmatism, known also as relativism, takes an ontological position midway between the belief that reality is discovered and that

⁷Encyclopedia Britannica, Volume 5, 1963, pp. 305-312.

⁸Ibid.

⁹Encyclopedia Britannica, Volume 18, 1963, p. 414.

it is created. Pragmatists talk only about truths that are relatively true; they are extremely reluctant to label any position certain, undeniable, or absolutely true. To the pragmatist the only reliable method of knowing is the scientific method and only science can yield true knowledge.

Democracy

Democracy is a system of interaction which acknowledges the role of the common man at all levels of society including political, social, and economical.

VI. ORGANIZATION OF THE STUDY

This study is organized into four chapters and a bibliography.

Chapter I identifies the problem, includes a statement of the purpose, describes the importance and scope of the study, sources and methods, limitations of the study, definition of terms, and the organization of the study.

Chapter II contains a review of pertinent research and literature; it examines Dewey's philosophy; reviews Confucius' philosophy; and explores the educational thoughts of each philosophy as they relate to the educational administration of both countries.

Chapter III presents data and compares the philosophies espoused by Dewey and those espoused by Confucius. It also gives an analysis in some detail of the differences and similarities between the two. It includes a discussion of the meaning of the data and suggests the data's relevance to administration.

Chapter IV includes the summary, conclusions, and recommendations.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter a specific look will be taken at the different philosophies of education espoused by both Confucius and John Dewey. It seems that present day views of organization generally represent some kind of synthesis of earlier concepts. A review of selected theories of educational administration will also be presented as they seem appropriate in relation to the philosophies of the two scholars.

Major emphasis will be given to presenting parallel and conflicting concepts which characterize their modes of thought and are reflected in various theories of educational administration. The fact that differences are likely, as well as similarities, should make the comparison all the more interesting.

It seems that the fundamental views held by the two educators remained irreconcilable. However, many conceptual similarities are evident.

Edward Peter Oliver in Philosophic Confrontations in Education, discussed systems of philosophy and reached the following conclusions:

1. There are many systems of philosophic thought.
2. There are no precise definitions of any educational philosophies that are acceptable to everyone.
3. A person's educational philosophy is arrived at through his views on deity, nature, man, and himself.
4. Because of the incredible changes that are occurring, educational methods, skills, and techniques often become obsolete.
5. As a result of these obsolete procedures, the product of our educational systems is often obsolete.
6. Perennialists and Essentialists feel that these statements are true but that there are certain factors in any education that will always be true.

7. Experimentalists and Existentialists feel that value systems change with the perceived environment.

8. The coupling of the different philosophies with the magnitude and rapidity of change has caused students to challenge the educational system.

9. Because of this challenge, educators and others are seeing that a school is not simply a building with teachers and a principal or president in charge--that it is not merely a collection of grades and absences, but that it is a dynamic viable microcosm of reality.

10. In studying educational philosophies, one notes that the problems are not new.¹

Oliver made the following recommendations:

1. All educators should be familiar with all systems of public thought.

2. One should recognize his own biases and prejudices in his educational philosophy.

3. Because of the variety of educational philosophies there are constant confrontations, even with one's own philosophy.

4. In view of these confrontations, students must be free, individually and collectively, to arrive at their own philosophy.

5. Educators should genuinely put into practice the theory that the individual is of incalculable worth.²

Alfred Doeblin, author of The Living Thoughts of Confucius, categorized the works of Confucianism as follows:

The Works of Confucianism
Confucius (551-478 B.C.)

The Classical Four Books:

The Great Learning
The Doctrine of the Mean
The Analects
Mencius

The Sacred Five Books:

Shu-King, or Book of Historical Documents
Shih-King, or Book of Ancient Poems
Yi-King, or Book of Changes

¹Edward Peter Oliver, "Philosophic Confrontations in Education" (unpublished Doctoral dissertation, George Washington University, 1969).

²Ibid.

Li-Ki, or Book of Rites and Ancient Ceremonies
Chun Chin, or Spring and Autumn (Annals of Lu)³

David S. Nivison, associate professor of Philosophy and Chinese at Stanford University, in his Introduction to Confucianism in Action, wrote that:

. . . Confucianism is not monolith, nor repository of the unchanging truth, impervious to time and tide.

. . . Neo-Confucianism, like Confucianism, is a catch-all term, covering all manner of conflict and variety . . . that results when a cluster of ideas is adapted to very different human problems and activities.

The Han Confucians commonly gave classical accounts of past history an extraordinarily allegorical interpretation, to the point of seeing in the Classics a new, not hitherto existing social and political order, a utopia of the future.⁴

A Picture of Confucian Utopia--Ideal of Cosmopolitanism

The Great Unity is a Confucian Utopia found in the chapter called Li Yun of the Book of Rites, one of the ancient Chinese classics. The following passage quoted from Li Yun illustrates the lofty concept and ideal of cosmopolitanism--the destination of education, which is identical with Dewey's conception of the Common Good.

When the Great Way prevails, all under Heaven is for the common benefit. Select the virtuous and the able in the service of the Government. Observe the principle of faithfulness and cultivate

³ Alfred Doeblin, The Living Thoughts of Confucius (London, Toronto, Melbourne, and Sydney: Cassell and Company, Limited, 1945), pp. 23-24.

⁴ David S. Nivison and Arthur F. Wright, eds. Confucianism in Action (Stanford, Calif.: Stanford University Press, 1959), pp. 4-5. David S. Nivison obtained his professional training in Far Eastern languages at Harvard, receiving the Doctorate there in 1953. For a number of years he has been teaching at Stanford University, where he is now Associate Professor of Philosophy and Chinese. He is the author of several articles dealing with modern Chinese intellectual history and of a forthcoming volume on the eighteenth-century philosopher of history, Chang Hsueh-ch'eng.

cordiality in the general intercourse of man. Therefore, one will not only reverence one's own parents and love one's own children, but do the same to those of others. The aged shall die in peace, the young shall render service for the welfare of the community. The infant shall be well cared for and brought up. Widowers, widows, orphans and the invalid shall be under the protection of the Government. Each man shall have his share in the general development of the community, in accordance with his ability, and each woman shall have a happy married life. It is deplorable that natural resources should be unexploited, yet it does not follow that wealth should be privately owned for selfish ends. It is deplorable that human efforts should not be well utilized, yet these efforts should not be directed toward the fulfillment of selfish interest. In a community as such, tricks and intrigues will be obliterated, and robbery, larceny and all kinds of grossness will be eliminated. It will be unnecessary to bolt the gate, for no one will think of stealing. This is called "The Great Unity."⁵

In this passage of several hundred words, educational idealism has reached its zenith. If people can fully appreciate this high concept and ideal of Confucian cosmopolitanism, they will be able to rid themselves of provincialism, prejudices and selfishness, thus giving rise to the generous and noble thought of transforming the world into one big family and of making all stand on an equal footing. Then all under Heaven will be for the common benefit, and the Great Unity envisaged by the ancient Chinese sages will come into being.

Humanistic Confucianism

It is well-known that Confucianism has been in Chinese thoughts for the past two hundred and fifty decades. It started in the teachings of Confucius, but Mencius and Hsun Tzu who gave direction to his work, established its foundation.⁶ The leading characteristics of Confucian

⁵ Chi-Yun Chang, The Essence of Chinese Culture (Taiwan, China: The China News Press, 1957), p. 10.

⁶ After the death of Socrates, his school of thought was further developed by Plato and Aristotle, thus becoming the orthodoxy of Western

philosophy is human istic, concerning itself mainly with human relations and virtues, a way for men to deal with each other in peace and harmony.

The conviction of jen, which is humanity or benevolence, emerges from the mass of thought that Confucius created as the central thesis of Confucianism. His ethics, his philosophy, his life ideal all flow from the supreme virtue--jen, or "the virtue of the soul," "the principle of love," and "the center of heaven and earth."⁷ This formed the basis of all education in China.

"Jen, in the Analects--(Lun-yu) expresses the Confucian ideal of cultivating humanity, developing human faculties, sublimating one's personality, and upholding human rights."⁸

"In fact, Confucius regarded jen not merely as a special kind of virtue, but all the virtues combined, and jen may thus be defined as "perfect virtue."⁹

. . . Tzu Chang asked Confucius the meaning of jen, whereupon Confucius replied: "To be able wherever one goes to carry five things into practice constitutes jen." On begging to know what they were, he was told: "They are respect, magnanimity, sincerity, earnestness and kindness. With respect you will avoid insult; with magnanimity you will win over everyone; with sincerity men will trust you; with earnestness you will have

philosophy. And in the same way the school of Confucius was developed by Mencius and Hsun Tzu and became the orthodoxy of Chinese philosophy. Fung-Yu-Lan, History of Chinese Philosophy, (Princeton: Princeton University Press, 1952), p. 54. Professor Fung Yu-Lan, Ph.D., Columbia University, was a leading professor of Philosophy in China.

⁷ Chu Chai and Wimberg Chai, The Sacred Books of Confucius (New Hyde Park, N. Y.: University Books, 1965), p. 24.

⁸ Ibid.

⁹ Ibid.

achievement; and with kindness you will be well fitted to command others" Thus jen may include sincerity and the other virtues.¹⁰

This is still acceptable in modern educational administration.

Li--General Rules of the Propriety

Another vital feature of Confucianism is a code of ritual, li, in which is embodied the essence of ancient culture. While jen--is love cultivated from within, li serves to approach it from without. They interact with each other in the development of personality. Li, norm of social conduct, was later transformed into a set of general rules of propriety, the regulating principles in a well-ordered society. Instead of being a mere pattern for the conduct of noblemen, it became an ethical system that governed the conduct of all men. In many instances it may mean "social order," "social institutions and conventions," or "all regulations that arise from the person-to-person relations." Professor Fung Yu-Lan, in the same writing, reveals that:

Confucius, in his role of preserver of the li of the Chou civilization, not only imparted knowledge to his disciples, but also taught them the li with which to restrain themselves. This is what a disciple meant when he said: "He has broadened me by culture and retrained me by li." But it was because Confucius at the same time laid stress on what is "at the foundation of li," that he also spoke on the quality chih--wisdom. At such times he was emphasizing the independence and freedom of the individual, whereas when he discussed li, he was stressing the restraint placed by the rules of society upon the individual. The former were Confucius's new ideas; the latter was the traditional mold formulated from ancient times. Confucius's concept of the chun tzu, a term originally applied to the feudal princes, but which in the Confucian sense came to be applied to the man possessing "princely" moral qualities, that is, to the "Superior Man," is that of a person who, having a nature of genuineness, can by means of it carry the li into practice.¹¹

¹⁰Fung Yu-Lan, History of Chinese Philosophy (Princeton: Princeton University Press, 1952), p. 73.

¹¹Ibid., p. 68.

The meaning of Chuntzu may be appropriately interpreted in terms of "gentlemen."

Chung-Shu--Faithfulness and Altruism

In the Analects, (Lun-Yu) two other Cardinal Virtues are introduced--namely Chung or loyalty or faithfulness and Shu or altruism or unselfishness, the former meaning the state of mind when one is completely honest with oneself and the latter meaning the state of mind when one is in complete understanding and sympathy with the outside world. These two concepts are the same as those of hsiao, or filial piety and ti or friendliness. The latter refers to the relations within the family while the former has a wider significance. Such a state of mind, which one describes also as true and unselfish love or singleness of mind, is in fact, what Confucius meant by jen or humanity, "loving others."¹²

Yi--Righteousness

Another essential feature of Confucianism is yi, or righteousness which is attributable to Mencius, who was born more than one hundred years after the death of Confucius. Yi means the appropriateness of an action to a certain situation; it is a categorical imperative. What is appropriate or obligatory is said to conform to yi. In other words, yi implies an obligation which is necessary.

¹²Chu Chai and Winberg Chai, The Sacred Books of Confucius (New York: University Books, 1965), p. 25.

Loyalty, Filial Piety, and Remonstrance

Some Confucian doctrines seem at first glance to contradict the idea that morally, gentlemen must confront their superiors. The Confucian emphasis on loyalty and filial piety, for example, would seem to discourage remonstrance.

When asked by a disciple how a prince should be served, Confucius said, "Do not deceive him, but when necessary withstand him to his face."¹³ Thus it appears that Confucius advocated opposition to blind obedience.

Confucius also told a Prince that if a ruler's policies are bad and yet none of those about him oppose them, such spinelessness is enough to ruin a state.¹⁴

Subservience and opportunism here are clearly not ministerial qualities that the early Confucians admired and advocated.

Even parents to whom in classical Confucianism one owes primary loyalty, cannot be immune from remonstrance: "to remonstrate with them gently without being weary . . . may be pronounced filial piety"; "when they have faults, to remonstrate with them and yet not withstand them . . .--this is what is called the completion (by a son) of his proper services." The Confucian primer, "The Classic of Filial Piety" (Hsiao-ching), stipulates that one should serve a superior by assenting to his good inclinations but rescuing him from his evil inclinations. It also reports that when a disciple asked if filial piety meant for the son to obey the father's orders, Confucius said, "How can you say this! How can you say this! . . . When confronted with unrighteousness, the son cannot but remonstrate with his father and the minister cannot but remonstrate with his ruler. Therefore, when confronted with unrighteousness, remonstrate against it! How could merely obeying the father's orders be considered filial piety? . . . So strong was the classical Confucian insistence on this aspect of the loyal minister's service that remonstrance

¹³Lun-Yu, 14.23, translation and paraphrase from H. G. Creel, Confucius the Man and the Myth, p. 160.

¹⁴Ibid., pp. 13, 15.

became not only the right but the duty of all officials in the Confucian state. "Such criticism not only served the people--it prolonged the life of the dynasty." Emperors consistently, therefore, actually called upon their officials to remonstrate. And, as we have seen, remonstrance was institutionalized by the establishment of special remonstrance officials.¹⁵

It has a kind of democratic spirit. There was no blind obedience but checks and balances between ruler and subordinate. In the Book of Li Chi, a theory of Confucian education can be found concerning teaching and learning. It was stated as follows;

Theory of Education

. . . After learning, one knows one's deficiencies; after teaching, one knows its difficulties. When one knows one's deficiencies, one will strive to learn by oneself. When one knows the difficulties of teaching, one will exert oneself to overcome them. Therefore it is said, "Teaching and learning develop together."¹⁶

In one way or another, the educational ideal of a Confucian school appeared similar to that held by the modern schools. The difference, however, is mainly in the time and culture background.

The Ta-Hsueh method is as follows: to suppress what has not yet emerged is called "prevention"; to present what is opportune is called "timeliness"; not to transgress what is proper is called "conformity"; to observe each other and follow what is good is called "imitation." These four methods are accountable for the success of teaching.

On the other hand, to suppress what has broken out will arouse opposition which cannot be overcome; to study what is not opportune calls for bitter efforts which do not bring about any result; to teach what is improper will result in confusion not cultivation; to study alone and have no companions will cause one to lead a solitary life with little learning; to feast friends in defiance

¹⁵ Charles O. Hucker, "Confucianism and the Chinese Censorial System," Confucianism in Action (Stanford, Calif.: Stanford University Press, 1966), pp. 195-196.

¹⁶ Chu Chai and Winberg Chai, op. cit., pp. 345-347.

of teachers and to associate with evil companions is to the detriment of study. These six things are accountable for the failure of teaching. The chun-tzu (gentleman), when he knows the causes of the success of teaching, as well as the causes of its failure, is suitable to be a teacher. In his teaching he leads without coercion; he develops without suppression, he opens the way without interference. Leading without coercion produces harmony. Developing without suppression produces ease. Opening the way without interference produces contemplation. Harmony, ease, and contemplation characterize good teaching.

In learning there are four causes of failure, which a teacher should know: men's learning may fail because of learning too much or because of learning too little; it may fail because the study is too easy or because it is too difficult. In these four respects men's minds are not alike. If the teacher knows men's minds he will be able to remedy their failures. Teaching¹⁷ is to develop what is good in men and to remedy their failures.

Democracy--Liberty--Equality

The controversy as to whether the philosophy of Confucius is permeated by the spirit of democracy deserves to be carefully investigated. Confucius enunciated the conviction: "when it comes to jen (goodness) one need not avoid competing with one's teacher."¹⁸ It means that, let everyone consider virtue as centering on himself. He may not shift the responsibility of being virtuous even to his teacher--an idea primarily related to modern Western democracy. In the same writing: "The Master said, there is a difference in instruction but none in kind,"¹⁹ which indicates in education there should be no distinction of classes. In other words, education is the means whereby all discriminations--racial, class, profession, religion, and the like--will be

¹⁷ Chu Chai and Winberg Chai, op. cit., pp. 344-347.

¹⁸ Arthur Waley, translator, The Analects of Confucius (London: George Allen and Unwin, LTD., 1964), Book XV. 35., p. 200.

¹⁹ Ibid., p. 201.

done away with, thus enabling the people as a whole to share the blessings of freedom and equality.

Further, he maintained that the virtuous and the able should be selected in the service of government, whether he is of noble birth or not.

According to Confucianism, education forms the foundation of good government. It is said in the Book of History (Shu Ching), Heaven sees through what the people see; Heaven hears through what the people hear.²⁰ If a prince acted contrary to the will of the people, he would become an "isolated person" denounced by his own subjects, who would rise and get rid of him. The revolutionary spirit embodied in Confucianism is thus discernible.

Following him, Mencius taught that people are of great importance, rulers and kings are less in comparison²¹--a theory with obvious revolutionary implications. With the abolition of feudalism during the Ch'in Dynasty (255-206 B.C.), China became for all practical purposes a democratic society in which the people enjoyed a fair degree of freedom and equality. The basic ideas of government of the people, by the people, and for the people have taken root in the minds of the Chinese and can hardly be shaken.

Professor Charles O. Hucker, in a study of "Confucianism and the Chinese Censorial System," indicated that:

²⁰ Monlin Chiang, Ph.D., A Study in Chinese Principles of Education (Shanghai, China: The Commercial Press, Limited, 1925), p. 3.

²¹ Albert Felix Verwilghen, Mencius, The Man and His Ideas (New York: St. John University Press, 1967), p. 116.

The two major philosophical systems that contributed significantly to the formation of the so-called Confucian state both developed in the latter part of the feudalistic Chou dynasty (1122-256 B.C.), . . . These were classical Confucianism, as founded by Confucius (551-479 B.C.) and expounded by Mencius (373-288 B.C.) and Hsun-tzu (fl. third century B.C.), and Legalism, as developed principally by Kung-sun Yang ("Lord Shang," fl. fourth Century B.C.) and Han Fei (d. 233 B.C.). . . . Neither system of thought in its early form emphasizes metaphysics or other abstract concerns.²²

As they are applicable to state administration, the Legalist and classical Confucian doctrines differ markedly. The former geared its concept to that of Theory X of McGregor, and belonged to nomothetic style. The latter geared its concept to that of Theory Y, and belonged to transactional style. If the transactional dimension is the appropriate style for administration, it means that the Doctrine of the Mean is also the right way to approach administration. Legalism, which corresponds to Theory X of McGregor, supports on the one hand, that:

1. Man is amorally self-seeking.
2. The people exist for the sake of the state and its ruler.
3. The people must therefore be coerced into obedience by rewards and harsh punishments.
4. Law is a supreme, state-determined, amoral standard of conduct and must be enforced inflexibly.
5. Officials must be obedient instruments of the ruler's will, accountable to him alone.
6. Expediency must be the basis for all state policy and all state service.
7. The state can prosper only if it is organized for prompt and efficient implementation of the ruler's will.²³

²²Charles O. Hucker, Professor of Oriental Studies and Chairman of the Committee on Oriental Studies at the University of Arizona, is a specialist in China's early modern history and traditional political institutions. He was formerly on the faculty of the Department of Oriental Languages and Literatures of the University of Chicago.

²³Douglas McGregor, "The Human Side of Enterprise," speech from Proceedings of the Fifth Anniversary Convocation of the School of Industrial Management, Massachusetts Institute of Technology, Cambridge, Massachusetts, April 9, 1957.

By direct contrast, classical Confucianism which parallels

McGregor's Theory Y, tends to hold that:

1. Man is morally perfectible.
2. The state and its ruler exist for the sake of the people.
3. The people must therefore be encouraged toward goodness by education and virtuous example.
4. Law is necessary but necessarily fallible hand-maiden of the natural moral order and must be enforced flexibly.
5. Officials must be morally superior men, loyal to the ruler but accountable primarily and in the last resort to Heaven.
6. Morality - specifically, the doctrines of good government expounded in the classics and manifested in the acts of worthy men of the past - must be the basis for all state policy and all state service.
7. The state can prosper only if its people possess the morale that comes from confidence in the ruler's virtue.²⁴

Confucianism centers on the interests of people and is therefore more in agreement with democracy, while Legalism centers around the power of rulers and so is more in line with despotism.

In even more generalized terms, it might be said simply that classical Confucianism stands for the claim of the people against the state, for the supremacy of morality. At the other pole, Legalism stands for the supremacy of the state and its inflexible law.²⁵

In his Confucius and the Chinese Way, Professor H. G. Creel discussed whether Confucius was democratic.

In asking whether Confucius was democratic we must also ask, what is democracy? . . . Charles E. Merriam has stated "the principal assumptions of democracy" as follows:

1. The essential dignity of man, the importance of protecting and cultivating his personality on a fraternal rather than a differential principle, and the elimination of special privileges based upon unwarranted or exaggerated emphasis on the human differentials.
2. Confidence in a constant drive toward the perfectibility of mankind.

²⁴ Ibid.

²⁵ David S. Nivison and Arthur F. Wright, editors, Confucianism in Action (Stanford, Calif.: Stanford University Press, 1959), pp. 183-184.

3. The assumption that the gains of commonwealths are essentially mass gains and should be diffused as promptly as possible throughout the community without too great delay or too wide a spread in differentials.

4. The desirability of popular decision in the last analysis on basic questions of social direction and policy and of recognized procedures for the expression of such decisions and their validation in policy.

5. Confidence in the possibility of conscious social change accomplished through the process of consent, rather than by the methods of violence.

It is clear that four of these points (all but number 4) are in essential, and in some cases remarkable, agreement with the ideas of Confucius. The remaining point, which in effect has to do with voting, may well seem to be crucial, and it is clear that Confucius never conceived of any way in which the mass of the people could control the government. Yet we have already noted that the idea of voting seems to have been unknown in ancient China.²⁶

Professor Fung yu-Lan, in his History of Chinese Philosophy, made several comments on Confucius. He stated that:

Confucius was an educationalist. His aim in teaching was to nurture and develop a person so that he might become someone who would be useful to his state. . . .

. . . the giving of equal instruction in each subject, and the teaching of how to read every kind of literary treasure, truly constituted a great step toward emancipation.

. . . it was certainly he who originated bringing culture to large masses of people.

. . . Toward the traditional beliefs of his time Confucius was also a conservative.²⁷

There are several passages in the Lun Yu recording Confucius' views about Heaven (Tien):

. . . said the Master. "He who sins against Heaven has no place left where he may pray" (III, p. 13). . . . In pretending to have retainers when I have none, whom do I deceive: Do I deceive Heaven? (IX, p. 11).

²⁶H. G. Creel, Confucius and the Chinese Way (New York: Harper Brothers, 1960), p. 164.

²⁷Fung yu-Lan, History of Chinese Philosophy (Princeton: Princeton University Press, 1952), pp. 47, 49, 57.

When Yen Yuan (the favorite disciple of Confucius) died, the Master exclaimed: "Alas! Heaven has bereft me! Heaven has bereft me!" (XI, p. 8).

The Master said: "I make no complaint against Heaven, nor blame men, for though my studies are lowly my mind soars aloft. And that which knows me, is it not Heaven? (XIV, p. 37).

On the side of righteousness, these passages show that Heaven, for Confucius, meant a purposeful Supreme Being or "ruling Heaven"—somewhere somehow there is a power in the universe.

Although Confucius was conservative as regards to political change he was in other respects revolutionary.

He is, in fact to be a creator through being a transmitter.²⁸

Religion

The attitude of Confucius' relationship to religion is a complex one. He, as we have seen, was reluctant to discuss this topic.

However, toward spirit Confucius had a more rational attitude.

There are several passages in the Lun Yu--the analects on the subject.

. . . He sacrificed (to the ancestors) as if they were present. He sacrificed to the spirits as if the spirits were present (III, p. 12).

The Master said: "To devote oneself earnestly to one's duty to humanity, and, while respecting the spirits, to keep away from them, may be called wisdom" (VI, p. 20).

When Chi Lu asked his duty to the spirits, the master replied: "When still unable to do your duty to men, how can you do your duty to the spirits?" When he ventured to ask about death, Confucius answered: "Not yet understanding life, how can you understand death?" (XI, p. 11).

Since "while respecting the spirits, to keep away from them" constitutes wisdom, the reverse of this of course shows lack of wisdom. . . . Here we need only stress the fact that Confucius introduced the word "wisdom" on this problem, and displayed a rationalist attitude, making it probable that there were other superstitions of his time in which he also did not believe. Hence, the words: "The Master would not discuss prodigies, prowess, lawlessness or the supernatural (VII, p. 20).²⁹

²⁸Fung yu-Lan, op. cit., pp. 47-65.

²⁹Ibid., pp. 58-59.

Thus one comes to realize that the subjects which characterized extraordinary things, feats of strength, disorder and spiritual beings were what the Master refused to discuss. Because of Confucius' steadfast emphasis on virtue rather than age, he was reluctant to discuss the way of Heaven and the problem of life after death. The measure of a man's life is not "how long"? but "how good"?

Ethical Relationships

Educational philosophy is not confined to ideas of one time, one country, or of one culture. To be sure, ancient age was unique from modern times, but the basic problems of man appeared the same then as they are now: such as (1) man vs. divinity; (2) man vs. nature; (3) man vs. man; and (4) man vs. ego.

It has been mentioned before that the nucleus of Confucius' philosophy is embodied in the idea of jen--man vs. man and his relationship with himself, humanity or love implying the importance of five human relations, namely:

1. righteousness between the sovereign and his subjects;
2. love between parents and children;
3. differences in manners between husband and wife;
4. seniority of the elders to the juniors;
5. faithfulness among friends.³⁰

These were considered by Confucius as the universal Tao--truth or the way of man. Through education and example, the proper relations of individuals will be achieved. According to the Confucian school,

³⁰ John Y. Kwei, "The Chinese Tradition and the Chinese Law," Chinese Culture, A Quarterly Review, IX, No. 2 (June, 1968), 4.

education is chiefly concerned with developing the virtue of individuals.

To Confucius, the Tao-way was an approach to human cooperation for the good of all.

The Man and His Idea Toward the Young and the People

It was Reichwein who acclaimed that "Confucius became the patron saint of eighteenth century enlightenment."³¹ However, Professor H. G. Creel thinks that Confucius was no saint, nor was he perfect³² for he was a human being! Both he and Dewey were not absolutists, rather they stood for relativism. A study by Creel point out that:

Confucius dictum concerning the young should win him the gratitude of all young people everywhere. "A young person," he said, "should be treated with the utmost respect. How do you know that he will not one day, be fully the equal of what you are now? It is the man who has reached the age of forty or fifty without having done anything to distinguish himself, who is not worthy of respect."³³

The home, according to Confucian ethics, was where the parents devoted themselves to the children and the children in turn to the parents. The state was where the sovereign and the ministers committed themselves to the people and the people to the ministers and the sovereign. The school, therefore, was where the principles of these mutual devotions were cultivated.

The home, to Confucius was a miniature of the state. The people were supposed to be master and the sovereign was the honored servant.

³¹Adolf Reichwein, China and Europe (London: Rontledge and K. Paul, LTD., 1968), p. 77.

³²Creel, Confucius and the Chinese Way, p. 61.

³³Ibid.

If he was benevolent, he would be father of the people; otherwise, their enemy. The people are supposed to have the right to take up arms and overthrow tyranny.

In the family, the father should rest in kindness and the son rest in filial piety. The fulfillment of duties was mutual rather than one-sided. This explains the Doctrine of the Mean. Confucius specifically repudiated the idea of feudal loyalty and blind conformity to authority, insisting that his disciples must instead remain true to moral principle.

Two important sections of the Li Chi (The Book of Rites--sections 39 and 40) have presented ideas encompassing many facets of later Chinese philosophy. They are The Great Learning (Ta Hsueh) and The Doctrine of the Mean (Chung Yung), which, together with The Analects (Lun Yu) and the Mencius, comprise the four books which are the basis of Confucian education. In them, Confucian political and ethical views are interpreted.

The system of education as designed by the Confucian school, begins with the individual, then the family, the state, and finally the world. With the individual the "thing" is the first to be investigated and considered--with the family, the individual; with the state, the family; and with the world, the state. Therefore, self-cultivation is the most fundamental element in the whole system of education,³⁴

³⁴The Scheme of Education--The Three Guiding Principles. 1. The Tao of the Great Learning is to manifest illustrious virtue, to love the people, and to rest in the highest good. 2. Only when one knows where one is to rest can one have a fixed purpose. Only with a fixed purpose can one achieve calmness of mind. Only with calmness of mind can one attain a tranquil repose, Only in a tranquil repose can one devote oneself to careful deliberation. Only through careful deliberation can one attain to the highest good. 3. Everything has its roots and branches. Affairs

It is Neo-Confucianism, which is more systematic and more complete than the ancient classics, whose reinterpretation gave Confucianism more metaphysical content than it had had before. John K. Fairbank, in his The United States and China, pointed out:

This phrase, "the investigation of things," however, was interpreted to mean not scientific observation but rather the study of human affairs. Human society and personal relationships continued to be the focus of Chinese learning, not the conquest of man over nature.³⁵

The distortion of what "the investigation of things" originally meant by the later Neo-Confucianists, resulted in labeling Confucius as the force which delayed scientific development in China.

The Man Who Admitted to Correct Faults and Pursued Happiness

Confucius was a pleasant person, "when at leisure," the Analects tell us, and "the Master's manner was informal and cheerful."³⁶

He was "affable yet firm, commanding yet not austere, dignified yet pleasant." He was respectful, though not obsequious, where respect was due (VII, p. 37). He thought

have their end and beginning. To know what comes first and what comes last is to be near to the Tao way. 4. The ancients who wished clearly to manifest illustrious virtue throughout the world would first govern their own states well. Wishing to govern their states well, they would first regulate their families. Wishing to regulate their families, they would first cultivate their own persons. Wishing to cultivate their own persons, they would first rectify their hearts. Wishing to rectify their hearts, they would first seek sincerity in their thoughts. Wishing for sincerity in their thoughts, they would first extend their knowledge. The extension of knowledge lay in the investigation of things. 5. Only when many things are investigated is knowledge extended; only when knowledge is extended are thoughts sincere; only when thoughts are sincere are hearts rectified are our persons cultivated; only when our persons are cultivated are our families regulated; only when our families are regulated are states well governed; only when states are well governed can the world be at peace.

³⁵ John K. Fairbank, The United States and China (Cambridge, Mass.: Harvard University Press, 1967), p. 64.

³⁶ Creel, Confucius and the Chinese Way, p. 57.

that to err was human, everyone might have faults, he must always be ready to acknowledge and correct them (I, Ch. 8). He would not feel upset if his students pointed out to himself that he had a fault. He seems to have followed, for the most part the practice of criticizing men to their faces and praising them behind their backs. It appears true that "one's own perfection--the happiness of others" might cover to summarize the whole scope of the Analects.

Confucianism as a philosophy has never opposed the pleasures of the flesh in moderation, and Confucius personally did not disapprove of enjoyment unless it was incompatible with virtue and integrity. . . . He lauded study as being a source of pleasure, and his delight in music as a source of sheer enjoyment seems to have been exceptional.³⁷

Objective and Methodology in Education

Few in this field have more insight and understanding of Confucius than Professor Creel. From Creel's point of view, Confucius believed:

He was a zealot with a sense of humor.³⁸

His objective in education was, therefore, a practical one--although the end of education was to bring about good government, this did not mean that the end product of education should be an efficient administrator and nothing more. . . . He definitely should not be a mere specialist in some particular technique. The Master once defined the complete man as one possessing wisdom, free from covetousness, brave, accomplished, and well versed in courtesy, ceremonial, and music. This was undoubtedly a model that he held before his students.³⁹

It was not by magical compulsion but by the power of virtuous example that rulers influenced their people for good.⁴⁰

In this respect Confucius has often been misunderstood in that he was the one who supported the tyranny.

³⁷ Ibid., pp. 58-59.

³⁸ Ibid., p. 61.

³⁹ Ibid., p. 76.

⁴⁰ Ibid., p. 77.

His method of instruction seems to have been completely informal. . . . it closely resembles the tutorial method that is employed in some of the best colleges and universities.⁴¹

He was not teaching certain subjects, but certain students. Therefore, his methods were intensely individual, different for each student since each student presented a different problem.⁴²

The way Confucius handled his disciples was consisted with modern principle of psychology. He knew how to approach emotion.

One of his devices, reminiscent of modern psychiatry, was to put his students at ease and then ask them to state their ambitions, freely and without reserve. On such occasions he could be a good listener. . . .⁴³

Once having made his analysis of the individual, the Master shaped his instruction accordingly. He sometimes gave different students entirely different answers to the same question.⁴⁴

In every sphere his emphasis was not on punishment for wrong-doing but on stimulus toward right-doing, not on coercion but on persuasion; consistently his emphasis was positive rather than negative.⁴⁵

Confucius concentrated on gaining the complete confidence of his students. This was the easier because he had a genuine liking and respect for the young. . . . These are also compatible to modern counseling.

Confucius demanded no such blind faith, indeed, he could not, since he had no such sublime certainty that he was in possession of absolute truth himself.

Even when he was convinced that they were in error, he did not attempt to bludgeon them with the authority of a book, of antiquity, or of himself as a teacher. He tried to convince them by reason and if he could not, let the matter drop. . . .

Usually, however, his reproof was mild, and he was careful not to go so far as to injure the self-respect of the student at whom it was aimed.⁴⁶

⁴¹Ibid., p. 79.

⁴²Ibid.

⁴³Ibid.

⁴⁴Ibid.

⁴⁵Ibid., p. 80.

⁴⁶Ibid., pp. 80-81.

Curriculum

Confucius engaged in transforming all disciples into gentlemen through study and practice.

A list of works of the Confucian school was identified at the beginning of this chapter. These works are now discussed. The art of Li--the rules of propriety, although different from modern curricula--was among one of the most important subjects Confucius emphasized.

Li was in fact a kind of balance wheel of conduct, tending to prevent either deficiency or excess, guiding toward the middle path of socially beneficial conduct. . . .

But whether he used the physical method of establishing habits or not, it is clear that he considered Li to be a means of disciplining the emotions and assuring, by establishing balance and rhythm, that the individual would not be surprised by any crisis into regrettable action. This function of emotional control superimposed on intellectual culture was repeatedly emphasized. The Master said, "The gentleman who studies extensively in literature and who disciplines his learning with Li, is very unlikely to overstep the bounds."⁴⁷

Here one is able to find out that the use of literature was one of Confucius' teaching methods. Music was another influence through which Confucius attempted to reform the society.

Like Plato, Confucius believed that music was a subject of concern not only to the individual but even to the community, since some music was healthy and other music harmful to the character and thus to society.

It seems that Confucius was also a man of practice, emphasizing both thought and action. He believed that it is not enough to be sincere merely in thought and in speech. True sincerity calls for action.⁴⁸

⁴⁷Confucian Analects, Book XII, Chapter 15.

⁴⁸Ibid., Book IV, Chapter 24.

Confucius fully recognized the great importance of language and its leadership function in communication. He, a gentleman, is normally cooperative and agreeable. "He is sociable too, but he is not a partisan and does not form cliques."⁴⁹

He warned repeatedly against persisting, from a mistaken sense of loyalty, in the friendship of those whose conduct is unworthy and who refuse to change.

Confucius declared it was useless merely to memorize the contents of books.

The Master taught four things--literature, conduct, loyalty, and good faith. In any case, it is clear that books figured only as one aspect of the curriculum.⁵⁰

My children, why do you not study the Book of Poetry? Poetry will stimulate your emotions, help you to be more observant, enlarge your sympathies, and moderate your resentment of injustice. It is useful at home in the service of one's father, abroad in the service of one's prince. Furthermore, it will widen your acquaintance with the names of birds, beasts, plants, and trees.⁵¹

This was what he taught his own son about self-contemplation and the art of sociability.

Mathematics, however, was not ignored in the Confucian curricula. It was one of the important subject matter areas. The Book of History, which composed the earliest Confucian Canon, is one of the important Five Classics.

⁴⁹ Ibid., Book XV, Chapter 21.

⁵⁰ Ibid., Book VII, Chapter 24.

⁵¹ Ibid., Book XVII, Chapter 9.

Confucius himself shot with the bow and at least some of his students were skillful at both archery and charioteering.

Thus, both archery and charioteering served as courses of physical education.

The Scholar of Practice

The following sayings of Confucius support that he was a scholar who believed in practice.

The Master said, "To learn and when the occasion arises to put what one has acquired into practice--is this not deeply pleasant?"⁵²

He advised a disciple to see and hear much but suspend judgment concerning what is doubtful.⁵³ This seems quite scientific.

It was in the family, as he saw it, that the individual learned those attitudes of obedience and cooperation, and gained the experience in socialized activity, which made it possible for him to be a useful citizen or official.⁵⁴ Here the attitude of obedience assumed by a son corresponds to parental love and kindness. For the Chinese family seems always to have been monarchic in theory, and largely democratic in practice.

The Philosopher--Allegiance to Principle Rather Than to Man

Confucius specifically denounced blind personal loyalty, of the feudal variety. His ideal follower served his lord with all his strength

⁵²Ibid., Book I, Chapter 1.

⁵³Ibid., Book II, Chapter 18.

⁵⁴Ibid., Book I, Chapter 6.

as long as he could do so in accord with the Way, but when he had to choose between them, he held to the Way and left the ruler's service. This allegiance to principles rather than to persons is essential to democracy; without it, the state is constantly at the mercy of any general or politician who may accumulate a following. By providing such allegiance, Confucianism established one of the essential conditions for democratic government.⁵⁵

His reputation for flexibility, acting always in accord with a careful consideration of all the circumstances, was so great, that Mencius called Confucius "the timely sage."

The scientist, like Confucius, looks to experience for his data and tries to link it all with one pervasive hypothesis, or series of hypotheses. "The scientist also believes that essentially one normal man is potentially as good a judge of truth as another; royal birth or the possession of a billion dollars will not increase the respect accorded to a man's opinions as a scientist. The only things that will increase that respect are education, experience, and demonstrated competence."⁵⁶

Flexibility and Change

Creel reminds the readers that he had no intention of claiming that Confucius anticipated the methods of modern science. In ancient times where there was a lack of scientific facilities, man had no choice, even when he was the wisest in the nation. In some respects his

⁵⁵ Creel, Confucius and the Chinese Way, p. 129.

⁵⁶ Ibid., p. 136.

thinking fell far short of the scientific idea.

But his thinking was characterized by an absence of dogma, a clear realization of the necessity of suspended judgments and an espousal of intellectual democracy that, in its forthright acceptance of the minimal philosophic conditions of scientific thinking, is altogether remarkable. . . . Science, like Confucius, has no unalterable standard for truth; it is searching for truth, not deducing it from a prearranged formula. . . . It does not tell us what truth is, but it gives us a great deal of advice as to how to look for it. So does Confucius.⁵⁷

Some believed that Confucius led students how to think as much as what to think.

Surely few philosophers, or at any rate few prescientific philosophers, have laid such emphasis on flexibility as did Confucius.⁵⁸

In regard to thinking:

The Master said, "Learning without thought is labor lost; thought without learning is dangerous."⁵⁹

To be mistaken, and yet not to change; this is indeed to be in error. If you have made a mistake, do not be afraid to admit the fact and amend your ways.⁶⁰

Confucius emphasized this attitude constantly. He was always ready to change the man and society toward more peaceful, happy, and harmonious destination.

Balance and the Mean

The idea of keeping a balance between two extremes was quite essential for Confucius. Mencius tells us that "Confucius did not go

⁵⁷ Ibid., p. 137.

⁵⁸ Ibid.

⁵⁹ Confucian Analects, Book II, Chapter 15.

⁶⁰ Ibid., Book IX, Chapter 24.

to extremes," "to go too far is as bad as to fall short."⁶¹

Creel felt this appeal of thought seems to have been perennial.

He was not using the word know in an absolute sense. Rather he was insisting upon the necessity of striking a reasonable and proper balance between unwarrantable scepticism and all-embracing dogmatic certainty.⁶²

Confucius, too, believed that one must draw a line beyond which he would not compromise his principles though death be the cost. But, while he never expressed himself as to whether truth may or may not change, he quite clearly believed that our understanding of it must always be changing, just as long as we continue to be thinking and moral beings.⁶³

Self-Hood and Self-Cultivation

Self-discipline means an overcoming of the paralyzing disagreement between the individual's values and his actual behavior--emotional and psychic. The inclination of reform means bridging the gulf between ideal and reality, between individualism and institutionalism.

Since, in Confucius' philosophy, so much responsibility is left to the individual, little can be done for him except to educate his mind and strengthen his character for his tasks. In the training of character, the ideal of the Mean has an important function. Like Li, the way, and yi, it is another principle which can assist one in his self-discipline. One who is moderate may err, but he is unlikely to go so far wrong as the man who goes to extremes. Even in cultivation Confucius held that one should become so over-refined as to obscure one's basic manhood, which is the true foundation of character.⁶⁴

⁶¹Ibid., Book XI, Chapter 15.

⁶²Ibid., Book II, Chapter 17.

⁶³Creel, Confucius and the Chinese Way, p. 139.

⁶⁴Ibid., p. 140.

Confucius recognized the vital role of the individual in his relations with his fellow human beings. Man was viewed not only as an individual to himself, but as a member of a family, a subject to his state, and as a compatriot to his fellow countrymen. The individual, therefore, should be self-cultivated and self-conscious in order to be a cooperating member of society.

The Great Learning⁶⁵ claims that the cultivation of the individual, from the sovereign down to the common people, is fundamental to all activities of life. But the chief aim of this personal culture is directed towards the development of the individual in his knowledge and competency to create better relations with others. Confucius did not think of this individual as existing separately from society. On the other hand, he did not think of society as a kind of metaphysical entity that is so completely prior to the individual that the individual can hardly be said to exist, except as he is wholly incorporated in it.

The Innovator

Although Confucius was unable to break entirely with the traditions of the aristocracy, he did seek to change it completely, so that it should be based on merit instead of heredity and devoted to service instead of preying upon others.

. . . Confucius does not appear slavishly devoted to tradition. On the contrary, he recognized that human institutions change and develop, and was quite ready to make or accept changes recommended by their suitability and approved by common sense. . . .

⁶⁵ Chu Chai and Wimberg Chai, op. cit., pp. 294-295.

It was very seldom that Confucius recommended a course solely on the ground that it was traditional. . . . he was not an indiscriminate but a selective traditionalist . . . it has commonly been held that Confucius was trying to restore the "golden age" of these early emperors. There is little in the Analects, however, to support this. Confucius does speak of a few early emperors with high praise, but he never suggests, as Mencius and later writers do, that it is only necessary to imitate them in order to achieve perfect government.⁶⁶

It seems that what the sage emperors of the golden age had possessed was a spirit of democracy. They elected the able and virtuous to become their successors rather than giving the crown to their offspring. What Confucius tried to restore was exactly this sort of commitment rather than admiring the blind rulers of antiquity.

It is not surprising that Confucius has been so misunderstood. He reserved his highest praise for ancient rulers who had treated their people well and who were ready to admit faults and to reform them, who tried hard everyday in renewing themselves and their government as well.

Innovation in Administration

Confucius also did not intend to safeguard any royal sovereign families. His concern was about ethical and good administration. He was always on the side of the people.

Here is the essence of Confucius' political philosophy. Not negative punishment, but positive example. . . . not a police state dominated by fear, but a cooperative commonwealth in which there is mutual understanding and good will between the rulers and the rules. . . .

Consequently, we find Confucius consistently taking the side of the people and blaming their exploiters, the hereditary aristocrats, for all that was wrong. . . . it was his principal desire to reform the government so as to contribute to their well being. . . . "A gentleman," he said, "helps those in want, but does not make the rich still richer."⁶⁷

⁶⁶Creel, Confucius and the Chinese Way, p. 144.

⁶⁷Ibid., pp. 150-151.

It seems that Confucius had never intended to make a career of teaching. His primary plan was to reform the government.

Universal Education

During Confucius' time, education was supposed to be a privilege of the noble and the wealthy. The poor had little chance of getting an education. It is true that Confucius educated his students to serve in the government, but he accepted for such training the poor of relatively humble birth; this was contrary to the status quo. He believed that true worth had nothing to do with birth, wealth, or position. It depended upon one's conduct, that is, upon one's personality.

Confucius' insistence that all men have an equal right to education, limited only by the intelligence and industry of each individual. This was of fundamental importance. For since he believed that governmental office should be apportioned strictly on the basis of virtue and capacity, equality in education meant almost unlimited equality of opportunity to rise in the social and political scale.⁶⁸

Good Administration Depends Upon Good Recruitment

In the Analects, Confucius repeatedly emphasized the importance of selecting and promoting officials purely on the basis of their virtue and ability.⁶⁹

The ruler had to select good ministers to whom he left all of the administration. This was Confucius' ideal which means it was more important that a ruler have good ministers than that the ruler be good. This could be the fundamental spirit of a modern constitutional monarchy

⁶⁸ Ibid., p. 154.

⁶⁹ Confucian Analects, Book XIII, Chapter 2.

system. Though a minister should be loyal, he must not be indolent and his ultimate loyalty is due not to any ruler but to the Way. Therefore a minister must refuse to associate with corruption and dishonesty. The man-minister, is more important than the office, the individual more important than the organization. For the Master said: "men can enlarge the Way, but the Way cannot of itself enlarge the man."⁷⁰

This emphasis on the first priority of the individual as such, places Confucius definitely in the democratic camp.

Scientific View Point

The Master was entirely free from four things: he had no preconceptions, no predeterminations, no obstinacy, and no egotism.⁷¹

It is not surprising that the same attitude is true and necessary where it is needed in applying scientific research. That is, an attitude in which one should have no foregone conclusion, one is not over-positive, not obstinate, and never sees things from his own point of view alone.

He also made the simple observation that all men, however differently they may define it, desire happiness. Here, then, to make man happy was an obvious goal. Confucius did not consider an administration worthy of the name unless it made its people happy and educated.

Reflective Thinking

In the following paragraph, one may learn how Confucius helped

⁷⁰ Ibid., Book XV, Chapter 28.

⁷¹ Ibid., Book IX, Chapter 4.

teach his students to solve problems by the process of reflective thinking.

Confucius was not engaged in education merely for the sake of education, but was preparing his students to go out into the world to work and struggle for his principles. For this reason, although he accepted men of all classes as his students, he was very strict in his requirements as to their intellectual abilities. He said: "I point out the way only to the student who has first looked for it himself, and make him find his own illustrations before I give him one. If when I give the student one corner of the subject he cannot find the other three for himself. I do not repeat my lesson."⁷²

Confucius suggested that a man who acquires new meanings when reading old books is qualified to be a teacher.⁷³

Further, there are people who take action without thinking much about it in advance, but Confucius learned as much as he could and then chose the best course to follow. A man who learns and experiences a great deal is on his way to wisdom.

Is Confucianism Still Alive?

Are the teachings and philosophies of Confucius handed down from ancient times still valid today? Do his theories and standards still possess the value to survive now in China? Is there evidence to prove that Confucianism is timeless?

The Chinese Communists are much too intelligent to attempt to abandon China's cultural tradition. They are, in fact, making a great deal of use of it. . . . It has been reported that some of the ancient literature is being re-edited. Even the results of archeological excavations are being reinterpreted in terms of the light they are believed to throw on the "class struggle" in the

⁷²H. G. Creel, Chinese Thought (Chicago: The University of Chicago Press, 1962), p. 29.

⁷³Confucian Analects, Book II, Chapter 11.

second millennium B.C. . . .

There has been much speculation as to whether the Marxists will be able to Communize the Chinese or whether the Chinese will Sinicize Communism. There are many indications that if China remains Communist, both of these processes will operate.

There would seem to be little doubt that, as time goes on, a great many elements of China's tradition that have been called "feudal" and "reactionary" will gradually find their way back into good standing.⁷⁴

A book that is interesting in this connection was written in 1945 by Kuo Mo-jo, later vice-premier of the Peking government.

In this work Kuo depicted Confucius not only as a champion of the rights of the common people but also as a fomenter of armed rebellion.⁷⁵

To Reorganize Not to Divorce

In speaking of the modern times, this seems to be an era of re-evaluation of all values. A critical attitude is needed toward old learnings and thoughts. Dr. Hu Shih, a disciple of John Dewey, stated one proposition regarding the attitude toward the old learning and thought; it was: "to reorganize the national Heritage."⁷⁶

To reorganize the national heritage means finding order out of chaos, finding the relation of cause and effect out of confusion, finding a real significance out of absurdities and fantasies, and finding true value out of dogmatism and superstition.⁷⁷

According to Fairbank, the rational pragmatic approach to recreating China's civilization was led by Hu Shih.⁷⁸ In his book,

⁷⁴Creel, Chinese Thought, pp. 256-257.

⁷⁵Ibid., Kuo Mo-Jo, Shib Pi Pan Shu, pp. 63-92.

⁷⁶Seu-Yu Teng and John K. Fairbank, Chinese Response to the West (Cambridge, Mass.: Harvard University Press, 1961), pp. 254-255/

⁷⁷Ibid.

⁷⁸Edwin O. Reischauer and John K. Fairbank, East Asia the Modern Transformation (Boston: Houghton-Mifflin Company, 1960), p. 668.

A History of Ancient Chinese Philosophy, Hu Shih pointed out that the theory of dynamic universe was first found in the Book of Changes, which regards philosophical behavioral science, from a re-evaluation view point, rather than merely concerning divinity.⁷⁹ This reorganization of the national heritage clarified the misunderstanding of non-educators that this classical book dealt only with divinity.

The sixty-four situations and responses of the Book of Changes are no longer regarded as fixed psychological standards of human behavior. Instead, they are intuitively sensed as ever changing transients in the kaleidoscope of living. Nothing is constant, yet nothing secedes from the whole.⁸⁰

The Book of Changes has been studied carefully by philosophers like Confucius and dictators of the world like Mao Tse-tung,⁸¹ as well as Hu Shih. I-Ching--The Book of Changes has become attractive even to young Westerners in recent years. But the contents dealt with in this book are not the subject of this dissertation. The "Appendices" of the Book of Changes emphasized that "all things in the universe are ever in a process of change." "The supreme virtue of Heaven and Earth is life or growth." "Things in the Universe ever change and become renewed and these changes all follow a constant order."⁸²

⁷⁹Hu Shih, A History of Ancient Chinese Philosophy (Taiwan, China: Commercial Press Co., 1968), pp. 73-86.

⁸⁰R. G. H. Siu, "The Man of Many Qualities," A Legacy of the I-Ching (Cambridge, Mass., and London, Eng.: The MIT Press, Massachusetts Institute of Technology, 1968), p. VII.

⁸¹Ibid., p. VI.

⁸²Fung Yu-Lan, History of Chinese Philosophy, p. 387.

Before reaching a conclusion in this study, both sides should be given a fair hearing. The writer will now turn to the other philosopher, John Dewey.

Similarities of Criticisms

It is universally accepted that a great thinker is criticized after his death. He is often blamed for all the mistakes of his followers and censured for whatever misunderstandings or misinterpretations that relate to his theories. What had been attributed to Confucius seems to have been blamed on Dewey. Both of their educational theories have been subjected to searching critical evaluation.

No attempt has been made in this study to conduct a re-examination of their philosophies for the sake of differentiating their own basic ideas from the exaggerations and overstatements of others. What the writer has felt is a feeling of their destinies being on the same boat in spite of differences in opinion.

Professor Ou, in his "A Re-Evaluation of the Educational Theory and Practice of John Dewey," revealed that:

Most of Dewey's followers simply take his expressed ideas as slogans to be guiding principles in practice without understanding his system as a whole, and then they develop those ideas more and more without limit until the excessive practices have produced many deplorable defects. Owing to their lack of understanding of Dewey's system the critics refer all these defects to Dewey's uttered or unuttered ideas and hold him responsible. This is quite unfair. It is still more unfair that some of his critics, who have never read Dewey understandingly, even hold him responsible for practices which he either never actually advocated or even criticized or corrected himself.⁸³

⁸³ Ou Tsuin-Chen, "A Re-Evaluation of the Educational Theory and Practice of John Dewey," The Educational Forum, XXV, No. 3, Part 1 (March, 1961). Dr. Ou is now President of New Asia College, Hong Kong.

In the pages of history yet to be written, a careful historian may record the contribution American education made to mankind, which is the pragmatic approach to life's problems. This actually has stimulated America to prove the traditional ways against new ones, to question, to experiment, to think inductively, and to learn by active doing and participation. The jurisdiction of this thought has encouraged both the technological advance and the democratic way of life of the United States. Almost certainly Pragmatism will be regarded as a positive contribution to the history of civilization, provided it did not place emphasis upon science at the expense of the arts and humanities. The humanity Dewey professed begins with man, with his mind, his experiences, his capacities, and his spirit in growth. To Dewey, man is the source of the understanding of life and the measure of its significance. Dewey's philosophy, his methods, and his interests are based upon human experiences and human values. Institutions, ideas, and activities, all are designed in relation to man. He, therefore, belongs to the field of humanism no less than to science.

Political Basis of Education Society Found in Communication

From the literature review, the writer has observed that Dewey felt that society not only continues to exist by transmission, by communication, but also to exist in transmission, in communication. There is more than a verbal tie between the words common, community, and communication. Men live in a community by virtue of the things which they have in common, and communication is the way in which they come to

possess things in common.⁸⁴ The concept of "share-responsibility for directing things in common" is found in Dewey's work:

Full education comes only when there is a responsible share on the part of each person, in proportion to capacity, in shaping the aims and policies of the social groups to which he belongs. This fact fixes the significance of democracy.⁸⁵

Dewey was strongly opposed to undemocratic conditions in school administration. He disclosed that no matter how wise, expert, or benevolent the head of the school system, the one-man principle is autocracy. His conviction that the management of the school system must be controlled by the professional experts commits him also to the design that all individuals of the school system, from kindergarten teacher to superintendent, must possess some share in the administration of educational power. The answer is not to select one expert dictating educational methods and curriculum to a body of passive, obedient teachers, but involves intellectual initiative, communication, and participative-decision making throughout the entire school system.

The predetermination of subject matter to be taught, and attempts to dictate approaches which are to be used in teaching, mean nothing more than the deliberate restriction of intelligence, according to Dewey. He continued as follows:

What does democracy mean save that the individual is to have a share in determining the conditions and the aims of his own work, and that, upon the whole, through the free and mutual harmonizing of different individuals, the work of the world

⁸⁴ John Dewey, Democracy and Education (New York: Macmillan Company, 1916), p. 5.

⁸⁵ John Dewey, Reconstruction in Philosophy (New York: Henry Holt and Company, 1920), pp. 209-210.

is better done than when planned, arranged, and directed by a few, no matter how wise or of how good intent that few?⁸⁶

This means teachers should share in decision-making concerning the conditions and the aims of her own work.

Theory of Common Good

Dewey's theory of the common good, revealed by Richard Earl Creel,⁸⁷ indicated: The common good is seen to be an ideal vision of life as it might be. The content of the vision is an idealization of common good as it has been experienced. This idealization pictures a society in which every individual is capable of and interested in pursuing his own happiness, where every individual is interested in the happiness of every other, and where individuals find their greatest personal satisfactions in sharing, communicating, and cooperating.

It seems that this very society was exactly what Confucius had dreamed about in his ideal of cosmopolitanism.

Among the values of the common good are the following. First, the concept confirms the widespread conviction that common good is the main ingredient of a good life. Second, it encourages persons to pursue common good according to the method of intelligence rather than according to impulse, tradition, or authority. Third, by encouraging equal concern for the moral happiness of every person, the concept becomes a promising instrument for resolving social conflicts, for coordinating social activities, and for judging social institutions.

⁸⁶ John Dewey, "Democracy in Education," The Elementary School Teacher, IV (December, 1903), 197.

⁸⁷ Richard E. Creel, "Dewey's Theory of the Common Good" (unpublished Doctoral dissertation, Southern Illinois University, 1969.

These values of the Common Good are also values of the Great Common Wealth of Confucius.

Education is Autonomous

It seemed to Dewey that education is autonomous and should be free to determine its own ends, its own objectives. To observe what is going on and to examine the outcomes of what goes on so as to know their further consequences in the process of growth is the only way in which the value of what takes place can be judged.

There is no such thing as a fixed and final set of objectives, even for the time being or temporarily. Each day of teaching ought to enable a teacher to revise and better in some respect the objectives aimed at in previous work.⁸⁸

He affirmed,

Health, wealth, efficiency, sociability, utility, culture, happiness itself are only abstract terms which sum up a multitude of particulars. To regard such things as standards for the valuation of concrete topics and process of education is to subordinate the concrete facts to an abstraction. They are not in any true sense standards of valuation.⁸⁹

As for social and individual aims, Dewey asserted, "The aim was individualistic, but it was also in harmony with the needs of the nation."⁹⁰

We live in an epoch of combination, consolidation, concentration. Unless these combinations are used democratically for the common good, the result will be an increasing insecurity

⁸⁸ John Dewey, The Sources of a Science of Education (New York: Liveright Publishing Corporation, 1931), p. 75.

⁸⁹ Dewey, Democracy and Education, p. 285.

⁹⁰ John Dewey, "Some Aspects of Modern Education," School and Society, XXIV (October, 1931), 583.

and oppression for the mass of men and women. Education must cultivate the social spirit and the power to act socially even more assiduously than it cultivated individual ambition for material success in the past. Competitive motives and methods must be abandoned. A cooperative desire to work, with others for mutual advantage, must be made the controlling force in school administration and instruction.

The motto must be: "Learn to act with and for others while you learn to think and to judge for yourself."⁹¹ The concepts of individualism are in harmony with the needs of the nation and cooperative desires instead of competitive motives, are all in agreement with Confucius' ideal.

Growth is Its Own End

"Education as such has no aims. Only persons, parents, and teachers, etc., have aims."⁹² Thus, the aim of education, the process, is to enable individuals to continue to grow, and the purpose of school education is to insure the continuance of growth by organizing the powers that will insure it. This suggests that Confucius' aim of education was quite different from what Dewey stressed.

A Liberal's Perspective on the Dismal Science

Williams, Professor of History and Philosophy of Education at the University of Oklahoma,⁹³ quoted Dewey:

⁹¹Ibid., p. 584.

⁹²Dewey, Democracy and Education, p. 125.

⁹³Lloyd P. Williams, "A Liberal's Perspective on the Dismal Science: John Dewey's View of Economic Theory and Practice," Educational Theory, XX, No. 2 (Spring, 1970), 177-188. Quoted from John Dewey and James H. Tufts, Ethics, rev. ed. (New York: Henry Holt and Company, 1932), p. 488.

Dewey believed that capitalism warps our view of life. Particularly is this the case where pecuniary motivation is dominant. As early as his work with Tufts, Dewey noted, ". . . exclusive reliance upon the profit motive and upon the supreme importance of wealth tends to distort the proper perspective for life as a whole,"⁹⁴

Like Confucianists, Dewey may also be categorized as a socialist, for he disapproved of capitalism and the profit motive which is considered as a main motivation by modern management.

Later he noted the economic inefficiency of the profit motive by saying, ". . . profit is served by maintaining relative scarcity, and idle workers and hungry consumers." The unscientific nature of the profit motive never escaped Dewey's view; he saw it as a shallow self-justification of privilege in a world where cooperation is the key to progress and survival.⁹⁵

In "Human Nature and Conduct" he noted with painful accuracy that, ". . . thus far schooling has been largely utilized as a convenient tool of the existing nationalistic and economic regimes."⁹⁶

Thus the question of whether educational institutions should be used to bolster the political economic status quo, or otherwise, is worth pondering by educational administrators.

In the following paragraph, one may find that participation in decision-making and maintaining open channels of communication were highly emphasized in enhancing worker morale by Dewey as well as by most modern administrative theorists:

⁹⁴ John Dewey and James H. Tufts, Ethnics, rev. ed. (New York: Henry Holt and Company, 1932), p. 488.

⁹⁵ John Dewey, Liberalism and Social Action (New York: G. P. Putnam's Sons, 1935), p. 80.

⁹⁶ John Dewey, Human Nature and Conduct (New York: Henry Holt and Company, 1922), p. 127.

Both the quality of economic life and worker morale would be improved by participation in the planning of industrial quantity, quality, and distribution. Too many workers labor under conditions that debilitate and that do not provide a chance for them to understand the social consequences of what they do.⁹⁷

Here we see that collective sharing or a democratic-collective approach in socio-economic systems was representative of Dewey's view of society. But even if it is democratic-collective it is still not widely practiced today.

In conclusion, there can be no question that collective sharing is central to Dewey's view of the world. Society is a shared moral process and its economic dimensions is encompassed within this moral-collective process. Consequently, it is illogical to hold to the philosophy of Dewey on pragmatism on the one hand and to a system of private economic enterprise on the other. These two are out of phase for the collective life of man requires a collective economics. The question is not collective versus noncollective: the question is shall our emerging system be a democratic-collective one or a totalitarian-collective one.⁹⁸

Social Amelioration Through Education, Not Class Struggle

Although Dewey depreciated the economic system of private free enterprise, he was not the man for class struggle. Instead, he would rather change democracy by means of social amelioration through education. In an article on "Class Struggle and the Democratic Way," he suggested that educational means and methods, rather than those of brute force, should play as large a part as possible in bringing about the reorganization of society.⁹⁹

⁹⁷ Ibid.

⁹⁸ Ibid.

⁹⁹ John Dewey, "Class Struggle and the Democratic Way," The Social Frontier, II (May, 1936), 242.

Dewey's Philosophy of the Corporation

Williams states that:

It seems Dewey was a liberal rather than a radical, for he wanted to change the social system through the way of intelligence instead of by violence. Freed intelligence, liberty, and self-realization were for him the ends of social organization.

Dewey's conception of the corporation is that nothing exists in isolation everything is associated with something else and becomes what it is because of the form of its association. The idea of an individual is the idea of that which acts independently of other things. But a thing can act independently only by maintaining certain relations with other things. When it loses the necessary continuity with what surrounds it, it loses its individuality. A tree "stands only when rooted in the soil; it lives or dies in the mode of its connections with sunlight, air and water."¹⁰⁰

Individuals and Society

The above considerations led Dewey to reject the practice of placing the individual in opposition to society, so that one might speak of society suppressing the individual or of the individual cooperating with society. The distinction between the individual and society is improper for the reason that, in view of the law of associated behavior, no individual-as-such exists.

In The Public and Its Problems, Dewey illustrated:

An individual can not be opposed to the association of which he is an integral part nor can the association be set against its integrated members.¹⁰¹

Internal corporateness means the incorporation of persons, not only their outward lives but also their minds, in the corporations and other associations with which he is involved. When the individual takes the public objectives of his associations as his aims and commits himself to their

¹⁰⁰ John Dewey, The Public and Its Problems (New York: Henry Holt and Company, 1927), p. 186.

¹⁰¹ Ibid., pp. 190-191.

fulfillment, the objective order incorporates him and he internalizes it. The order thereby acquires a mind. . . . The positive import of "common good" is suggested by the idea of sharing, participating--an idea involved in the very idea of community.¹⁰²

Dewey's attempt to change organization and management styles was based on the balance and interaction between one's concern for production and concern for individuals, in order to achieve congruence of both.

This mode of participation is the distinctively human mode. To learn to be human is to develop through the give and take of communication an effective sense of being an individually distinctive member of a community.¹⁰³

This thought identified Dewey's philosophy. His methods were based upon human experiences and human values.

Industrial Democracy and Socialism

Dewey's ultimate rejection of the profit system set the stage for a consideration of his positive economic recommendations. Two of the recommendations merit attention: industrial democracy and socialism. Both recommendations are radical in that they anticipate an extreme departure from present economic arrangements.

Industrial democracy means participation by everyone in a corporation in the determination of corporate policy. All should share in the processes by which the corporation is controlled.

Dewey's attachment to the ideal in its industrial application was strengthened by the conception he held of internal corporateness.

¹⁰²Dewey and Tufts, Ethics, p. 383.

¹⁰³Dewey, The Public and Its Problems, pp. 151-154.

Dewey's supposition was that men might reasonably hope for a more human environment in which to pursue their destiny. The hope, he believed, could be realized only if a radical transformation of the business corporation were carried through. The transformation was understood by him to include the nationalization of the business corporation and the substitution of democracy for autocracy as its internal principle.

The tendency for institutional change, held by some of the modern administrative theorists is, it seems to the writer, reflected in Dewey's concept of corporation.

Multi-Perspectivity and Uncertainty

J. E. Halsey, in his study "John Dewey's Conception of Philosophic Method," concluded that;

Dewey emerges as an outstanding figure for having combined an interest in humanistic complexity with a level of rationality that is impressive when we consider the nature of the subject matter. . . . Dewey was not an "either-or" but rather a "both-and" thinker. He could see things from different points of view at the same time. It is like being able to view a movie film either one slide at a time, for analytic separateness, or in moving sequence, for synthetic wholeness. . . . "Multi-perspectivity," although Dewey did not refer to it by that name, is actually one of the key concepts in his theory of education. Cultivating the habit of looking at things from different points of view, is one of the central themes that appears throughout Dewey's various writings on education. It is one of the disciplines that insures intellectual growth and freedom. "Multi-perspectivity" is almost synonymous with "open-mindedness," although the former term is perhaps more meaningful at the present time because it is less of a cliché.¹⁰⁴

¹⁰⁴J. E. Halsey, "John Dewey's Conception of Philosophic Method" (unpublished Doctoral dissertation, Columbia University, 1970), pp. 101-104.

Multi-perspectivity is revealed in the way Picasso has disordered the single perspective characteristic and intended instead to portray the same object as if it were being viewed from several different positions at the same time. As Dewey himself indicated, "If there are genuine uncertainties in life, philosophies must reflect that uncertainty."¹⁰⁵

Anti-Absolutism

Dewey is famous for his anti-absolutism and his championing of open-mindedness. His objection to fixed principles and finished doctrines pervaded every aspect of his thinking. However, he argued that, while absolute truth does not exist, tentative truth does, and furthermore, can be used as a basis for establishing guidelines for moral conduct. Dewey's belief in the moral efficacy of tentative truth is based on another aspect of his open-mindedness. By emancipating himself from all forms of absolutism, man's whole approach to conduct could become flexible, full of life and vigor, and growing, the ever permitting process of completing, maturing, refining, is the aim of living.¹⁰⁶

Dewey stated about absolute truth that:

History shows that absolute philosophies have met with general acknowledgment only when they have had the support of powerful institutions, political and ecclesiastical. Their practical logic calls for external authority to enforce submission and punish heretical deviations. Absolute truth exacts absolute obedience.¹⁰⁷

¹⁰⁵John Dewey, Democracy and Education (New York: The Macmillan Company, 1916), p. 382.

¹⁰⁶John Dewey, Reconstruction in Philosophy (New York: The New American Library, 1950), pp. 140-141.

¹⁰⁷John Dewey, "The Determination of Ultimate Values or Aims Through Antecedent or a Prior Speculation or Through Pragmatic or

Truth and Knowledge

Idealism holds that truth is absolute. It does not change though man's ideas of it may and do change. In contrast, it seems to Dewey that there is only one sure way of approaching truth--the road of cooperative inquiry brought about by means of observation, experiment, and controlled reflection. Some believe that education implies teaching, teaching implies knowledge, and knowledge is truth. Dewey thought that knowledge was the outcome only of learning by doing. There was no such thing as genuine knowledge and fruitful understanding except as the product of doing.

The analysis and rearrangement of facts which is indispensable to the growth of knowledge and power of explanation and right classification cannot be attained purely mentally--just inside the head. Men have to do something to the things when they wish to find out something; they have to alter conditions. This is the lesson of the laboratory method, and the lesson which all education has to learn.¹⁰⁸

Cooperation and Participation

As far as individualistic competition in the school is concerned, Dewey maintained that individuals are unique. Each child should have the opportunity to work out something specifically his own, which he may contribute to the common stock, while he, in turn, participates in the productions of other people. Cooperation takes the place of competition.

Empirical Inquiry," National Society for the Study of Education, Thirty-Seventh Year Book, Part II, The Scientific Movement in Education (Chicago: University of Chicago Press, 1938), p. 477.

¹⁰⁸ Dewey, Democracy and Education, p. 321.

The children are judged with reference to their capacity to present the same external set of facts and ideas. As a consequence, they must be placed in the hierarchy on the basis of this purely objective standard. The weaker gradually lose their sense of capacity, and accept a position of continuous and persistent inferiority. The effect of this upon both self-respect and respect for work need not be dwelt upon. The stronger grow to glory, not in their strength, but in the fact that they are stronger. The child is prematurely launched into the region of individualistic competition, and this in a direction where competition is least applicable, viz., in intellectual and spiritual matters, whose law is cooperation and participation.¹⁰⁹

Individual differences are the reason to substitute cooperation and participation for competition, according to Dewey.

Loyalty Oaths and Free Enterprise

It could be said that Dewey, in his daily life, was a striking example of pragmatism and democracy. According to his viewpoint, a task of education is to encourage and assist the student to engage in the continuous and independent reconstruction of his outlook on life. The interest and the practice in such reconstruction is what is meant by the demand for "liberal" education. Such interest and practice is also a distinctive trait of "democratic" education. The alternative is to educate in accordance with a predetermined pattern, which means a betrayal of democracy and a reinstatement of the principle of authoritarianism. This is why Deweyans are always among the first to oppose such coercive devices as loyalty oaths. Nor does the instruction of children to support a free private enterprise economy meet with their endorsement--Dewey's own attacks on private enterprise were often particularly strong.

¹⁰⁹ John Dewey, Ethical Principles Underlying Education (Chicago: University of Chicago Press, 1903), p. 17.

Education as a Social Process

"The conception of education as a social process and function has no definite meaning until we define the kind of society we have in mind."¹¹⁰ The kind of society that Dewey wants is a democracy. In Experience and Education he discusses this point in some detail, and tries to show that his choice of democracy is not an arbitrary one. One cause may be that we have been taught not only in the schools but by the press, the pulpit, the platform, and our laws and law-making bodies that democracy is the best of all social institutions. "The cause for our preference is not the same thing as the reason why we should prefer it," he declares.¹¹¹

Dewey's Ethics and Moral Education

Earlier on page three of the Ethics, Dewey made the following distinctions:

Ethics is the science that deals with conduct, in so far as this is considered as right or wrong, good or bad. A single term for conduct so considered is "moral conduct" or the "moral life."¹¹²

Let us realize that there is no "ought" in the ethics of Dewey--no universal binding moral principles; no obligatory duties, no clear universal distinction between the right and wrong. What is true today might be false tomorrow. What is good here might be bad there. What is

¹¹⁰ Dewey, Democracy and Education, p. 112.

¹¹¹ Dewey, Experience and Education (New York: The Macmillan Company, 1959), p. 25.

¹¹² John Dewey and James H. Tufts, Ethics, rev. ed. (New York: Henry Holt and Company, 1932), p. 3.

right to you might be wrong to me. There are preferences of the individual, there are contrasts between growing and limited selves and there is interest in one's occupation. Dewey doubted the importance attached to inhibition. He thought mere inhibition is valueless. In his Moral Principles in Education, he pointed out:

The child cannot get power of judgment excepting as he is continually exercised in forming and testing judgments. He must have an opportunity to select for himself, and to attempt to put his selection into execution, that he may submit them to the final test, that of action. Only thus can he learn to discriminate that which promises success from that which promises failure; only thus can he form the habit of relating his purposes and notions to the conditions that determine their value. . . . The need of susceptibility and responsiveness, the informally social side of education, the aesthetic environment and influences are all-important. . . . So far as there are lacking opportunities for casual and free social intercourse between pupils and between the pupils and the teacher, this side of the child's nature is either starved or else left to find haphazard expression along more or less secret channels. When the school system, under plea of the practical, confines the child to the three R's and the formal studies connected with them; shuts him out from the vital in literature and history; and deprives him of his right to contact with what is best in architecture, music, sculpture and picture, it is hopeless to expect definite results in the training of sympathetic openness and responsiveness.¹¹³

It happens that Dewey's concept of no universal moral principles, no obligatory duties, and the need for flexibility within meaningful limit is one of the vital differences with Confucianism. In Confucianism individual freedom should be adjusted to manners, righteousness, and time.

Dewey was not particularly interested in making ethics an independent study in the curriculum. Ethics would acquaint the student

¹¹³ John Dewey, Moral Principles in Education (Boston: Houghton-Mifflin Company, 1909), pp. 55-57,

with ideas about morality but would not instill in him moral ideas which would function as motivating principles in conduct. Dewey believed that an indirect approach to moral training was the more effective one and that this involved organizing the school as a miniature society, adopting proper methods of learning and doing in the classroom, and establishing a course of studies which would acquaint the child with the world about him and with the demands with which he will be confronted as a responsible member of a democratic society.

Here is another dissimilarity related to where moral training starts: family or school? The former was demanded by Confucius, the latter was stressed by Dewey, both of them supported learning by practicing.

The Connection of Knowledge and Morals

As for the relationship between knowledge and morals, Dewey argued that the value of concrete, everyday intelligence is constantly underestimated and even deliberately depreciated. Morals are often thought to be affairs with which ordinary knowledge has nothing to do.

Moral education in school is practically hopeless when we set up the development of character as a supreme end, and at the same time treat the acquiring of knowledge and the development of understanding as having nothing to do with character.¹¹⁴

In approving indirect instruction, Dewey commented on direct instruction in morals as having been effective only in social groups where it was a part of the authoritative control of the many by the few.¹¹⁵

¹¹⁴Dewey, Democracy and Education, p. 411.

¹¹⁵Ibid., p. 411.

What is required, Dewey felt, is habituation, practice, and motive; in addition, "open-mindedness, single-mindedness, sincerity, breadth of outlook, thoroughness, assumption of responsibility for developing the consequences of ideas all are moral traits."¹¹⁶

As far as the social basis of moral education is concerned, Dewey felt that moral training must be partly general and partly formal. The former placed stress upon correcting wrongdoing while the latter emphasized forming habits of positive service.

Even the habits of promptness, regularity, industry, non-interference with the work of others, faithfulness to tasks imposed, which are specially inculcated in the school, are habits which are morally necessary simply because the school system is what it is, and must be preserved intact. . . .¹¹⁷ These habits represent permanent and necessary moral ideas.

Pragmatic morality has no room for any frame of reference that suggest rigidity. Moral distinctions are developed in the light of experiences as they arise, and they develop forms which are not foreseeable. They are the product of cooperative and creative enterprise. One can formulate an underlying principle--morality calls for the continuous extension of common interests and common purposes, but that is about all.

Interest in the community welfare, an interest which is intellectual and practical as well as emotional--an interest, that is to say, in perceiving whatever makes for social order and progress, and for carrying these principles into execution--is the ultimate ethical habit to which all the special school habits must be related if they are to be animated by the breath of moral life.¹¹⁸

¹¹⁶Ibid., p. 414.

¹¹⁷John Dewey, Ethical Principles Underlying Education (Chicago: University of Chicago Press, 1903), p. 14.

¹¹⁸Ibid., p. 15.

In regard to ethical morality, both Dewey and Confucius had similar criteria with different interpretations.

Self-Hood as an Ethical Concept

Dewey contended that ethics are based on growth--anything impeding growth is bad. Self-hood has a natural psychological basis in its realization, it is a social and a moral fact. This social and moral quality gets its importance from the educational point of view.

The formula of Kant, that every individual is to be treated morally as an end in himself, never as a means to others, is perhaps the first explicit and sweeping statement of the modern principle of the universality of self-hood, . . . this growth of the democratic spirit has modified the conception of childhood. The tendency is to conceive of children as already members of a social whole, by virtue of which they possess rights, instead of having rights merely potentially, by virtue of a future social membership. This conception corresponds to the extraordinarily rapid growth of interest in the education of the young characteristic of the last century. Education is conceived as a public duty which is owed to the young. . . . The growing displacement of harsh and punitive discipline by milder methods and by greater regard for personal intelligence, and the disposition to use methods that throw more intellectual responsibility upon the pupil and comparatively less upon teacher and text, are practical expressions of the extension of the principle of self-hood of children.¹¹⁹

Art as Experience

Dewey sees art as "the most effective mode of communication that exists."¹²⁰ Throughout his book of Art as Experience, this is a key topic of discussion. It states that: "Works of art are the only media of complete and unhindered communication between man and man that can

¹¹⁹John Dewey, Cyclopedia of Education, Paul Monroe, ed. (New York: The Macmillan Company, 1911), Vol. 5., pp. 318-319.

¹²⁰John Dewey, Art as Experience (New York: Minton, Balch and Company, 1934), p. 286.

occur in a world full of gulfs and walls that limit community of experience."¹²¹

Dewey was firmly in favor of the arts both as basic aspects of a full life and as essential elements in every educational curriculum. Since they are the only agencies of universal communication among men of whatever age or space, they (literature, music, drawing, painting, sculpture, architecture, drama, romance, and so on) are the best means of everlasting civilization. They are tokens of national status. They are unifying. They enrich experience in a unique way. They possess moral and intellectual worth. In fact, "viewed both psychologically and socially, the arts represent not luxuries and superfluities, but fundamental forces of development."¹²²

Dewey called the fine arts "moral necessities,"¹²³ for they are humanizing and create moral value. The art of any culture becomes "the means for entering sympathetically into the deepest elements in the experience of remote and foreign civilizations."¹²⁴

Like Confucius, art was considered as a vital subject of recreation by Dewey, who indicated that if education would not provide opportunity for wholesome recreation and train capability for seeking it, the suppressed instincts could reveal all kinds of unlawful impulses.

¹²¹Ibid., p. 105.

¹²²John Dewey, "Art in Education," A Cyclopedia of Education, Paul Monroe, ed. (New York: The Macmillan Company, 1911), Vol. I, p. 224.

¹²³John Dewey, Human Nature and Conduct (New York: Henry Holt and Company, 1922), p. 160.

¹²⁴Dewey, Art as Experience, p. 332.

Education has a responsibility to make appropriate provisions for enjoyment of recreative leisure; not only for the sake of health, but for the sake of its lasting effect upon habits of mind. Here art is the key to this need,¹²⁵ This is the reason why arts were so emphasized by both Dewey and Confucius.

Philosophy of Science

The fact that Dewey was widely recognized as a "philosopher of Science" should in itself secure respectful attention for him and for his insistence that intelligence must be liberated so as to contribute more extensively to the improvement of human life.

Dewey sought to construct a philosophy which was closer to the problems of human experience. His chief contribution was focused on the fact that he emphasized and clarified the meaning of science and scientific method for modern life. The development of science, in both its theoretical and its practical aspects, is reflected in a conflict between old and new philosophies of life,

The traditional view is that our standards for behavior stem from a certain static and unchangeable truth. The other new belief is that man's control over his economic and social environment makes it possible for him to build "new models" for himself by constituting a system of moral relationships which relies for guidance on the principle of continuous extension of common interests and purposes.

¹²⁵Dewey, Democracy and Education, p. 241.

Particular facts and laws of science evidently influence conduct. They suggest things to do and not do and provide means of execution when science denotes not simply a report of the particular facts discovered about the world but a general attitude toward it, it merges into philosophy. . . . One of the popular senses of philosophy is calmness and endurance in the face of difficulty and loss; it is even supposed to be a power to bear pain without complaint. This meaning is a tribute to the influence of the Stoic philosophy rather than an attribute of philosophy in general . . . more specifically, the demand for a "total" attitude arises because there is the need of integration in action of the conflicting various interests in life. . . . But when the scientific interest conflicts with, say, the religious or the economic, with the scientific or aesthetic, or when the conservative concern for order is at odds with the progressive interest in freedom, or when institutionalism clashes with individuality, there is a stimulus to discover some more comprehensive point of view from which the divergencies may be brought together and consistency or continuity of experience recovered. . . .¹²⁶

According to Dewey, "education is an art rather than a science. That, in concrete operation, education is an art, either a mechanical art or a fine art, is unquestionable."¹²⁷ In concerning the spirit of calmness and endurance in the face of difficulty and loss, it is even supposed to be a power to bear pain without complaint. All of these qualities were highly demanded for a gentleman by Confucius' pedagogic creed. The demand for "total" attitude is coincident with the demand for "unity" all of which were of significance to a potential administrator.

Anti-Dualism

Dewey's main achievement was seen to be that of overcoming dualisms. It could be argued that "theory versus practice" was the central dualism that Dewey sought to overcome. The successful synthesis

¹²⁶ Dewey, Democracy and Education, pp. 379-381.

¹²⁷ John Dewey, The Sources of a Science of Education (New York: Liveright Publishing Corporation, 1931), p. 13.

of these two areas--of contemplation and action, of reason and experimentation--constitutes, in Dewey's view, the essence of the scientific method. The synthesis of theory and practice is the approach for improving individuals and societies.

The "Theory of Converging Opposites" is what Dewey frequently employed in his attacks on extremist ideologies. At first sight, the two extremes would seem to be at opposite ends of the spectrum, having little in common. Yet Dewey shows them to be closely related.

In social philosophy Dewey abandoned the traditional dualism of individual versus society, changing from contradictory selfishness versus loyalty to a new and more fruitful question of how the individual can best accomplish himself through active interacting with other individuals.

Dewey attempted to substitute abstract static conceptions with dynamic, experimental ones. Putting all reflective thought on this new basis is what Dewey meant by "reconstruction in philosophy," " . . . down with the old static qualities, up with the new dynamic ones."¹²⁸

Converging Opposites

It has been derived from Hegel that the "converging opposites" model is one of the specific devices that Dewey used in promoting a conception of philosophic method. It is a tool which he found to be particularly effective in dealing with extremist polarities which, on the surface, seemed to disagree with his conceptions of interrelatedness and organic wholes.

¹²⁸ John Dewey, Individualism, Old and New (New York: Capricorn Books, 1962), Chapter II.

An example of "converging opposites" appears in Dewey's handling of an educational controversy. In How We Think, he cites two seemingly diametrically opposed educational doctrines, the first an extreme "discipline" school which puts all of its emphasis on logical organization of subject matter, disregarding the psychological nature of children; and the second, an extreme "child centered" or "expression" school which discounts the need for any logical organization of subject matter, stressing instead such concepts as "spontaneity" and "creativity."

After briefly describing these two schools, Dewey then points out that, despite their superficial polarity, they are actually quite close. The point of convergence is that they both deny the existence of any innate intellectual interest on the part of the children. In Dewey's words, "The basic error of the two schools is the same. Both ignore and virtually deny the fact that tendencies toward a reflective and truly logical activity are native to the mind, and that they show themselves at an early period, since they are demanded by outer conditions and stimulated by native curiosity."¹²⁹

Dewey has often been portrayed as a thinker who stressed the "experimental whole" as a unifying concept, and who stood in hard and fast opposition to any attempt to dualize or dichotomize.¹³⁰

Evils of Mind-Body Dualism

The literature of Dewey also revealed the kind of "problem of discipline" of which he disapproved:

The chief source of the "problem of discipline" in schools is that the teacher has often to spend the larger part of the time in suppressing the bodily activities which take the mind away from its material. A premium is put on physical guidance, on silence, on rigid uniformity of posture and movement, upon a machine-like simulation of the attitudes of intelligent interest. The teacher's business is to hold the pupils up to these

¹²⁹J. E. Halsey, "John Dewey's Conception of Philosophic Method" (unpublished Doctoral dissertation, Columbia University, 1970, p. 51.

¹³⁰John Dewey, How We Think, A Restatement of the Relation of Reflective Thinking to the Educative Process (Boston: D. C. Heath and Company, 1933), p. 83.

requirements and to punish the inevitable deviations which occur.¹³¹

On the intellectual side, the separation of "mind" from direct occupation with things throws emphasis on things at the expense of relations or connections. It is altogether too common to separate perceptions and even ideas from judgments. The latter are thought to come after the former in order to compare them.¹³²

The experimentalist theory of knowledge requires that educators recognize that learning depends upon the child doing something which interests and poses a problem for him and that ideas become meaningful and educative to the extent that they function effectively in the experience of the child as he attempts to adjust to his physical, social, and cultural environment. Functional and evolutionary psychology bids the educator recognize that the mind of the child is a growing, evolving affair, that his interests, capacities, and abilities are undergoing constant change, and that subject-matter and methods must reflect the continuous growth of the mind and body of the child.

Method of Instruction

It was Dewey whose instructional method stressed how to make pupils think rather than what to make them think. He believed that the instructor stimulates thinking most successfully either by presenting the old or familiar under such conditions that unexpected discrepancies and incompatibilities appear in it, or by presenting the new in such a way that it both excites and resists assimilation by the old.¹³³

¹³¹Dewey, Democracy and Education, p. 165.

¹³²Ibid., pp. 167-168.

¹³³John Dewey, Cyclopedia of Education, Paul Monroe, ed. (New York: The Macmillan Company, 1911), Vol. II, p. 175.

The teacher is expected to operate principally on environment.

Continuity and interaction in their active union with each other provides the measure of the educative significance and value of an experience. The immediate and direct concern of an educator is then with the situations in which interaction takes place. The individual who enters as a factor into it, is what he is at a given time (not what he should be). It is the other factor, that of objective conditions, which lies to some extent within the possibility of regulation by the educator.¹³⁴

The teacher and pupils would be jointly thinking and inquiring. Following the lead of Dewey, the pragmatists in education have made the pattern of experimental inquiry foundational in the program of the school. Two primary suppositions are thus involved in the pragmatic method of education.

One is that all thinking is in the nature of research, and is, therefore, concerned with the resolution of problematic situations. The second is that the best provision is made for learning when the acquiring of habits, knowledge, appreciations, and attitudes is a function of the process of inquiring.¹³⁵

Docility

Docility, from Dewey's point of view, is looked upon not as ability to study whatever the teacher has to say, but as subjection to those instructions of others which reflect their current practice. To be truly docile is being enthusiastic to learn all the lessons of active, inquiring, expanding experience.¹³⁶

¹³⁴ John Dewey, Experience and Education (New York: The Macmillan Company, 1938), p. 43.

¹³⁵ John L. Childs, American Pragmatism and Education (New York: Henry Holt and Company, 1956), p. 353.

¹³⁶ John Dewey, Human Nature and Conduct (New York: Henry Holt and Company, 1922), p. 64.

The Goal of Inquiry in Dewey's Philosophy

In Dewey's view, whenever we are confronted with a problem which needs to be solved, an inquiry must be conducted no matter whether the problem is a scientific problem or a moral one.¹³⁷

According to Dewey's instrumentalism, knowledge is not to be sought for its own sake; all kinds of knowledge, including philosophic, scientific and social or moral theories, which man has developed in the course of time, are to serve the purpose of inquiry and are to be evaluated within "the context of the use they perform and the service they render in the context of inquiry."¹³⁸ They must be taken as means of promoting the "efficient conduct of inquiry."¹³⁹

For Dewey, inquiry is a short name for the effective procedures of resolving the problematic situation. As Dewey puts it, inquiry is the controlled or directed transformation of "an indeterminate problematic situation into a determinate resolved one."¹⁴⁰

Dewey's two goals of inquiry--the harmony between the inquirer and his environment and the attainment of truth--are not necessarily incompatible with each other.

¹³⁷ Henry C. Lu, "The Goal of Inquiry in Dewey's Philosophy," Educational Theory, XX, No. 1 (Winter, 1970), 65-72. Henry Lu is teaching at the Department of Educational Foundation, University of Calgary, Calgary, Alberta, Ontario as a visiting Assistant Professor.

¹³⁸ John Dewey, John Dewey on Experience, Nature and Freedom, edited with an introduction by Richard J. Bernstein (New York: Liberal Arts Press, 1960), p. 138.

¹³⁹ Ibid., p. 144.

¹⁴⁰ John Dewey, Logic: The Theory of Inquiry (New York: Henry Holt and Company, 1938), p. 159.

There are no universal absolute truths. One can find truth through the use of the scientific method.

Method of Inquiry as Logic of Teaching

Dewey felt that the mind does not become logical only by learning to conform to an external subject matter. Neither does it, in an emphasis upon individual attitude or activity, set slight store upon organized curriculum. The real problem of intellectual education is the transformation of natural powers into expert, tested powers; the transformation of more or less casual curiosity and separated suggestion into attitudes of aware, careful, and thorough inquiry. The teacher will see that the psychological and the logical, instead of being object to each other, are related to each other as the first and last stages of the same process.¹⁴¹

It is necessary to distinguish the relationship between logical and psychological aspects of experience. The former represents subject matter in itself, the latter represents subject matter in relation to the child. The two are mutually dependent.

New for Old

Dewey thought that the "old problems" were too static and unrelated to the contemporary world of action. Even if they could be "solved," the answers, Dewey believed, would be irrelevant. Thus he proposed the substitution of "new problems," problems that are more pragmatic in nature, problems that "make a difference."

¹⁴¹John Dewey, How We Think (Boston: D. C. Heath and Company, 1933), p. 84.

In exchanging "new problems for old," Dewey attempted to discard all philosophical questions that deal in the realm of pure abstraction, and to replace them with problems that can lead to working generalizations or verifiable hypotheses.

Freedom of Action as a Means of Growth to Free Use of Intelligence

The freedom which Dewey advocated in education was freedom, negatively, from physical stricture in the process of thinking and, positively, freedom of intelligence, "freedom of observation and of judgment exercised in behalf of purposes that are intrinsically worthwhile." He stressed the positive side of freedom that is, freedom of intelligence and objected to identification of it with the negative side. His was not a do-as-you-please freedom.

The commonest mistake made about freedom is, I think, to identify it with freedom of movement, or with the external or physical side of activity. Now this external and physical side of activity cannot be separated from the internal side of activity, from freedom of thought, desire, and purpose. The limitation that was put upon outward action by the fixed arrangements of the typical traditional schoolroom, with its fixed rows of desks . . . put a great restriction upon intellectual and moral freedom. . . .¹⁴²

Let me speak first of the advantages which reside potentially in an increase of outward freedom. In the first place, without its existence, it is practically impossible for a teacher to gain knowledge of the individuals with whom he is concerned. Enforced quiet and acquiescence prevent pupils from disclosing their real natures. . . . freedom of outward action is a means to freedom of judgment and of power to carry deliberately chosen ends into execution. The ideal aim of education is creation of power of self-control.¹⁴³

¹⁴²Dewey, Experience and Education, p. 69.

¹⁴³Ibid., pp. 70, 73, 75,

If the teacher is really a teacher and not just a master or "authority," he should know enough about his pupils, their needs, experiences, degrees of skill, and knowledge, to be able to share in a discussion. . . .¹⁴⁴

Balance--Child-Centered and Society-Centered

When Dewey discussed initiative, interest, freedom, meeting the felt needs, and individual development, he did not object to the role of authority, effort, and discipline, or the teacher's guidance and social efficiency. His ideal tended to keep balance between the child and society. He commented:

. . . The relative failure to accomplish this result indicates the one-sidedness of the idea of the "child-centered school."
. . . I do not mean, of course, that education does not center in the pupil. It obviously takes its start with him and terminates in him. But the child is not something isolated, he does not live inside himself, but in a world of nature and man. His experiences are not complete in his impulses and emotions; these must reach out into a world of objects and persons. And until an experience has become relatively mature, the impulses do not even know what they are reaching out toward and for; they are blind and inchoate. To fail to assure them guidance and direction is not merely to permit them to operate in a blind and spasmodic fashion, but it promotes the habits of immature, undeveloped and egoistic activity.¹⁴⁵

Thus, it is clear that the excessive practice of physical freedom in some of the progressive schools should not be attributed to Dewey's system of education. Dewey knew how to function the balance scale between child and society, freedom and discipline. He was reluctant to side with any one extreme.

¹⁴⁴ John Dewey, Art and Education, a Series of Essays by members of the Staff of the Barnes Foundation (Marion, Penn.: The Barnes Foundation Press, 1947), p. 38.

¹⁴⁵ John Dewey, "How Much Freedom in New School?" The New Republic (July 9, 1930).

Professor Ou disclosed that:

Such freedom Dewey first condemned in his article, "How Much Freedom in the New Schools," and then later in his work, Experience and Education. In the former he said: "In criticizing the progressive schools, it is difficult to make sweeping generalizations. But some of these schools indulge pupils in unrestrained freedom of action and speech, of manners and lack of manners. Schools furtherest to the left carry the thing they call freedom really to the point of anarchy. This license, however--this outer freedom in action--is but an included part of the larger question just touched upon. When there is genuine control and direction of experience that is intrinsically worthwhile, by objective subject matter, excessive liberty of outward action will also be naturally regulated. Ultimately, it is the absence of intellectual control through significant subject matter which stimulates the deplorable egotism, cockiness, impertinence, and disregard for the rights of others apparently considered by some persons to be the inevitable accompaniment, if not the essence, of freedom."¹⁴⁶

Discipline Should be Born of Active Work

Dewey was critical of the standard for order and discipline of a group. He felt the emphasis should not be on how quiet the class was or how uniformly the instruments were being operated, but rather the emphasis should be on the quality and quantity of work done by the pupil and the whole class. A different skill is required of the teacher in such a room from that required by a teacher in a class where each student sits at a screwed down desk and studies the same page of the same lesson from the same textbook at the same time.¹⁴⁷ He condemned the stern old adage, "spare the rod and spoil the child."¹⁴⁸ Out of

¹⁴⁶ Ibid.

¹⁴⁷ John Dewey, Education Today, p. 277. Copyright 1940, by John Dewey.

¹⁴⁸ John Dewey, The School and Society (Chicago: University of Chicago Press, 1900), p. 31.

doing a variety of things in a social and cooperative way that produce results, there is born a discipline of its own kind and type.

Creativity

Besides democracy, science is another foundation of Dewey's philosophy. This is the reason why he strongly supported creativity. Dewey's view of creativity may be analyzed as follows:

1. The creative act is not supernatural but natural.
2. As experience, it is an acting and an undergoing which is cumulative.
3. The mental function which brings about originals possesses the imaginative and intuitive union of past and present experiences into new and unprecedented constructions.
4. The creative act joins the transformation of both the self and the physical material which are inseparable.
5. It often develops as unconscious, voluntary expressions.
6. It is a whole act.

This is the refashioning of natural materials in such a way that new qualities emerges, new meanings are discovered, new appreciations become available, and new perception appears.

"It renews everything daily," one of the famous Confucian proverbs, was entirely endorsed by Dewey's view of creativity.

For Dewey, the universe is unfinished, uncertain, and inconstant; but at the same time, it exhibits qualities of uniformity, orderliness and necessity. The creative act is a union of these two dimensions of nature. This interpreted that Dewey, like Confucius, was also a relativist.

Flexibility of Interest

The doctrine of interest, which asserts that the child has to be cultivated through his interest, is one of the important principles of the teacher. She is to make her first endeavor to interest her pupils in whatever they are learning. But interest in education is not easy, it is an attractive activity; it is not amusing entertainment of the pupils, but a joyous attainment by the pupils.

Dewey discovered that:

When children are asked in an overt way what they want or what they would like to do, they are usually forced into a purely artificial state and the result is the deliberate creation of an undesirable habit. It is the role of the educator to study the tendencies of the young so as to be more consciously aware than are the children themselves what the latter need and want. . . . in response to an inquiry as to what he would like, he, because of ignorance of underlying and enduring tendencies and interest, snatches at some accidental affair. . . . There is nothing that society itself needs more than self-reliant personalities with habits of initiative, readaptability, and inherent decisiveness.¹⁴⁹

The self-reliant personalities with habits of initiative, readaptability and so forth are also the essential traits for an effective educational administrator.

Learning

Dewey believed that learning begins in the midst of movement and activity. Children must be really interested and involved in what they are doing before they are really learning. Children remember an experience far longer if they have actually taken part in it.

¹⁴⁹ John Dewey, "National Society for the Study of Education, Thirty-Third Yearbook, Part II, The Activity Movement (Chicago: University of Chicago Press, 1934), p. 85.

Dewey was insistent that learning be conducted as a thoughtful, reflective, purposeful activity, not as mere memorizing and verbalizing. Interest and effort were stressed as conditions essential to effective teaching and learning. He would not advocate soft pedagogy or sugar-coating techniques. In emphasizing interest and effort, he recognized that drive, desire, and motivation are more important conditions of effective learning than is measurable intelligence.

Learning should be a cooperative effort instead of a one-sided action by the teacher. This idea of Dewey's was agreeable to Confucius' thought in which learning is not for its own sake. The value of reading lies in the function that it stimulates thought and through reading man's ideas may be verified. There was a saying by Mencius: "If you believe all that is recorded in the books, it is better for you to read no books at all."¹⁵⁰

Improvising the Curriculum

Dewey strongly endorsed curriculum improvising. He believed that child and curriculum are not opposed to each other. "Discipline," which is logical, emphasizes the necessity of adequate training and scholarship on the part of the teacher, while "interest," which is psychological, stresses the need of sympathy with the child and knowledge of his natural instincts. "Guidance and control" are catch phrases of one school;

¹⁵⁰ Chi-Yun Chang, "A Survey of Chinese Culture from Theoretical and Practical Aspects," Chinese Culture, XIII, No. 4 (December, 1967), 11.

"freedom and initiative" of the other.¹⁵¹ An experimental school is always under the temptation to change its subject matter. For "there is no single subject matter which all schools must adopt, but in every school there should be some significant subject matter undergoing growth and formulation."¹⁵²

The teacher must use his knowledge of subject matter to guide the child to interpret his own experience and thus to subsequently possess organized subject matter himself. He must seek to resolve the conflict between organized logical subject matter of the curriculum as seen by some adults and the growing child with experiences in life. Indeed, he said, "The fundamental factors in the educative process are an immature, undeveloped being; and certain social aims, meanings, values, incarnate in the matured experience of the adult. The educative process is the due interaction of these forces."¹⁵³

Curriculum--and Four Natural Impulses of the Child

As the world is constantly changing, the student cannot be expected to take in a static curriculum year after year. The curriculum should change with the world and remain current.

Dewey's reasons for making such occupations as carpentry, sewing, and cooking a part of the curriculum were:

¹⁵¹ John Dewey, The Child and the Curriculum (Chicago: University of Chicago Press, 1902), p. 14.

¹⁵² John Dewey, "Progressive Education and the Science of Education," Progressive Education, V (July-September, 1928), 201.

¹⁵³ Ronald T. Hyman, Principles of Contemporary Education (New York: Monarch Press, Inc., 1966), p. 112.

(1) they bring ~~the activities~~ of the classroom into meaningful relations with out-of-school experiences; (2) they provide opportunities for the exercise of the four natural impulses of the child: the constructive, the investigative and experimental, the social, and the expressive; (3) they make the child more acutely aware of the basic economic and social functions of society and of the interplay of forces about him; and (4) by translating an occupation into its historical and social values and scientific equivalencies, it serves as a point of departure for a rich, liberal educational experience for the child.

Dewey believed that the right way to handle vocational education was to keep it in the same system with liberal education and to work out some kind of integration between the two.¹⁵⁴

The author of On Dewey as Educator judges the curriculum of the Dewey School to have been strongest where it could be fitted into "the scientific or evolutionary frame of reference" and was less effective in dealing with the humanities. On the other hand, the writer judges the curriculum of the Confucian school to have been strongest when it could be fitted into "the humanistic or ethical frame of reference" and was less effective in developing science. Administrations since the Han dynasty should accept responsibility for having neglected for thousands of years the improvement of education by imposing on children the curriculum of the Confucian school as ~~converging~~ the only authorized curriculum for the whole country at the expense of other schools.

A Reform in Education

Dewey was frank to criticize the old education and to suggest needed reforms in the new education which characterized his revolutionary change in educational administration and instruction:

¹⁵⁴ Arthur G. Wirth and George Dykhizen, On John Dewey as Educator (New York: John Wiley and Sons, Inc., 1967), p. 1.

The old education was wrongly an education of imposition: imposition from above and outside the learner's experience; imposition of adult standards; imposition of a set subject matter; and imposition of methods. Consequently, it not only created a big gap between learning and experience but often seemed to operate on the assumption that this gap was a necessity. The old education was also a practice in which subject matter was the centrality. It was contained in books, assumedly. It was in the heads of elders. It was essentially static. It was regarded as adequate for the future because of a companion assumption that the future will be very much the same as the past.

The new education was a clear improvement over the old at a number of points. It substituted expression and cultivation of individuality for imposition from above. It supplemented discipline with greater freedom of activity. It paralleled learning from texts and teachers with learning through experience. It gave meaning to the acquisition of skills by making skills a means of realizing ends. It corrected the general objective of preparing for a remote future by full exploitation of its concern to make the most of present opportunities. It modified static aims by introduction of direct acquaintance with the world--an acquaintance which disclosed the world as changing and not static.¹⁵⁵

The same criticism was true in regard to the situation in China since Han dynasty. Had Confucius been alive he would have made the same comment as had been made by Dewey.

Dewey's Attitude Toward Spirit Value

The accusation that Dewey ignored the spiritual value in education is understandable. From the literature review, Professor Ou had this to say:

It is true that Dewey's naturalistic philosophy is not compatible with any belief in things supernatural or transcendental. But in his later writings, he did reserve some place for religion, or rather, for religious things. However, his was the religion of shared experience in strife for the realization of a high school ideal which is democracy. The kind of religion he professed cannot, of course, satisfy his critics. It is also

¹⁵⁵ Butler, Four Philosophies, p. 417.

true that he did not emphasize religious values in education, except the cult of a democratic ideal. Is Dewey to be reproached for that? No! First of all, belief or disbelief in things supernatural or transcendental is a matter of metaphysics. A metaphysical belief can neither be proved nor disproved by fact or by argumentation.¹⁵⁶

Education as a Religion

Dewey believed there was no ground for criticizing those who had regarded education religiously; for he held an attitude toward religions which was based on the scientific viewpoint.

However much or little other religions may conflict with science, here we have a religion which can realize itself only through science. . . . Without science this religion is bound to become formal, hypocritical and in the end, a mass of dogmas called pedagogy and a mass of ritualistic exercises called school administration. Education may be a religion without being a superstition, and it may be a superstition when it is not even a religion but only an occupation of alleged hard-headed practical people.¹⁵⁷

Dewey thought that putting upon the regular teachers the burden of teaching a subject that has the nature of religion was undesirable.

There is something self-contradictory in speaking of education in topics where the method of free inquiry has made its way. The "religious" would be the last to be willing that either the history or the content of religion should be taught in this spirit; while those to whom the scientific standpoint is not a merely technical device, but is the embodiment of integrity of mind, must protest against its being taught in any other spirit.¹⁵⁸

¹⁵⁶ Ou Tsuin-Chen, "A Re-Evaluation of the Educational Theory and Practice of John Dewey," The Educational Forum, XXV, No. 3 (March, 1961), 286.

¹⁵⁷ John Dewey, "Education as a Religion," The New Republic, XXXII (September, 1922), 65.

¹⁵⁸ John Dewey, "Religion and Our Schools," Hibbert Journal, VI (July, 1908), 805.

This might also be the reason why Confucius was reluctant to discuss God. For he could neither prove nor disprove His existence.

The Nature of God

The relation between the ideal and the actual is what Dewey called God, that uniting of the ideal and the actual in the experience of man. Dewey recognized that this is far different from traditional conceptions of God, and he was, therefore, not insistent that the divine name be used to denote the object of his religious devotion.

He held that the "use of the words 'God' or 'divine' to convey the union of actual with ideal may protect man from a sense of isolation and from consequent despair of defiance."¹⁵⁹

It may be made explicit in passing that God is good, but He is neither ultimate goodness nor omnipotence. . . . The goodness of this relation of ideal and actual, which Dewey calls God, is a utilitarian or instrumental goodness, good not in itself but because it is the bridge to experience of other values.¹⁶⁰

The Beliefs of John Dewey

"My Pedagogic Creed." This was Dewey's statement of his beliefs on education set forth in 1897. The following short excerpts show that Dewey saw education as an active social process which continued all through life.

(1) Participation--I believe that all education proceeds by the participation of the individual in the social consciousness of the race.

¹⁵⁸ John Dewey, A Common Faith (New Haven: Yale University Press, 1934), p. 53.

¹⁵⁹ Butler, Four Philosophies, pp. 427-428.

¹⁶⁰ Ibid., p. 428.

(2) Education has two sides--I believe that this educational process has two sides--one psychological and other sociological.

(3) Individual active in social relationships--We conceive of the individual as active in social relationships.

(4) School--A Social Institution--I believe that the school is primarily a social institution.

(5) Education--A process of living--I believe that education, therefore, is a process of living and not a preparation for future living.

(6) Active precedes passive--I believe that the active precedes the passive in the development of the child nature.

(7) Education is fundamental method of progress--I believe that education is the fundamental method of social progress and reform.

(8) Teacher involved in formation of proper social life--I believe, finally, that the teacher is engaged not simply in the training of individuals but in the formation of the proper social life.¹⁶¹

The role of the school--Dewey wanted the school to take up the activities and responsibilities that were formerly taught in the home; for he saw the transformation of social life that occurred as a result of the Industrial Revolution. The school should be the bridge between the child and society being at the same time part of society and yet its own small society. Further, Dewey saw the school as the leader, not the follower, of society and the social institution best able to reform society.

Education Has No Aims

The correlation of open-mindedness and open-endedness with democracy and social progress is paralleled in Dewey's theory of education. What progress is to society, growth (education) is to the individual. One of the central themes of Dewey's educational philosophy

¹⁶¹Ronald T. Hyman, Principles of Contemporary Education (New York: Monarch Press, Inc., 1966), p. 111.

is that "education" cannot be looked upon as a fixed, finished product to be passed on from generation to generation, but is rather a continuously changing and necessarily unfinished process. It can never be defined in terms of any final end or purpose. "Education as such," says Dewey, "has no aims."¹⁶² For "education is a constant reorganizing or reconstructing of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experience. Since education is a function of experience and any individual's experience is never ending throughout his life, education has no end beyond itself. "The educational process is its own end; . . . is one of continual reorganizing, reconstructing, transforming. . . ."¹⁶⁴ There are, he insists repeatedly, no final ends; there are only means, experience, and scientific method.

In recognition of the inevitable change of social life Confucius had already predicted that teaching and learning must follow the change of time. But ever since Han dynasty, Confucian pedagogy was to be passed on from generation to generation without much reconstruction. This was quite against what Confucius had hoped for. Though Confucius would not have agreed to Dewey's theory of "Education without an aim," but he would have supported the renewal of education from generation to generation so that his pedagogy could have kept up with the times. It seems the awareness of changing was entirely ignored by the ancient Chinese administrations.

¹⁶²Dewey, Democracy and Education, p. 125.

¹⁶³Ibid., pp. 89-96.

¹⁶⁴Ibid., p. 59.

Education is Life

"Education is life, not a preparation for life." Dewey made this remark in his My Pedagogic Creed, but a misconception is attributed to him. What he really meant was explained by himself.

. . . If I were asked to name the most needed of all reforms in the spirit of education, I should say: "Cease conceiving of education as mere preparation for later life, and make of it the full meaning of the present life." And to add that only in this case does it become truly a preparation for after life is not the paradox it seems. An activity which does not have worth enough to be carried on for its own sake cannot be very effective as a preparation for something else. The mistake is not in attaching importance to preparation for future need, but in making it the mainspring of present effort.¹⁶⁵

It is obvious that what Dewey opposed was the way one prepares for life, not the preparation itself.

The Study of History--Past, Present, and Future

That the study of history may, in some way, lead us to the clarification and possible resolution of ethical problems is a favorite assumption held by many concerned with social change. Such is the case with John Dewey,¹⁶⁶ who excluded any consideration of the past for its own sake. For Dewey, the investigation of historical facts can provide us with intelligent insights into the millions of social problems around us.¹⁶⁷

¹⁶⁵ Dewey, Democracy and Education, p. 65.

¹⁶⁶ John Dewey and James H. Tufts, Ethics, rev. ed. (New York: Henry Holt and Company, 1932), p. 6.

¹⁶⁷ Dewey, Democracy and Education, p. 254.

Dewey stated that: " . . . the past is of logical necessity the past-of-the-present, and the present is the past-of-a-future-living present. The idea of the continuity of history entails this conclusion necessarily."¹⁶⁸

Dewey had a strong sensitive feeling toward historical perspective. He believed that knowledge of the past contributes vitally to illumination of the present. Here he explained the advantages and disadvantages in pondering the field of past knowledge.

A knowledge of the past and its heritage is of great significance when it enters into the present, but not otherwise. And the mistake of making the records and remains of the past the main material of education is that it cuts the vital connection of present and past, and tends to make the past a rival of the present and the present a more or less futile imitation of the past.¹⁶⁹

Both Dewey and Confucius had a strong sensitive feeling toward history. They both considered of it not for its own sake. Though history may not repeat, it serves as a thermometer to an administrator.

Man is Neither Inherently Good Nor Bad

Pragmatism maintains that man is a biological and social organism, responding to biological and social stimuli. Man knows nothing beyond his experience. Moral concepts are a product of human experience. Man is neither inherently good nor bad.

To Dewey, morality was essentially social. He recognized no hierarchy of values. The important value to him was the one here and

¹⁶⁸ John Dewey, Logic: The Theory of Inquiry (New York: Henry Holt and Company, 1938), p. 234.

¹⁶⁹ Dewey, Democracy and Education, p. 88.

now. Education is life, a process of growth, the balance between id and ego, guidance, through which man becomes worthwhile. While here and now were important values to Dewey, past, now, plus somewhere in the future were all essential to Confucius.

Synthesis

There are at least five propositions which will suggest some significant attitudes of contemporary pragmatism. They are from many sources; but only those which are generally in agreement with the philosophy of Dewey have been included. They will prepare the way somewhat for a more detailed exposition of Dewey's pragmatism. The propositions and those who have subscribed to them are as follows:

1. All things flow; nothing remains the same.--Heraclitus and Dewey.
2. It is impossible to gain knowledge of ultimate reality.--The Sophists and Dewey.
3. Hypotheses tested by experience constitute the nearest approach to knowledge which we have.--The Sophists and Dewey.
4. Science should become a social pursuit by being applied cooperatively to the study of all of the problems of man.--Bacon, Comte, and Dewey.
5. In order to determine the meaning of an idea, it must be put into practice; the consequences which follow constitute the meaning of the idea.--Pierce, James, and Dewey.¹⁷⁰

It happened that the attitude toward morality which was most significant to Confucius was missed in the above propositions.

Basic Concepts of Pragmatism

Dr. Orin B. Graff, in his work, Philosophic Theory and Practice in Educational Administration, listed a general overview of certain

¹⁷⁰ J. Donald Butler, Four Philosophies and Their Practice in Education and Religion (New York, Evanston, and London: Harper and Row Publishers, 1968), p. 375.

assumptions that undergird pragmatic philosophy as follows:

1. In terms of present understandings of our universe, it is impossible for human beings to gain knowledge of ultimate reality. There is no evidence that ultimate truths have, in fact, been established. History is filled with examples of "ultimate truths" that have been disproved or have otherwise fallen into disrepute.

2. The universe is in a constant state of change and motion. All things flow, nothing remains the same. The universe is expanding and apparently is in a state of continuous creation.

3. The world of ideas as we know it is incorporated in systems of symbols, letters, words, and mathematical formula. These symbols, as such, have no reality in themselves but refer to items of practice and ways of doing things. Thus, to test the meaning of an idea and to determine if one idea differs from another, each must be put into practice.

4. The scientific method is the most valid way of testing ideas. When ideas are translated into working hypotheses and these hypotheses are tested by experience, the result is the nearest approach to real knowledge available to man.

5. The social aspects of living are extremely important to the individual. In isolation, man is an extremely puny creature. Without social contacts, man's development would be severely limited.¹⁷¹

The same quality was omitted here as it was in Butler's synthesis. A prospective administrator who would adopt a transactional leadership role would need to find his guidance for personality development other than in the realm of pragmatism.

The Ten Propositions of Metaphysics of Pragmatism

An outline of the metaphysics of pragmatism can be given in briefly in a series of propositions. They are as follows:

¹⁷¹Orin B. Graff, Calvin M. Street, Ralph B. Kimbrough, and Archie R. Dykes, Philosophic Theory and Practice in Educational Administration (Belmont, Calif.: Wadsworth Publishing Co., Inc., 1966), p. 173.

1. The world is all foreground.
2. The world is characterized throughout by process and change.
3. The world is precarious.
4. The world is incomplete and indeterminate.
5. The world is pluralistic.
6. The world has ends within its own process.
7. The world is not, nor does it include a transempirical reality.
8. Man is continuous with the world.
9. Man is not an active cause in the world.
10. The world does not guarantee progress.¹⁷²

Dewey--A Synthesizer

It is customary to consider Pierce, James, and Dewey as the founders of pragmatism. Close scrutiny of each one reveals enough differences: "If Pierce's quest was for order and James' for freedom, Dewey's lifelong quest was for unity."¹⁷³

"The pragmatism of Pierce, James and Dewey was reconstruction of enlightenment values, taken into account and influenced by both the intellectual trends and practical conditions of American life."¹⁷⁴

While elements of Comtean science, Hegelian organismic history, Darwinian evolution, and Wardian sociocracy can be found in Dewey's thought, all were reconstructed and wedded to a Yankee practicality in a fashion uniquely his own. His personal quest for unity destined him to become the great synthesizer of the American experience. As such, he, more than either Pierce or James, became at once both the hero and the villain of the twentieth-century educational frontier.¹⁷⁵

¹⁷²Butler, op. cit., pp. 383-384.

¹⁷³Clarence J. Karier, Man, Society and Education: A History of American Educational Ideas (Glenview, Ill.: Scott, Foresman and Co., 1963), p. 138.

¹⁷⁴Ibid., p. 148.

¹⁷⁵Ibid., p. 147.

Human nature, based on the principle of converging opposites, was conceived as neither bad nor good but as largely a product of cultural evolution, a result of unity which was maintained by both Confucius and Dewey. Both Dewey and Confucius were considered great leaders of educational philosophy for the same reason that they were both great synthesizers, and Confucius was particularly specialized in training people for the role of leadership in administration.

Leadership Behavior

School administrators who want more effective, efficient organizations must as McGregor would say, emphasize "the human side of enterprise" of which leadership behavior should be first taken into account, McGregor has focused upon what Confucius and Dewey had stressed.

Carroll L. Shartle and the members of his staff, who managed the Ohio Leadership Studies, suggest two criteria of leadership behavior sometimes termed the "human relation" and "get out the work" dimensions.¹⁷⁶ Andrew W. Halpin¹⁷⁷ and John K. Hemphill¹⁷⁸ refer to them as "consideration" and "initiating structure." These are related respectively to the thoughts of Confucius and Dewey.

Roald F. Campbell et al., in Introduction to Educational Administration, maintained that:

Leaders whose leadership acts were measured on the Leader Behavior Description Questionnaire showed high consideration for others when they exhibited a real interest in the personal needs of the members of the group even while they were taking

¹⁷⁶Carroll L. Shartle, Executive Performance and Leadership (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1956), p. 120.

¹⁷⁷Andrew W. Halpin, "The Leader Behavior and Leadership Ideology of Education Administrators and Aircraft Commanders," Harvard Educational Review, XXV (1955), 18-32.

¹⁷⁸John K. Hemphill, "Leadership Behavior Associated with the Administrative Reputation of College Departments," Journal of Educational Psychology, XVII, No. 7 (November, 1955), 10.

initiative in getting the work done. High loadings on the initiating structure dimension resulted from behavior that tended to clarify goals, organize for the completion of tasks, and emphasize standards of production.¹⁷⁹

Matthew B. Miles, in Learning to Work in Groups, maintained that:

Authorities agree that at least these two criteria--getting the job done and maintaining the solidarity of the group--are appropriate measures to use to appraise the effectiveness of leadership behavior. Miles would add the criterion of learning.¹⁸⁰

He maintains that unless the members of the group have gained something either in knowledge about the task at hand, skill in working together, or improved organization in getting the work done, the quality of the leadership leaves something to be desired. Stogdill also names three criteria for evaluating the effectiveness of group behavior. They are production, morale, and integration.¹⁸¹ " . . . the suggestion of Campbell is that in any interaction between two people the congruence of expectation of behavior may be most important."¹⁸²

The transactional style is characterized by behavior which stresses goal accomplishment, but which also makes provision for individual need fulfillment. The transactional leader balances nomothetic and idiographic behavior and thus judiciously utilizes each style as the occasion demands.¹⁸³

¹⁷⁹Roald F. Campbell, John E. Corbally, Jr., and John A. Ramseyer, Introduction to Educational Administration (Boston: Allyn and Bacon, Inc., 1967), p. 172.

¹⁸⁰Matthew B. Miles, Learning to Work in Groups (New York: Teacher's College, Columbia University, 1959), p. 15.

¹⁸¹Ralph M. Stogdill, Individual Behavior and Group Achievement (New York: Oxford University Press, 1959), Chapter VI.

¹⁸²Campbell, Corbally, and Ramseyer, op. cit., p. 197.

¹⁸³Ibid., pp. 201-202.

In A Comparison of Halpin and Croft's Organizational Climates and Likert and Likert's Organizational Systems, Hall concluded that:

The Halpin and Croft organizational climate model from which the OCDQ was developed is comparable to the Likert organizational system model from which the Profile of a School instrument (Teacher-Form Part I) was developed.¹⁸⁴

In his dissertation, Howard stated that:

The findings imply that . . . considerate, empathetic behavior by super-ordinates toward subordinates significantly improves communications between the two groups.¹⁸⁵

These behaviors by leaders toward staff were termed benevolence by Confucius and open-mindedness by Dewey.

George in a similar view made the following remarks:

The findings indicated that personality in interaction with perceived structure was related to the teacher's perception of organizational climate more closely than either personality, or perceived structure, taken separately. Thus, the teacher's perception of organizational climate may be viewed as a function of the interplay between the teacher's personality and the structure of the organization in which the individual functions.

The results of this study supported the Getzels and Guba's Social System Theory and extended the theory by operationalizing the nomothetic dimension as organizational structure.¹⁸⁶

¹⁸⁴John William Hall, "A Comparison of Halpin and Croft's Organizational Climates and Likert and Likert's Organizational Systems" (unpublished Doctoral dissertation, University of Maryland, 1969), p. 11.

¹⁸⁵James Merh Howard, "The Relationship of Organizational and Leader Factors to Communication Effectiveness in Illinois Public Colleges" (unpublished Doctoral dissertation, Illinois State University, 1970), p. 27.

¹⁸⁶Julius R. George, "Organizational Structure, Teacher Personality Characteristics and Their Relationship to Organizational Climate" (unpublished Doctoral dissertation, Claremont Graduate School and University Center, 1969), p. 49.

The writer's intention is to identify the important function of organizational climate stressed by Confucius, Dewey, and modern administrative theorists.

Basic Principles of Democratic Administration

Koopman, Miel, and Misner in their thesis entitled "Democracy in School Administration," suggested that the basic principles of democratic administration were as follows:¹⁸⁷

1. To facilitate the continuous growth of individual and social personalities by providing all persons with opportunities to participate actively in all enterprises that concern them.
2. To recognize that leadership is a function of every individual, and to encourage the exercise of leadership by each person in accordance with his interests, needs, and abilities.
3. To provide means by which persons can plan together, share their experiences and cooperatively evaluate their achievements.
4. To place the responsibility for making decisions that affect the individuals.
5. To achieve flexibility of organization to the end that necessary total enterprise with the group rather than with one or a few adjustments can readily be made.¹⁸⁸

These principles of democratic administration are derived entirely from Dewey's concept.

The Organization and the Individual

Administrators have long realized that they must relate to the organization, the individual, and the environment. The individual and the organization must deal with each other by the individual accepting

¹⁸⁷Roald F. Campbell, Luvern L. Cunningham, and Roderick F. McPhee, The Organization and Control of American Schools (Columbus, Ohio: Charles E. Merrill Books, Inc., 1965), p. 202.

¹⁸⁸G. Robert Koopman, Alice Miel, and Paul J. Misner, Democracy in School Administration (New York: Appleton-Century-Crofts, Inc., 1943), pp. 3-4.

and facilitating the attainment of the purposes of the organization, and the organization must satisfy the wants of the individual.

According to Chester Barnard's theoretical formulation, the continuance of a successful organization depends on two conditions: "(1) the accomplishment of the purposes of the organization, which he termed 'effectiveness,' and (2) the satisfaction of individual motives, which he termed 'efficiency.'" Two types of processes were required for meeting these conditions: "(1) those relating to the cooperative system itself and its relationship to its environment, and (2) those related to the creation and allocation of satisfaction among individuals."¹⁸⁹ Both conditions are related to the thoughts of Dewey and Confucius.

In his Educational Organization and Administration, Edgar L. Morphet analyzed some of the assumptions underlying the emerging pluralistic, collegial concept:

(1) Leadership is not confined to those holding status positions in the power echelon. (2) Good human relations are essential to group production and to meet the needs of individual members of the group. (3) Responsibility, as well as power and authority, can be shared. (4) Those affected by a program or policy should share in decision making with respect to that program or policy. (5) The individual finds security in a dynamic climate in which he shares responsibility for decision making. (6) Unity of purpose is secured through consensus and group loyalty. (7) Maximum production is attained in a threat-free climate. (8) The line and staff organization should be used exclusively for the purpose of dividing labor and implementing policies and programs developed by the total group affected. (9) The situation and not the position determines the right and privilege to exercise authority. (10) The individual in the organization is not expendable. (11) Evaluation is a group responsibility.¹⁹⁰

¹⁸⁹ Chester I. Barnard, The Functions of the Executive (Cambridge: Harvard University Press, 1938), Chapter I.

¹⁹⁰ Edgar L. Morphet, Roe L. Johns, and Theodore L. Reller, Education Organization and Administration (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1967), pp. 107-109.

Leadership, human relations, shared responsibility as well as shared authority, dynamic and threat-free climate, evaluation and so on were all taken into account by both Dewey and Confucius. These are what McGregor called them--the human side of enterprise.

Sensitivity Training

It is almost impossible today to maintain a school system in status quo. Forces for change in American society are so powerful and so pervasive that remaining static means going backward. In this regard the function of evaluation appears more important than that of orientation.

At the same time, it is believable that human relations training is capable of producing considerable educational innovation. It possesses huge potential for reforming education by dealing with its affective components, reducing the daily friction between generations, and establishing a revolution in teaching and administration by helping teachers and administrators learn how to use group interaction and cooperation for educational purposes.

The training group becomes the heart of any laboratory or workshop that is devoted to the study of group dynamics. By creating an atmosphere in which the reinforcements for typical human behavior are brought to the surface in an exaggerated form, once they are become clear and explicit, they can be communicated and analyzed. Thus, the individual involved can observe both his own behavior and that of others in the training, discover instances of different kinds of behavior, and identify the effect they have upon the operation of the group.

In order to achieve a maximum of openness and honesty, the participants are encouraged to discover the depth of their own feelings and motivations as well as those of other individuals.

An effective human relations training program can result in increased enthusiasm among faculty.

Sensitivity training is largely an art based on a conceptual framework and multiple skills. The qualities of empathy must be developed fully by teachers and administrators.

To examine one's own behavior and to experiment with new ways of relating to others is a kind of emotional re-education. It teaches that the modern executive, to be truly effective, must understand as much about feelings as he does about facts.

It seems true that, it is impossible to understand others unless we understand ourselves, and we cannot understand ourselves unless we understand others' perceptions of ourselves.

Management's Task--Conventional View--Theory X

The traditional view of management's task in utilizing human vigor to achieve organizational goals can be described broadly in terms of three situations. Douglas M. McGregor, in his "The Human Side of Enterprise," calls this set of situations "Theory X":

1. Management is responsible for organizing the elements of productive enterprise--money, materials, equipment, people--in the interest of economic ends.
2. With respect to people, this is a process of directing their efforts, motivating them, controlling their actions, modifying their behavior to fit the needs of the organization.
3. Without the active intervention by management, people would be passive--even resistant--to organizational needs. They must therefore be persuaded, rewarded, punished, controlled--their activities must be directed. This is management's task--

in managing subordinate managers or workers. We often sum it up by saying that management consists of getting things done through other people.

Behind this conventional theory there are several additional beliefs--less explicit, but widespread:

4. The average man is by nature indolent--he works as little as possible.

5. He lacks ambition, dislikes responsibility, prefers to be led.

6. He is inherently self-centered, indifferent to organizational needs.

7. He is by nature resistant to change.

8. He is gullible, not very bright, the ready dupe of the charlatan and the demagogue.

The human side of economic enterprise today is fashioned from propositions and beliefs such as these. Conventional organization structures, managerial policies, practices, and programs reflect these assumptions.

In accomplishing its task--with these assumptions as guides--management has conceived of a range of possibilities between two extremes.¹⁹¹

Management by commands and coercion--whether achieved with the hard, the soft, or the firm but fair approach--fails to offer effective reinforcement of human endeavor toward institutional objectives. It falls short because commandments and coercion are idle ways of motivating people whose physiological and safety needs are satisfied and whose social, egoistic, and self-accomplishment needs are supreme, but often ignored.

A Different Theory--Theory Y

A different theory of administering people based on more relevant assumptions about human nature and human motivation is needed.

¹⁹¹Douglas M. McGregor, Professor, School of Industrial Management, Massachusetts Institute of Technology, "The Human Side of Enterprise," from Proceedings of the Fifth Anniversary Convocation of the School of Industrial Management, Massachusetts Institute of Technology, Cambridge, Massachusetts, April 9, 1957.

McGregor, who suggests the broad dimensions of such a theory, calls it "Theory Y."

2. People are not by nature passive or resistant to organizational needs. They have become so as a result of experience in organization.

3. The motivation, the potential for development, the capacity for assuming responsibility, the readiness to direct behavior toward organizational goals are all present in people. Management does not put them there. It is a responsibility of management to make it possible for people to recognize and develop these human characteristics for themselves.

4. The essential task of management is to arrange organizational conditions and methods of operation so that people can achieve their own goals best by directing their own efforts toward organizational objectives.

This is a process primarily of creating opportunities, releasing potential, removing obstacles, encouraging growth, providing guidance. It is what Peter Drucker has called "management by objectives" in contrast to "management by control."¹⁹²

Theory X sets sole reliance upon external control of human behavior, while Theory Y depends entirely upon self-control and self-cultivation. It is worth noting that this distinction is the distinction between dealing with people as servants or treating them as friends.

Some Attempts at Theorizing in Administration

In the third chapter of his work, Administrative Theory, Griffiths discusses four theories which in one way or another have been used to develop a thorough understanding of educational administration. Mort and Ross' theory is based upon common-sense principles settled judicially in terms of a concept called "balanced judgment." Sear's theory is that the administrative operation derives its nature from the quality of the services it conducts. The theory formulated by the

¹⁹²Ibid.

Southern States CPEA Center is based upon the competency concept. Getzel's theory, which has been stated once before, describes administration as a social process in which behavior is thought of as a function of both the nomothetic and idiographic dimensions of the social system.¹⁹³

Human Values and Science

Graff presents a series of statements based on a personal appraisal of the present scientific outlook as it relates to our concern for the improvement of educational administration. He has upheld the perception that human values are basic ingredients in science and that acceptable scientific theories are both developed and applied in a framework of human values. Most of the statements are expressed in such a manner as to make clear their human value aspects.

Science should be properly viewed as an extension of common sense, an attempt to reduce the threshold of empiricism, Graff points out. The modern scientist can be effective only if he has philosophic understanding and attitudes which equip him for intelligent choices among fundamental value assumptions in scientific theory building. "The primacy of the deductive method in theory construction gives priority to philosophical theory over scientific theory. Each of us should do his best at theorizing and each shoulder the responsibility for his own theory or theories,"¹⁹⁴

¹⁹³Daniel E. Griffiths, Some Attempts at Theorizing in Administration (New York: Appleton-Century-Crofts, Inc., 1959), pp. 47-70.

¹⁹⁴Orin B. Graff, "Administrative Theory and Human Values," Speech at N.C.P.E.A., Macomb, Illinois, August 24, 1960., p. 21.

However, if we first look to certain common factors of personality rather than to similarity of theory elements, cooperation in advancing the goal of improving a profession of educational administration is certainly possible. Among these essential common personality factors I make bold to propose the following: (1) a sense of security stemming from successful goal achievement rather than successful goal evasion; (2) interest in the alternative ways the other fellow is trying; (3) constant critical appraisal of the value bases of my and your and other theory systems; (4) the use of such commonly accepted criteria as consistency, comprehensiveness and workability in judging your own and other systems.¹⁹⁵

It seems that Graff put emphasis upon philosophy prior to knowledge of science in educational administration.

Two Dimensions Resulted from Nine Categories

In Executive Performance and Leadership, Shartle identified nine categories of leader behavior developed by the Ohio State Leadership Studies which led to two dimensions of consideration and initiating structure.

Consideration is defined as high positive loadings on the consideration factor which are connected with behavior signified by friendship, mutual trust, respect and a certain warmth in the relationship between the administrator and his staff.

Initiating Structure is defined as: high positive loadings on the initiating structure factor on items which imply that the executive organizes and defines the relationships between the members of his staff. He tends to define the role which he expects each member of the staff to assume and endeavors to establish well-defined patterns of organization, channels of communication, and ways of getting the job done.

¹⁹⁵Ibid.

The dimensions were not unique and were very closely related to each other. Both consideration and initiating structure were highly valued by Confucius and Dewey in their lessons of administration.

The nine categories of leader behavior identified by Shartle were:

INITIATION: the frequency with which a leader originates, facilitates, or resists new ideas or practices. MEMBERSHIP: the frequency with which a leader mixes with the group, stresses informal interaction between himself and members, or interchanges personal services with members. REPRESENTATION: the frequency with which a leader defends his group against attack, advances the interest of the group, and acts in behalf of his group. INTEGRATION: the frequency with which a leader subordinates individual behavior, encourages pleasant group atmosphere, reduces conflicts between members or promotes individual adjustment to the group. ORGANIZATION: the frequency with which a leader defines or structures his own work, the work of other members, or the relationships among members in the performance of their work. DOMINATION: the frequency with which the leader restricts the behavior of individuals or the group action, decision making, or expression of opinion. COMMUNICATION: the frequency with which a leader provides information to members, seeks information from them, facilitates exchange of information or shows awareness of affairs pertaining to the group. RECOGNITION: the frequency with which the leader engages in behavior which expresses approval or disapproval of the behavior of group members. PRODUCTION: the frequency with which the leader sets levels of effort or achievement or prods members for greater effort or achievement.¹⁹⁶

Trusty, who parallels Shartle in his A Review of Research in Administration, discloses that:

Betty Watson studied the relationship among selected aspects of administrative behavior and group cohesiveness in the elementary school. She found a higher positive correlation between the principals behavior, described as consideration, and group cohesiveness than between behavior described as initiating structure and group cohesiveness.

Your reviewer studied the relationship of a Maslow type hierarchy of human needs of professional personnel in one school district to level of position, age, sex and years of experience.

¹⁹⁶ Carrol L. Shartle, Executive Performance and Leadership (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1956), pp. 105-127.

Among the many significant findings are those showing a strong positive relationship between esteem needs and teacher roles and between autonomy and self-actualization needs and administrator roles.¹⁹⁷

What group cohesiveness meant here was "harmony and unity" expressed by Confucius and Dewey.

Esteem needs are: (1) Those needs that relate to one's self-esteem--needs for self-confidence, for independence, for achievement, for competence, for knowledge; (2) Those needs that relate to one's reputation--needs for status, for recognition, for appreciation, for the deserved respect of one's fellows.

Self-Actualization needs are: the needs for realizing one's own potentialities, for continued self-development, for being creative in the broadest sense of that term.

Values, Behaviors and Decision Making

Benjamin M. Sachs,, in an article on Values, Behaviors and Decision Making, holds that one who considers others is far more human than one who reflects his own being. But others would say: "that is like building a house without a foundation, because in the microcosm of self lies the microcosm of humanity."¹⁹⁸ So he suggests that one must first look at oneself and consider oneself. It follows that the method we need to use involves study and contemplation, not merely study through

¹⁹⁷ Francis M. Trusty, A Review of Research in Administration, Presented to the Sixth Annual Convocation of the Educational Research Association of New York State, University of Rochester, Albany, New York, 1965.

¹⁹⁸ Benjamin M. Sachs, Values, Behaviors and Decision-Making (Sacramento, Calif.: Department of Administration Counselor Education, Sacramento State College, n. d.), p. 3.

textbooks but the contemplation, the testing, and the touching of ideas, concepts and above all, feelings.¹⁹⁹ One would say that all men look for self worth. They look for themselves to be a significant human being with purpose. But men forget that personalization is the only way through which human beings receive feelings of worth.

Sachs points out that in our hierarchy of values, man is an emotional and social being before he is academic or intellectual. Every man seeks self worth in terms of his emotions and his social usefulness as a person. And this self worth is drawn so tightly together that nursing mothers who are empathetic understand this. They enjoy the happiness they derive while giving to the child. Self worth for man, then, is a form of symbiosis rather than parasitical.²⁰⁰ A parasite destroys the host. The symbiote enhances the host while obtaining the gratification he needs. Men are symbiotic. They get gratification from giving and from taking. No one, then, is really injured in such a process.²⁰¹

Having arrived at a self concept in which one is conscious of the fact that he is seeking for himself, one then begins to perceive another world. He starts a search for the aesthetic, for beauty, and for truth.

It is important for the administrator, Sachs thinks, to recognize that every man seeks to make a contribution to society, all men search for a history, every one hopes to be useful to others.

¹⁹⁹ Ibid., p. 2.

²⁰⁰ Ibid., p. 7.

²⁰¹ Ibid., p. 7.

Related to the above statements, it leads us to the priorities involved in value judgments. Now what are the supremacy of values in light of educational goals? Sachs reveals that American society considers that the individual has great significance. So do the minorities, who have the right to protest against certain injustices. American society maintains that one must agree to disagree. In addition, power must be restricted. There must be checks and balances upon the president, upon the principal, upon the teacher, even upon the child and parents. Decisions must be made not in the interest of clamors but in the interest of all.²⁰² Decisions in a democracy are related to the conception that what we are doing for one means doing for all. A democracy is not dominance over people but service to them.

In terms of education, Sachs feels that there are only three goals in his judgment. The development of self worth; a respect for other human beings; and a love of learning.

In conclusion, he argues that, "Monotony and subservience are the death of love." But, "Our classes are filled with dullness and monotony and subservience."²⁰³

Values give rise to certain kinds of ethical and philosophical construction, which in turn gives us social perceptions and these social perceptions lead to decisions that govern our behavior. The administrator must question himself not as to how he can manipulate the situation and the people involved but how deeply he is committed to

²⁰²Ibid., p. 11.

²⁰³Ibid., p. 13.

understanding the people he wishes to serve through his role.²⁰⁴ This idea of Sachs, such as learning and contemplation, checks and balances, commitment to understanding people and to serve them, etc., are all comparable with both Dewey's and Confucius' conceptions.

Organizational Climate--"Open" and "Closed"

Hughes²⁰⁵ inquires into the process of change as it might be affected by certain dispositions present among line officers of school systems. Hughes interpreted the terms "open" and "closed" as they are used in his research and as they are also stated in Halpin and Croft's study; Halpin and Croft's study was based in part on Rokeach's work reported in The Open and Closed Mind.²⁰⁶ Even as one can consider minds as open or closed, so are institutional atmospheres looked upon as manifest or rigorous. Openness may be distinguished by a "functional flexibility," closedness by a "functional rigidity."

Among the hypotheses tested were: In highly innovative districts, superintendents' behavior will reflect significantly (1) lower "Aloofness," (2) lower "Production Emphasis," (3) higher "Thrust," (4) higher "Consideration" than will superintendents' behavior in non-innovative districts.

²⁰⁴Ibid., pp. 14-15.

²⁰⁵Larry W. Hughes, "Organizational Climate--Another Dimension to the Process of Innovation," Educational Administration Quarterly, XX (Fall, 1968), 18.

²⁰⁶Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960), p. 7.

Thus, we find that lower aloofness and higher consideration are related to the openness and innovation described in "Organizational Climate." These behaviors of an administrator were also what Confucius and Dewey longed for.

Supportive Management

Some noted writers such as Keith Davis and Rensis Likert have contributed to a management theory now termed "Supportive Management."²⁰⁷

Early theories emphasized democratic leadership and participative management. Recent writers have contributed to a more comprehensive and promising theory called supportive management. This supportive theory of management identifies the manager's role as one of providing an organization environment which supports the individual's efforts toward the fulfillment of his personal needs--particularly his psychological growth needs. In turn, the individual is more highly motivated toward accomplishing organizational objectives.

Supportive management concepts are not easy to master and require a substantial amount of education and training prior to full application. However, even small efforts toward the use of supportive management can be richly rewarding.²⁰⁸ For this is also the Human Side of Enterprise and the way to harmonizing and stabilizing organization.

²⁰⁷ Sherman Tingey, "Management Today," Speech presented to the American Hospital Association's Institute on Hospital Engineering, February 16, 1968, p. 7.

²⁰⁸ Ibid., p. 9.

CHAPTER III

COMPARISON OF BASIC PRINCIPLES

Forerunners of Democracy

Based on the writers' review of related literature, he is inclined to suggest that in many ways the educational ideal of Confucius was similar to that held by Dewey. The differences, however, lie mainly in the time and space background which led to the variations of methods and cultures. Both Dewey and Confucius had no interests for their own well being but put the interests of others as their priorities.

Confucius emphasized the concept of man in government--the virtuous and the able in administration, regardless of whether he was of noble birth, and those who knew how to refrain from behaving in a way that would hurt the interests of the people.

Instead of centering on the power of the sovereign, Confucianism focuses on the interests of the people by working out a social code of proper behaviors to go together with the legal code, dealing essentially with the peaceful adaptability of human relations. An adequate behavior by the administrator is one of the prerequisites for successful management. It is, therefore, more in correspondence with the spirit of democracy.

The meaning of "the government by the virtue," on the one hand, is the government by propriety; on the other hand, it also means government by the rules of morality, whereupon Confucius said:

Guide the people with political measures and control or regulate them by the threat of punishment and the people will try to keep out of jail, but will have no sense of honor or shame. Guide the people by virtue and control or regulate them by politeness and the people will have a sense of honor and respect."¹

Herein lies the real value of democracy. Such value seems desirable as a basis for theories of educational administration also. It is perhaps an introduction to understanding the concept of nomothetic and idiographic behaviors.

Here one may clearly see the difference between the two ways of administering people--a totalitarian style by controlling the multitude through political measures or through threat of punishment on the one hand; a democratic-humanistic way of attracting the mass of persons by virtue of respect or consideration on the other. Where encountering the former, people feel they have lost not only their physiological-safety needs but also their social and ego needs. When confronting the latter, they seem to recover not only all the needs they lost, but also the needs of self fulfillment.

The value of education exists to the extent that it creates a desire for continued growth. A man is good to the extent that he is growing or becoming better. In a democracy, according to Dewey, the free interchange between men permits modification, change, and growth. It is, therefore, democracy which is the best form of government.

The following remarks verify that what Confucius had advocated was consistent with the basic principles of democratic administration suggested by modern educators. This is how he facilitated the continuous

¹Confucian Analects, Chapter III, Book II.

growth of the individual. Although Confucius sought political innovation, his dignified achievement was in education. It was he who paved the way for equality in social footing by opening his door to all young men with a desire for knowledge. The following is a comment about him by one of his disciples:

He raised the people, and so they would be established;
He guides the people, and so they follow; He makes the people
happy, and so they come; He stimulates the people, and so they
move harmoniously. When he lives, his life is glorious; when
he dies, he would be lamented. How can such a person ever
be equalled?²

It is only a man of jen who knows how to love people and
how to hate people.³

This concept of "the people are the most important, the ruler is the lightest,"⁴ has justified that Confucius was in line with the democracy emphasized by Dewey, who considered the child as an end rather than the means. For the two gentlemen--both were zealous students, devoted scholars and indefatigable teachers--cultivated themselves first, so as to bring comfort and enlightenment to the people. In their dealings with the world, neither had enmities nor affections; but Confucius sided with what was righteous, Dewey sided with what was scientific.

Humanism

As we have noticed, the similarity between Confucian humanism and Deweyan pragmatism has a common ground. Human values and the

²Confucian Analects, Chapter XIX, page 25.

³Confucian Analects, Chapter IV, page 3.

⁴James Legge, The Four Books, translated from The Works of Mencius, Chapter XIV, Book VII.

dignity of man are all highly prized by Confucianism as well as by pragmatism. The Chinese cultural heritage, centering around humanism, is characterized by some of the vital moral and behavioral symbols. Administrations change with time; but these traits, developed from the basic proprieties of man, such as loving consideration, brotherhood of man, and concern about others, are still emphasized by modern management. For Dewey, the humanity he avowed begins with the individual, with the child, with his mind, his experiences, his capabilities, his adulthood, and his spirit in growth. So, to Dewey, the human being is the source of understanding of life and the measure of its significance. One of the important contributions of the pragmatic theory of education is its insistence that the young are not to be conditioned as robots, nor trained as animals, but that they should rather be educated as human beings possessed of the potentialities of intelligence.⁵

To Confucius, a man of ability who is seeking to establish himself, finds a firm standing for others; a man who derives attainment for himself, helps others to attain. He also confers wide benefits on the common people and is able to assist all and has the ability to take his own feelings as a guide in judging others.

Administrative theories, such as Likert's supportive management, identify the administrator's role as one of developing an organizational environment which supports the individual's effort toward the fulfillment

⁵John L. Childs, American Pragmatism and Education (New York: Henry Holt and Company, 1956), p. 354.

of his personal needs,⁶ and lays its theoretical foundation upon humanity.

In addition, Confucius, who stressed moral self-cultivation as the essential concern of life, maintained that man, as an ethical being, can gain wisdom to improve and enrich his life through his interrelations with his fellow man. Therefore, an individual, first of all, should demand much from himself but little from others; and next, he should possess self-awareness in his dealings with people. To Confucius, self-perfection is his self-worth, and the happiness of oneself derived from the happiness of others, is his sense of values. This is parallel to what Benjamin M. Sachs has reminded his readers--that personalization is the only way through which human beings receive feelings of worth.⁷ Self-worth for man is more than a form of symbiosis, rather than parasitical. The administrator must question himself as to how deeply he is committed to understanding the people he wishes to serve through his role.⁸

"Grieve not that people do not know you; grieve that you do not know people,"⁹ is the endorsement of Confucius on what Sachs has said: "If we are going to be able to communicate with others, we must start by communicating with ourselves."¹⁰

⁶Sherman Tingey, "Management Today," Speech presented to the American Hospital Association's Institute on Hospital Engineering, February 16, 1968.

⁷Sachs, Values, Behaviors and Decision Making, p. 4.

⁸Ibid., p. 15.

⁹Confucian Analects, Chapter XVI, Book I.

¹⁰Sachs, Values, Behaviors and Decision Making, p. 4.

To Dewey, the educated person must be able to hold social interests first, live and enjoy human relationships, establish and maintain a democratic family life. He would participate in civic responsibilities, respect the social rights of others, be sensitive to social problems, and work to improve society.

Ethics

The Confucian precept of "love" is practical from within to without, from near to far, from easy to difficult. Thus, for instance, in one's own home and family one should treat the young with kindness so that the young in the families of others shall be similarly treated; one should treat the elders with respect in their own homes so that the elders in the families of others shall be similarly treated. With this affective feeling toward his relatives, a true Confucianist would not only attempt to correct himself, but also aim at the transformation of others. In the Doctrine of the Mean, it stated: "The way of the gentleman may be compared to what takes place in traveling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground."¹¹ It is also said in the Book of Poetry, "Happy union with wife and children is like the music of flutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus may you regulate your family and enjoy the pleasure of your wife and children." All this means that an administrator who wishes to manage rightly his office, must first harmonize the family.

¹¹Wen Yen Tsao, "The Prospect of Cultural Continuity in China," Chinese Culture, X, No. 3 (Sept., 1969), 6. Professor Tsao is teaching in East Asian Studies, Milligan College, U. S. A.

Pragmatic morality has no appreciation for any frame of reference that maintains rigidity. Moral distinction is cultivated in the light of experiences as they come across. In other words, it should be learning by doing. Morality is the output of cooperative and creative enterprise. What is required is habituation and practice and motive, which can be developed from within by means of positive reinforcement and motivation. There seems to be a conflict between the two scholars in ethical attitude, especially in the way of approaching them. Some doubted whether Confucius cared for the young as much as he respected the old. Here we read: "When asked by Tzu Lu about his individual wishes and ambitions in life, Confucius expressed the idea that his wishes were to make aged people live peacefully, to be sincere to friends and to love young people."¹²

Dewey found the child learning through social intercourse and constitution of the family. He states that his experiences and his misconceptions are corrected. Again the child participates in the household occupations, and thereby gets habits of industry, order and regard for the rights and ideas of others and the fundamental habit of subordinating his activities to the general interest of the household.¹³ To conceive children as already members of a social whole instead of having rights merely potentially, by virtue of a future social membership, is what Dewey stressed.

¹²Confucian Analects, Chapter XXV, Book V.

¹³Martin S. Dworkin, Dewey on Education (New York: Teachers College Press, 1959), p. 7.

Theoretically, both Confucius and Dewey deemed the aged and the young on an equal humanistic basis, the ethical code being mutual love, but where seniority is important to Confucius, child selfhood is essential to Dewey. This also seems one of the vital distinctions between Eastern and Western cultures.

Principles in the Book of Changes

The explanation of the "Diagram of the Supreme Ultimate," in the Book of Changes results in a synthesis of the philosophical thoughts of Confucianism, Taoism, and Zen Buddhism--the opening of a new era of the Sung and Ming (A.D. 1368-1644). Neo-Confucianists whose cosmogony is chiefly connected with this line of thought¹⁴ seems to match with the pragmatic view of the universe.

In summary, the principles expressed in the Diagram may be analyzed as follows.

1. The Monistic Theory of Cosmology--supreme ultimate, contains the change and the quiescence, which in turn creates yin and yang (negative and positive) forces and the five elements: metal, wood, water, fire, and soil, as well as a myriad of materials and human beings.

2. The theory of Moral Values--the highest moral standards are love, righteousness, golden mean, and correctness (equilibrium). The theory takes quiescence as the ultimate of man.

¹⁴Wen-Shan Huang, Tai Chi Ch'uan, Book of Changes, p. 13.

3. The Theory of the Unity of Heaven and Man--the way of heaven, earth, and man is identical.¹⁵

These are the essential principles expounded in the Diagram based its theories on the Book of Changes.

As we have mentioned before, there are at least five propositions which suggest some significant attitudes of contemporary pragmatism among which it is supposed that the universe is not fixed, but in a constant state of change and creation--all things flow, nothing remains the same--all of which appears to be closely related to the principles expressed above. Here one sees the universe as monistic in nature, which contains the change and resting, while in turn electro-positive and negative forces are being produced and materials and human beings are created. Simultaneously pragmatic morality is a product of human experience. Moral concepts change as experience determines better ways of living and working together. But, so far, there are no better ethical standards than love, righteousness, mean and equilibrium; yet, to be concerned is essential to education and administration.

To pragmatism, each person is unique and possesses a pliable personality and man may influence the development of his environment and not merely adjust to it. To Confucius: "By nature men are nearly alike, but through experience they grow wide apart."¹⁶ To man's uniqueness Confucius and Dewey had a different view, it seems.

¹⁵Kant Woo, Collection of Essays on Philosophy, Vol. I-II (Taipei, Taiwan: Commercial Press, 1961), pp. 237-256.

¹⁶Confucian Analects, Chapter II, Book XVII.

China has never had an organized religion of her own but the people generally believe in the existence of a personified Heaven and God. The writer notes that Mencius had acknowledged: "Heaven sees as people see; Heaven hears as people hear." It was supposed that Heaven follows what the people want. But so unfathomable, so unseeable, and so inaudible is the will of Heaven that it can only be revealed through the people. The will of Heaven is the will of the people. People, Heaven, and Earth are identical to Confucius. Fundamentally, this is anti-dualism. Confucian philosophy stood for the unity of Heaven and man and the oneness of mind and matter. A Confucianist finds no difficulty in accepting other religions, but he would interpret them all in Confucian terms. He would find their parallels in the Confucian doctrine. Those parallels exist, for Confucianism is not monolithic. Therefore, he would be able to say, with all sincerity, that all religions are valid, though Confucius himself avoided discussing them.

In considering Dewey's concept of God and Heaven, one should bear two things in mind. The first concerns the Unitarian background of Dewey and how this appeared to influence his concept of God. The second concerns Darwin's Theory of Evolution which was published in the year of Dewey's birth in 1859. To provide a cosmological setting for his faith, Dewey turned to nature since he felt that there was no justification for a supernatural, beyond the mind of man.

The idea of a whole, whether of the whole personal being or of the world, is an imaginative, not a literal idea. Neither observation, thought, nor practical activity can attain that complete unification of the self, which is called a unity. The "whole" is an idea, an imaginative projection. Hence, the idea of a

thoroughgoing and deepseated harmonizing of the self with the universe operates only through imagination.¹⁷

It is quite understandable how Dewey, as a scientific evolutionist, rejected the Supreme Being more apparently than Confucius had done.

The struggle to keep the public schools free of sectarian bias resulted in the famous school prayer decision of the Supreme Court in 1962. Initially, it was Horace Mann who succeeded in keeping public education separate from religious groups in the United States. The public schools have been protected consistently by the Court from the domination of any one religion.

In Taiwan, religions have never had any trouble with education because Confucius believed that: All things are nourished together without their injuring one another. All different courses are pursued without any collision among them--the Doctrine of the Mean.

The Monistic View of the Cosmos

Another way of looking at Confucius' philosophy is related to his belief about cosmos. "It was not until recently," said John Blofeld, one of the translators and editors of the Book of Changes, "that Eastern scholars began to interest themselves broadly in the natural sciences which have brought about tremendous change in human life of the West." Previously, Oriental thinkers were mainly devoted to the search for life's meaning and ways of using that knowledge for the sake of self-cultivation or self-conquest. One of the most valuable of the aids to exploring life's rhythmic processes with a view to bringing man back into

¹⁷Dewey, A Common Faith, pp. 18-19

harmony is the Chinese Book of Changes.¹⁸

It is interesting to find the coincidence that, judging from its Fundamental Principle of Way, the cosmic view of the Book of Changes is monistic, thereby agreeing with the pragmatic view of the nature of the universe as well as the nature of man.¹⁹ While dualism sees the physical and the metaphysical as two separate entities, the Chinese view, feminine or negative, and masculine or positive, is everlastingly complimentary and eternally changing,²⁰ which also agrees with Dewey's "theory of converging opposites" and the concept of a flowing universe. The dualistic philosophy reigned supreme in Western thought, dominating the development of science. But with the advent of atomic physics, findings on demonstrable experiments were seen to negate the dualistic theory and the trend of modern thought then has led back towards the monistic theory of the Book of Changes, which has had a great deal of impact upon the development of Chinese culture, including science, art, and medicine.²¹

For Dewey, being a great synthesizer of the American experience and organismic Hegelianism, the quality of the scientific method is

¹⁸ John Blofeld, Book of Changes (New York: E. P. Dutton and Company, 1966), p. 23.

¹⁹ Calvin M. Street, Philosophic Theory and Practice in Educational Administration (Belmont, Calif.: Wadsworth Publishing Co., Inc., 1966), p. 308.

²⁰ Wen-Shan Huang, Chair of Visiting National Professorship, National Science Committee, Republic of China; and Visiting Professor, National Taiwan University (1969), "Tai Chi Ch'uan and Yi-King, or the Book of Changes," Chinese Culture, X, No. 1 (March, 1969), 9.

²¹ Ibid.

reflected in the successful synthesis of two extremes into oneness. In social philosophy, he abandoned the dualism for monistic interpretation between individualism and socialism, and so on, changing from contradictory selfishness versus loyalty to a new and more fruitful harmonious equilibrium of how the individual can best fulfill himself through active interacting with other individuals. For these two polarities, individual and society, instead of being separated and opposite, have been everlastingly complimentary and eternally changing.²² It is really undeniable that "Dewey's lifelong quest was for unity."

By the same token, the role expectations of an organization and the need-dispositions of individuals are supposed to be two extremes. In applying the Law of Centre, first, the underlying principle in nature's unique law between the pair of the opposite role-expectations and need-dispositions is harmony, equilibrium and balance. Second, where one of the poles predominates, the Vital Centre is lacking. Extreme nomothetic or ideographic behavior is not the right way because there exists no axis. The wrong form which lacks center or balance would lose equilibrium of the organization. Therefore, to balance the center and guard the unity or oneness, the individuals and organization become an organic whole; thus, the congruence of the two serves the function of satisfaction and harmony.

The Book of Changes seems to suggest that in the universe there is an ever-active, ever-creative life, and an inexhaustible source of

²²Clarence J. Karier, Man, Society and Education (Glenview, Ill.: Scott Foresman and Co., 1963), p. 138.

energy--life and energy which are made available to mankind when a fitting stage of development is achieved. It is particularly significant that the Book of Changes reveals a great reverence for life. Thus, it says in the Appendix, Part II: "The cardinal virtue of the cosmos is life."²³ This is to indicate that the reconstruction of Dewey's philosophy, which consists of the transition from a static to a dynamic understanding of life--that is education, coincides with what has been recorded in the Book of Changes. What Dewey emphasized is for the most prime part of life--the child, his growth and development. As education is purposeful activity wherein new experiences and knowledge are used to modify and redefine future experiences in an evercreative manner, initial and constant innovation in educational administration has found its theoretical background based on these beliefs. An administrator, therefore, should be aware that innovations are always needed in a rapidly changing society.

Principle of the Mean and Equilibrium

The Book of Changes stressed the concept of the "mean" at its very beginning. The Doctrine of the Mean also showed that: "Center is the basic foundation of the world," wherefrom the I Appendices advanced the principle that extremes constitute opposite reactions and advise men to choose a central agent, a golden mean between the polarities, which would not err either by extravagance or by short-coming. In this sense they win what is called "mean" or "centre," neither too warm nor too

²³Wen-Shan Huang, "Tai Chi Ch'uan and Yi'King or the Book of Changes," Chinese Culture, X, No. 1 (March, 1969), 9.

cold, neither too fast nor too slow and so forth--weighing the two extremes of something and holding fast to the due Mean is what a gentleman should always do. In addition, he may constantly adjust himself to changing circumstance, so that he may keep up with the march of time.

Dewey, in discussing freedom, interest, initiative, and individual development, did not oppose the role of authority, discipline, teacher's guidance and social efficiency. He, who never sided with either extreme, knew how to keep balance between the child and society. For an individual cannot be opposed to the association of which he is an integral part, nor can the association be set against its integrated members.

If one followed the course of the Mean, said the Book of Changes, whatever he did would be in accordance with harmony or equilibrium and it would be considerably valuable in applying to the field of educational administration.²⁴ For instance, the interplay between role and personality in a behavioral act seems true. As Campbell put it, "There is at least the suggestion that in any interaction between two people the congruence of expectation of behavior may be most important."²⁵ Again, one may identify that the transactional style of leadership is characterized by behavior which emphasizes goal achievement, but which also provides for individual need fulfillment. A leader who balances nomothetic and

²⁴Campbell, Gorbally, and Ramseyer, Introduction to Educational Administration, Figure 7.2, The Interplay Between Role and Personality in a Behavioral Act (from Getzels and Guba), pp. 195-201.

²⁵Ibid., 197.

ideographic behavior and who, thus, righteously utilizes each style as the occasion demands, holds the key to Golden Mean, for he realizes how to change the approaches flexibly.

"The successful administrator should have a balance of many of the competencies; extreme high points and extreme low points are likely to be handicaps."²⁶

Let us set another example by analyzing prejudicial views against the old or the young prevailing in present day liberal or conservative societies. According to the principle of Mean or central equilibrium, not all the old are worthy, nor all the new are estimable! For the value lies not upon the age but upon its usefulness or function. Based on humanity, both old and young deserve equal consideration. The Mean is a means to bridge a generation gap.

Equilibrium is the way to harmonize two extremes to the right conditions. In the Doctrine of Mean, it is stated: "Unity is the great harmony of the world." So, in every movement in human exercise, what is sought is balance, equilibrium, and harmony.

As far as the system of educational administration of the United States is concerned, the conception of an administrative type of Federal-State-Local partnership tends to be more favorable than either an emphasis on decentralization or centralization in administration. Thus, the two extremes, which meet in balance, would achieve harmony and equilibrium in administration.

Antony Jay said:

²⁶Ibid., p. 318.

The trouble is that so often the argument between centralization and decentralization is the argument between two different kinds of bad management. . . . But that is not to say that good centralization and good decentralization cannot coexist, or that a corporation cannot have a great deal of both.²⁷

It seems that the same is true in racial integration. If we compare the policy of racial segregation to that of desegregation, the latter would be more desirable to a harmonious climate.

This is the reason Federal regulations regarding desegregation have been enforced by both republican and democratic presidential administrations.

Sun Yat-Sen as a Confucianist--His Philosophy of Evolution

Dr. Sun Yat-Sen of the Republic of China once explained to a foreign visitor that, "My philosophy of triple Democracy is mainly Confucius' Doctrine of the Great Commonwealth." Specifically he referred to the Confucian virtues stressed in the Great Learning as providing a sound basis for a strong national life.

To Sun, the principle of cooperation is more than a moral law, it is a precept of natural law derived from the cosmic process of evolution. It is clear that in Sun's idea the notion of mutual aid has all the dignity and richness of the Confucian. He has summed up his whole philosophy of mutual aid in a splendid passage, which is worth quoting in full:

The foundations of the evolution of mankind are quite different from the basic principles of the evolution of other creatures. Among the latter, mutual struggle is the law,

²⁷ Antony Jay, Management and Machiavelli (New York: Holt, Rinehart, and Winston, 1959), p. 59.

whereas men are guided by the principle of mutual aid. Society and the state are the crystallization of mutual aid. Love, justice, wisdom and morality are the functioning of mutual aid. The reign of this principle of mutual aid must have begun hundreds of thousands of years ago with the advent of man, but how is it that mankind has not up to now been able to act fully on the principle? The answer is to be found in the fact that mankind was originally evolved from the lower animals and, in the scale of the total time of the world's existence, the third stage of evolution is yet of short duration, too short for all the animal heritage to be purified.

But ever since mankind entered the period of civilization, his inner being has spontaneously tended to the principle of mutual aid which is oriented to the ultimate goal of human evolution.

What is this ultimate goal? It is none other than what Confucius was referring to when he said, "When the Great Way prevails, the whole world is dedicated to the common good: . . ." This is what mankind hopes for in the depth of its heart--the transformation of the present world of miseries into a world of heavenly happiness.

. . . But ever since Darwin's discoveries of the laws of evolution in the biological stage, many scholars have come to think that love, justice, wisdom and moral virtues have no reality in them, and that the only thing real is the mutual struggle for existence. They go almost to the extent of applying wholesale the laws of biological evolution to human evolution,²⁸

Dewey's Attitude Toward the Theory of Evolution

Let us examine how many differences the philosopher of the West held against the philosopher of the East in terms of the theory of evolution.

John Dewey was born in the same year, 1859, in which Darwin's Origin of the Species was published. In the case of Dewey, the Darwinian theory is significant, because the principle of continuity which underlies the theory is one of the basic principles of pragmatic

²⁸ Sun Yet-Sen, The Three Principles of the People, Doctrine of Min-Sheng (People's Well-Being) (Taipei, Taiwan: Commercial Press, Ltd., 1952), Chapter III.

naturalism. In his Logic: The Theory of Inquiry, Dewey said, "Continuity, on the other side, means that rational operations grow out of organic activities, without being identical with that from which they emerge." Thus, Dewey's theory of experience is a non-reductionism.

It was seen from Darwin's theory of evolution that not only is there change within a species or form, but that the form itself is changing. Then, too, as the forms were changing into other forms, the category of transformation, or development, or growth became another leading principle of the pragmatic movement.²⁹ Although Dewey was influenced by the evolutionary theory of Darwin, he did maintain that competitive motives and methods must be abandoned for cooperative desire to work with others for the sake of mutual advantage. Educational means and methods rather than those of brute force, should play a vital part in bringing about social change. In his ideal society of common good, individuals would find their greatest personal satisfactions in sharing communication and cooperation.

Mankind is Governed by the Law of Cooperation Rather Than Competition

The gist of Darwin's theory of evolution is that the fit live and thrive while the unfit die. In other words, it is a theory of the survival of the fittest or the preservation of favored races in the struggle for life. But Darwin was a biologist, and his experiment was strictly confined to the biological field. The materialists, thinking that what was true for the biological world must also be true for the

²⁹ John Dewey, Logic: The Theory of Inquiry (New York: Henry Holt and Company, 1938), p. 24.

human realm, proclaimed their theory of violent riot under the influence of Darwinism. Sun Yat-Sen, who is too much of a Confucian humanist and a pragmatist to ignore this portion of human life, agreed to three different stages in evolution; namely, the material stage, the biological stage, and the human stage.³⁰ He supported that each stage is governed by different laws, and agreed with Darwin's conclusion within his own field, but rejected those of Darwinians who tried to apply them to the realm of human beings.³¹ Although mankind was raised from biological evolution, when once human being emerged, he has a character of his own, a character that had been changed in nature from that of any other species. With the coming forth of mankind, evolution entered upon a new stage, governed by a new principle. While the biological period was determined by the law of competition and prey, mankind was transformed and oriented by the law of mutual aid and cooperation.

General Agreement in Socio-Economic Views

In one way or another, the socio-economic idea of Confucius' Great Commonwealth did quite resemble the collective economics concept of Dewey, who condemned capitalism as "warping our view of life."³² "Particularly is this the case where the profit motive is dominant."³³ The "unscientific nature of the profit motive which is socio-economic

³⁰ John C. H. Wu, "The Philosophy of Min-Sheng--People's Welfare," Chinese Culture, XI, No, 3 (Sept., 1970), 7.

³¹ Ibid.

³² John Dewey and James H. Tufts, Ethics, rev. ed. (New York: Henry Holt and Company, 1932), p. 488.

³³ Ibid.

inefficiency as well," never escaped Dewey's criticism. He denounced it as a sheer self-justification of privilege in a world where cooperation is the key to progress and survival. It seems he apparently thought within his mind--our words as Americans are more advanced than our deeds. Ours is essentially and merely a political democracy and the socio-economic democracy has not yet kept pace with it.

As for Confucius, he regreted to see that natural resources should be unexploited and wealth lying about in waste, yet it did not follow that profits should be privately owned for selfish purposes. He also deplored the fact that manpower was not fully utilized, yet these efforts should not be channelled toward the fulfillment of selfish interests. Each man shall have his share in the general development of the community, in accordance with his capability. Decisions must be made not in the interest of the few but in the interest of all. Mencius said in the first paragraph of the first chapter of his book: "Why must your Majesty use that word 'profit?'" "What I am likewise provided with, are counsels to benevolence and righteousness, and these are my only topics."³⁴ That the concept of the profit motive was depreciated by both Dewey and Confucius is evident, for they believed that "Take care of the ploughing and the harvest will take care of itself," though the profit motive is generally used as important motivation by modern management.

The Great Unity principle was a policy formulated on the Confucian idea to create a society with economic equality, allowing no gap between

³⁴James Legge, translator, The Four Books, Chapter I, Part I, Book I.

the haves and have nots, This condition of equal social distribution was not to be created by compulsion, but by a society in which equality was created and shared by the self-building of a perfect personality by individuals.

Idea of Shared Participation

Some part of Dewey's idea, except that system of democratic-collective, etc., has been identified by the modern managements. Ideas such as the quality of economic life and work morale would be improved by participation in the planning of industrial quantity, quality, and distribution, are favorably supported by educators in administration. For participation is one of the effective approaches to achieving congruence, the distance between role expectations of organizations and the need dispositions of individuals.

Mencius was asked, "Which is the more pleasant--to enjoy music by yourself alone, or to enjoy it along with others." "To enjoy it along with others" was the reply.³⁵ The concept of shared participation was held by both Confucian and Deweyan philosophers.

Goodness and Evil of Human Nature Versus Theory Y and Theory X

The uniqueness and likeness between Eastern and Western administrative ideas may be best understood by examining those aspects of organizational behavior which deal with motivation. An examination of Douglas McGregor's Theory X and Theory Y--theories which attempt to explain certain aspects of the nature of man, and the Nomothetic Dimension

³⁵Ibid., Chapter I, Part II, Book I.

versus Idiographic Dimension described by Jacob W. Getzel,³⁶ suggests a parallel with what Loh Shang-San (1139-1193) said, that: "the sages from the Eastern sea have the same mind and reason as the sages from the Western sea; the sages of centuries ago have the same mind and reason as the sages of centuries to come."³⁷

A review of theorists mentioned by Weisbord in "Six Theorists Have Influenced Management Most,"³⁸ shows the first to be: the late Douglas McGregor with "Theory X"--men are willful, lazy, capricious, and in need of constant watching; and "Theory Y"--men like work, seek responsibility, are capable of self-control.

The theories of McGregor correspond to those beliefs of Mencius, who held that men are innately good as well as to that of Hsun Tzu, who believed human nature is born evil.

Another conceptual comparison can be made between Legalist Confucian thought and Getzel's³⁹ Nomothetic Dimension, classical Confucian thought balances Getzel's⁴⁰ Idiographic Dimension.

³⁶Robert G. Owens, Organizational Behavior in Schools (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1939), p. 54.

³⁷Monlin Chiang, A Study in Chinese Principles of Education, Introduction--Loh Shang-San, a Confucian Scholar (Shanghai, China: Commercial Press, Ltd., 1925), p. 5.

³⁸Marvin R. Weisbord, "Six Theorists Have Influenced Management Most," unpublished paper, 1969.

³⁹Roald F. Campbell, John E. Corbally, Jr., and John A. Ramseyer, Introduction to Educational Administration (Boston, Mass.: Allyn and Bacon, Inc., 1966), p. 194.

⁴⁰Ibid.

In China, there were three different views on this subject of human nature. One theory, advanced by Kao Tzu, held that human nature was neither good nor harmful. Another argued that human nature could be either good or evil, depending upon environment. The third theory maintained that the nature of some men was decent while that of others was bad.⁴¹ These scholars seem to have been more interested in the educability of nature than in its original quality. The following passages in the Mencius, referring to this issue are worth pondering because they imply that education is growth, a theory much emphasized by modern Deweyan educators, who also feel that human nature is neither good nor evil, and the educability of it is more essential than its innate quality.

The Goodness of Human Nature--Mencius

Mencius believed that it is by virtue of its own innate quality that human nature can be considered good. If it becomes evil, it is not the fault of its innate quality.⁴² By the same token, Theory Y of McGregor proclaimed that people are not by nature passive or resistant to public needs. They like work. They have become passive as results of their experiences within an environment. The potential for development, the capacity for assuming responsibility, are all present in people. It is the obligation of management to make it possible for people to recognize and develop these human characteristics for themselves. It is called

⁴¹ Chu Chai and Wimberg Chai, The Sacred Books of Confucius (New York: University Books, 1965), pp. 96-97.

⁴² Ibid.

"management by objectives instead of by control." Theory Y depends upon man's self control and self-cultivation, all of which are identical to Confucius' policy of self-education, self-conscious of a gentleman, or management by propriety and virtue by example. It is clear that Confucius only proposed the responsibility of the gentleman; he did not mention creating opportunities, and removing obstacles, as proposed in McGregor's Theory Y. Mencius continued as follows:

The sense of compassion, of shame, of respect, of right and wrong are common to all men. The sense of compassion constitutes humanity (jen); the sense of shame constitutes righteousness (yi); the sense of respect constitutes propriety (li); the sense of right and wrong constitutes wisdom (chih). Humanity, righteousness, propriety, and wisdom are not taught; they are inherent in our nature. (This idea is quite distinct from what Dewey held.) Sometimes we fail to think of them.

As the saying goes, "seek them and you will find them; neglect them and you will lose them."⁴³

Herein, one may differentiate that Confucian schools were committed to cultivate each student developing fully his innate capacity, while the Deweyan school is committed to helping each child develop his talents to the fullest. Both were geared to Theory Y. However, the latter seems more achievable than the former in relating philosophy to modern educational administration practice.

Human Nature is Evil--Hsun Tzu

Considering the evolution from Confucius' humanism we see that on the one hand, Mencius elaborated on the psychological base of Confucian belief by exalting the supreme virtues of love and righteousness, etc., as the reinforcing element in human relations in general and in

⁴³Ibid.

administration in particular. His teachings were based on the assumption that human nature is fairly good and heaven--(to Mencius heaven was a personal or ethical power) will throw his weight on the side of righteousness. For the will of Heaven is the will of people. Heaven and the majority of people are considered in one whole.⁴⁴ On the other hand, Hsun Tzu based his philosophy mainly on the more practical and legal portions of Confucian doctrine, such as rites, music, and law.

To Hsun Tzu heaven was naturalistic, a natural phenomenon which had nothing to do with man's activities. Hsun Tzu believed that it was man himself and not heaven who was responsible for his own life. Hence, by rejecting heaven as a supernatural force or ethical principle, Hsun Tzu hastened the process of divorcing religion from philosophy which agreed with the concept of Dewey. This was his contribution to the development of Chinese thought about man and nature. He diametrically opposed the idea of Mencius and concluded that human nature was harmful and suggested steps to bring about its transformation. The controversy between these two Confucian scholars has since been a matter of intense discussion among Chinese intellectuals. For Confucius himself neither mentioned that human nature is "good" nor did he support that it is "bad."

McGregor's Theory X claimed that people are by nature indolent, irresponsible, selfish, and indifferent to public welfare. In order to be good, they must be punished, controlled, and directed by the

⁴⁴To Confucius, the idea of Heaven gave him the feeling that somehow, somewhere, there was a force that stood confronting the lonely man who struggles for the right.

administrators. This seems to be approved in spirit by Hsun-Tzu. Here we have Hsun's idea:

The nature of man is evil; his goodness is acquired. As to his nature, man is born, first, with a desire for gain. If this desire is followed, strife will result and prudence will disappear. Second, man is born with envy and hate. If these tendencies are followed, injury and cruelty will abound; loyalty and good faith will disappear. Hence, if man gives rein to his nature and follows his passions, he will strive and grab, leading to a breach of order and confounding of reason, and culminating in violence. Only under the restraint of teachers and laws and the guidance of rules of li and yi, does man conform to prudence, observe good manners, and yield to order. From all this, it is evident that the nature of man is evil and that his goodness is acquired.⁴⁵

According to both Hsun-Tzu and McGregor's Theory X, it is the teacher's, management's, and law's task in managing people. Without the active intervention by them, people would be evil. In one sense, both seem geared to Darwin's Theory of Evolution, in which mankind was originally evolved from the lower animals. Further, that all their cruel characteristics should be tamed by means of force and controlled by management. This theory suggests that people prefer to be led. It is worth our attention that the distinction between the concepts of Mencius versus Hsun-Tzu, and Theory Y versus Theory X is one of democratic-humanism versus totalitarian-authoritarianism.

A Compromise

Much controversy arose in the past among the Confucianists as to the goodness and badness of human nature. In the year 136 B.C., Tung Chung-Shu (C. 179-104 B.C.), who proposed to the emperor of the Han dynasty that unity be sought by the elevation of Confucianism at the

⁴⁵Chu Chai and Wimberg Chai, op. cit., p. 232.

expense of the other schools of thought, took the leadership of the Confucian scholars. Tung seemed to suggest an ethical criteria based on a compromise between the views of Mencius and Hsun Tzu. Tung believed there exists in man both "goodness" and "covetousness," each of which lies within the "self" which he receives innately. Though goodness and covetousness come from man's nature, man's nature does not necessarily become good or evil.

"Inasmuch as nature contains the beginnings of goodness, the child's love for its parents is superior to that of the birds and beasts and may be called goodness. This is what Mencius means by it."⁴⁶ But the child who grows up without education, is he yet not equal to goodness? "Man's nature, awaiting instruction and precept, can then become good."⁴⁷

Therefore, man's nature, whether it be good or evil, indolent or responsible, can be of little help without adequate education and competent administration. Another way of explaining this is that both the concept of Mencius and Theory Y rely heavily on self-cultivation, and self-direction, while the concept of Hsun-Tzu and Theory X place exclusive reliance upon external or legal control of human behavior. It is worth noting that this is the difference between educating or administering people as participants and treating or handling them as slaves.

⁴⁶ Chu Chai and Winberg Chai, op. cit., p. 357.

⁴⁷ Ibid., p. 359.

Dewey's theory of human nature seems to side with what Tung had emphasized. He felt that human nature was conceived as neither bad nor good but as largely a product of cultural evolution. The child born with undifferentiated tendencies to act evolves his human characteristics in a transactional relationship with his social environment. The stress then, was not on inherited characteristics, or the cultural epoch theory, or even the survival of the fittest, but rather on the social environment which could develop and enhance the most valued human traits.⁴⁸

In regard to human nature and conduct with the institutional change, Dewey thought there were two schools of social reform. One bases itself upon the notion of a morality which springs from an inner freedom, something mysteriously confined within personality. It asserts that the only way to change institutions is for men to purify their own hearts, and that when this has been accomplished, change of institutions will follow of itself. The other school denies the existence of any such inner power. It says that men are made what they are by the forces of the environment, that human nature is purely malleable, and that until institutions are changed, nothing can be done. Dewey believed there is an alternative to being hemmed in between these two theories. One can recognize that all conduct is interaction between elements of human nature and the environment, natural and social.

Morals based upon concern with facts and deriving guidance from their knowledge would at least locate the points of effective endeavor.

⁴⁸Karier, op. cit., p. 144.

The View of History--Past, Present, and Future

Two cultural values of traditional Chinese society are important in this issue. The first is the principle of harmony. The second is respect for the past, or veneration of history. Chinese people believe in the course of history. Present narration follows upon past history and, in the same way, future narration will follow upon present history. A deep history-conscious people cannot be deprived easily of their admiration for the past. Formerly, the mental orientation was predominantly directed toward the ancient. With the flowing in of Western ideas, this was considerably changed and Chinese intellectuals became future-oriented instead of past-oriented.

The reason for Chinese veneration of history lies mainly in their lengthy and historical glories. Confucius looked back to the period of the competent kings for examples of magnanimous rulers and perfect government. He urged the kings and princes of his own time to model themselves on such ancestors but he did not have notable success. Though he followed upon the past, his aim was toward the future. He did not consider the past for its own sake.

Dewey also had a strong sensitive feeling toward historical perspective. He believed that knowledge of the past furnishes basically an illumination of the present. But he warned of the mistakes that could be made from cutting the vital connection of present and past, and tended to make the past an opponent of the present and the present a more or less worthless imitation of the past.

Generally speaking, there are two means of studying history; the philosophical method and the scientific method, which are not mutually exclusive, but are reciprocally conducive.

The method of study adopted by Confucian scholars may be considered as philosophical. They pursued knowledge largely in the realm of moral value; and their understanding of such knowledge was through instantaneous comprehension, known as intuition. The value of the scientific method lies in its minute analysis. Both data and testing are important. When all the component parts are closely and adequately examined, intuitive apprehension may be called for in order to have a clear understanding of the whole. What Dewey conducted was scientific in nature, with emphasis upon the concrete, empirical, and practical. Science being a regulative method for life became Dewey's philosophy. "As much as Dewey stressed the present and the future, the past was not to be ignored. Whatever problems Dewey faced, he usually used the past to explain the present situation."⁴⁹

To Dewey, the past was the thesis, the newer forces of the present were the antithesis, and with the "future-living-present" rests the synthesis. With each new synthesis, the past will, by necessity, be reconstructed and the dynamic process of change continued indefinitely.⁵⁰

The Laws of History

The underlying law that dominates the course of Chinese history is the principle of moral ethics, the fundamentals of which are: (1) the Law of Conformance and Change, (2) the Law of Equality, and (3) the Law of the Due Mean,⁵¹ all of which are essential to administration and

⁴⁹Karier, op. cit., p. 142.

⁵⁰Ibid.

⁵¹Chi-Yun Chang, "The Book of History," Chinese Culture, VII, No. 1 (March, 1966), 17.

supervision. In other words, administration should conform to what is good for the people and reform what is harmful for them. This is the rule that governs all historical changes. It is also agreeable to modern theory of management. One of the basic political concepts of the Chinese people is equality. It holds that all people are born equal regardless of their sex, social classes, or racial distinctions. "For, where there is equality, there is no poverty; where there is harmony, there is no smallness of wealth; where there is contentment, there is no ground for subversion," said Confucius.⁵² The chief aim of the executive is to get the job done for the common welfare of all.

"History is full of drastic changes. One has to adjust himself to such changes promptly and cautiously."⁵³ The Law of the Due Mean is the best way of charting a balanced course between the two polarities. It helps one shape timely change of himself and fulfill unceasing improvement with the march of time. By following this principle, one may exercise what is relevant in the past traditions and create what is new in the best interest of all. In making decisions a leader may take these laws as a guide for reference.

Educational Objective

Confucius' aim for education was to bring about better government administered by the most competent executors who should be educated as nearly as possible as the virtuous and able gentlemen. In other words, his objective was to train his disciples to be perfect administrators

⁵² Ibid., p. 29.

⁵³ Ibid., p. 30.

who were characterized by ethical and moral qualities. In order to put these qualities into practice in their daily life, they should take into consideration the various human relationships in terms of faithfulness and consideration. The former requires the individual to do his utmost to fulfill the duties proper to his office. The latter is featured by the showing of thoughtful kindness and mutual trust and friendship to others. The scheme of education starts with the individual, then the family, the state, and finally, the world. Education is considered to be the foundation of good government.

For Dewey, education is life, a function of experience and a fundamental method of social reform and progress. Education as such has no aim beyond itself. The educational process is its own end; so, education is one of continual reorganizing, reconstructing, and transforming. There are only means, experience and scientific method. However, Dewey admitted that education is an art rather than a science.⁵⁴

Fundamentally, both Confucius and Dewey aimed at social reform. The differences were in theory and methodology. While Confucius was ethical-oriented, Dewey was scientific-oriented. One was a liberal conservative, the other was a conservative liberal. One belief they held in common was democratic common wealth.

Methodology

This brings us to note the contrast between the Confucian and Deweyan steps of instruction. While Confucius is a humanist, Dewey is

⁵⁴John Dewey, The Sources of a Science of Education (New York: Liveright Publishing Corporation, 1931), p. 13.

a pragmatist. Confucius believed that the Way was primary, Dewey held that the act was principal. Confucius began teaching by awakening and discussing ethical ideas in the mind of the disciple; Dewey, by noting the activity which engages the child. Confucius taught by presenting new ideas to the disciple derived from the old ones; Dewey, by assisting the child in defining his problem, if he requires it. Confucius led the Way on to extensive study of what was good, accurate inquiry about it, careful reflection on it, clear discrimination of it, and earnest practice of it.⁵⁵ Dewey led the pupil on to study the data of his problem and to form hypotheses. Finally, Confucius sought an application of a truth already found, Dewey sought the testing of the validity of the hypothesis by a trial application. In Confucius, man thinks as well as acts; in Dewey, man thinks between acts. Parallel columns showing these contrasts would be as follows:

Confucius

Dewey

1. Discussion--communication and
interaction

1. Activity--doing

2. Inquiry--investigation and
feedback

2. Problem--defining

3. Reflection--thinking and
contemplation

3. Data--collection

4. Discrimination--defining and
judgment

4. Hypothesis--assumption

5. Practicing--application of The
Way

5. Testing--experience

⁵⁵ James Legge, translator, The Philosophy of Confucius, The Doctrine of the Mean, p. 208.

These two methods supplement each other admirably. They are usable in different fields. Confucius is effective in the historical, literary, linguistic, moral, and political administrative fields; Dewey in the fields of the manual arts and the sciences. Wherever the content of human relationships is taught, Confucius is valuable; wherever the manipulation of things is primitive, Dewey is useful. Confucius regarded the practical as the field for the development of ethical morality. Dewey regarded the theoretical as an aspect of practical creativity. Confucius' teaching is especially significant for a manager or gentleman. Dewey's education is characteristic entirely on child life and development.

General education or the training of generalists and specialized education or the cultivation of experts should go shoulder to shoulder in order to benefit and complement each other. If the Confucius school is proficient in the former, the Dewey school is efficient in the latter. They are not exclusive with education but conducive in the final analysis.

As far as one realizes, an executive such as superintendent is categorized as generalist rather than specialist though he is specialized in administration and supervision. He should master the role of leadership better than mastering technical skill. For, in administration, Human behavior precedes scientific method. After familiarizing oneself with human relationships, one may get acquainted with technique and skill. There is no competition between philosophy and science.

Knowing and Doing

For Dewey, knowing is inquiry.⁵⁶ And, for both Confucius and Dewey, practical behavior is an important consideration in the process of knowing. They did not think that knowledge is to be sought for its own sake. There is no such thing in the pragmatic sense as genuine knowledge and fruitful understanding, except as the outcome of doing. The analysis and rearrangement of events, which is absolutely essential to the growth of knowledge, power of explanation and proper classification, cannot be achieved by sheer mentality in the head. Man has to do something to things when he wishes to find out other things. He must change circumstances. In other words, there are beliefs about knowledge which are based upon the conviction that neither sense perception, conceptual thinking, nor intuitive insight are the sources of knowledge, but that such knowledge is gained solely by experience. One knows most profoundly only what one experiences. The work of philosophy is confined to the things of actual experience.

On the part of Confucius and one of the Confucianists, Wang Yang-Ming (1472-1529), though their concepts of knowledge were not tied with Dewey's, it is interesting to know they are compatible. For they belonged neither to spiritualism nor to materialism, but combined knowledge and action.

In The Analects, Book I, Chapter I, Confucius first expressed his practical view on knowledge. He said, "Is it not pleasant to learn with

⁵⁶ John Dewey, Logic: The Theory of Inquiry (New York: Holt, Rinehart, and Winston, Inc., 1938), p. 295.

a constant perseverance and application?"⁵⁷ This means knowledge should be hand in hand with practice. "Shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it--this is knowledge."⁵⁸ This implies that if you had experienced something, to say that you know it; and if you had not experienced something, to acknowledge that you do not know it. It is knowledge as well as intellectual honesty. "If a man keeps cherishing his old knowledge so as continually to be acquiring new, he may be a teacher of others."⁵⁹ Confucius not only emphasized practice and renewal of knowledge but also how to think. The Master said, "Learning without thought is labor lost; thought without learning is perilous."⁶⁰ This indicates that one has to do something to the old things when he wishes to find out new things.

Wang Yang-Ming put special emphasis on actual practice and strict discipline so that people should both understand theories and apply them in practice. His teaching of "The Unity of Knowledge and Doing"⁶¹ signifies that knowing and doing are inseparable. Knowing is the beginning of doing, and action marks the completion of the knowing process. To know thoroughly is nothing short of action; to act wisely is nothing short of knowledge. To know is for the purpose of doing; it

⁵⁷James Legge, The Philosophy of Confucius, Confucian Analects (Mount Vernon, New York: The Peter Pauper Press, n.d.), Book I, Chapter I.

⁵⁸Ibid., Book II, Chapter XVII,

⁵⁹Ibid., Book II, Chapter XI.

⁶⁰Ibid., Book II, Chapter XV.

⁶¹Chi-Yun Chang, The Essence of Chinese Culture (Taiwan, China: The China News Press, 1957), p. 339.

is not uncertainty for "learning, inquiring, thinking, and discriminating." To know is to act. Knowledge is action in an intangible form; action is the tangible expression of knowledge.

Freedom of Will and Action

Freedom of will in the sense of motiveless choice is of negative value to Dewey; for it introduces an agent of arbitrariness, of caprice that one of the purposes of education would be to correct it. While the will enjoys freedom of choice, this freedom is not absolute but is limited to the freedom of others. However, in learning the need of susceptibility and responsiveness, the informal social side of education is all important.⁶² Freedom of will is a means to free use of intelligence.

Dewey also condemned a premium that is put on physical guidance, on silence, on rigid uniformity of posture and movement, which take the mind away from its body. The task of the educator, with respect to freedom, is three-fold: First, to keep alive plasticity, initiative, capacity to vary . . . ; Second, to confirm preferences, to build up . . . interests in specific directions; and third, to make preferences reasonable. . . .⁶³

The most common mistake made about freedom is to identify it with freedom of movement. Though individualistic is the aim--man has his free will, but it is also in harmony with the needs of the group.

⁶²Dewey, Moral Principles in Education, p. 56.

⁶³John Dewey, Cyclopedia of Education, Paul Monroe, ed. (New York: The Macmillan Company, 1911), Vol. 2., p. 706.

The motto must be, "Learn to act with and for others while you learn to think and to judge for yourself."⁶⁴

Few Chinese philosophers or thinkers of the classical period ever developed a philosophy of individualism. Each Confucianist knows that he has to restrain himself in order to avoid conflicts.

According to the Confucius school, the individual freedom of will and action is regulated by rules of humanity and propriety. The main features of propriety are: if not right and proper, do not look; if not right and proper, do not listen; if not right and proper, do not speak; if not right and proper, do not move.⁶⁵ If one does not learn the rules of propriety, one's character cannot be established.⁶⁶ According to Confucius, propriety is the regulation between the government and the people and also is the rule of people's conduct.

Confucians recognize the need for materials to satisfy human wants. They see to it that human desires should not use up all the available material things of life, and that the latter should not cater to every whim of the human heart. The origin of propriety is to be found in the balanced development of human wants and the means for their satisfaction. While propriety serves as the approach to regulate individual freedom from without, the principle of humanity characterized its humanistic self-cultivation from within. Perfect virtue leading

⁶⁴ John Dewey, "Some Aspects of Modern Education," School and Society, XXXIV (October, 1931), 584.

⁶⁵ Legge, translator, Confucian Analects, Book XII, Chapter I.

⁶⁶ Ibid., Book XVI, Chapter VIII.

to the perfect man is Confucius' aim. In this context, freedom of action is not without limits. The only freedom that is of enduring importance is freedom of observation and of judgment exercised in behalf of purposes that are intrinsically worthwhile. This is what Dewey aimed for. In this context, restriction may be put upon freedom of action, but should not be put upon freedom of intellectual.

Scientific Way of Thinking

The controversy as to whether the thinking of Confucius is penetrated by scientific value deserves to be carefully researched. For what "science" means is simply the most authentic knowledge of nature, man, and society that is possible at any given time by means of the methods and techniques then and there available.⁶⁷ There is no competition between science and philosophy. They exist, so to speak, in distinct, although connected, dimensions. As far as knowledge is concerned, the primacy and ultimacy of science is admitted.⁶⁸

The function of a philosophy of education based upon experience is constructive exploration of the possibilities of experience directed by scientific method. That Dewey's experimentalism is oriented by science has been remarked upon already. What the writer tries to investigate is to what extent Confucianistic methodology, Epistemology, and Axiology reach the realm of science.

⁶⁷ John Dewey, "The Determination of Ultimate Values or Aims through Antecedent or a Priori Speculation or Through Pragmatic or Empirical Inquiry," National Society for the Study of Education, Thirty-Seventh Year Book, Part II, The Scientific Movement in Education (Chicago: University of Chicago Press, 1938), p. 476.

⁶⁸ Ibid.

The scheme of education formulated in the Great Learning is the methodology of Confucianism. Like Dewey, it begins with the individual, the principles of "thing" or material is the first to be investigated. "Only when many things are investigated is knowledge extended. Only when knowledge is extended are thoughts sincere. . . ." ⁶⁹ To investigate the law of things in the Confucian school, in its primitive sense, is parallel to experiencing facts in Dewey's terminology. Confucius stayed very close to the concrete. But, the writer has little intention to assert here that Confucius anticipated the methods of modern science. During that time, it was not whatsoever possible to test things by means of scientific method then and there available; but Confucius did, entirely free from four things: "He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism." ⁷⁰ All these are in accord with the spirit of science. For his thinking was characterized by an absence of an absolute and authoritative tenet. A profound realization of the necessity of reserved judgments and an adoption of intellectual scientific spirit and process were the features of his methodology. If there are genuine uncertainties in life, Confucius reflected that uncertainty, which was also one of the characteristics of Dewey's thought.

In editing the ancient books, history and documents, Confucius was so serious about their reliability and validity that he quit some of the parts which had been found without evidence. His belief was:

⁶⁹ Legge, The Philosophy of Confucius--The Great Learning, p. 166.

⁷⁰ Legge, Confucian Analects, Book IX, Chapter IV.

"If you believe all that is recorded in the books, it is better for you to read no books at all."⁷¹ Skepticism and testification were what Confucius strongly held in dealing with the research of antiquities.

In response to the Law of Nature, Confucius maintained that, "Just as the celestial bodies whirl around ceaselessly, so should a virtuous man conduct himself for his own betterment."⁷² He emphasized self-development and institutional reform in terms of the Mean, balance and equilibrium as well as Change, flexibility and creativity.

He longed for change so anxiously that he deeply approved of what Tom, an ancient sage king, had inscribed on his cooper pan: "It renews everything daily." In recognition of the inevitable change of social life and institution, Confucius had predicated that propriety and regulations must follow the change of time. No one might doubt that ritual or ethical rules had been the block to Chinese social progress. His employing of psychology, creating of informal open climate, controlling emotional feeling, stimulating reflective thinking, reinforcing not for inappropriate behavior, getting all involved in effective learning, realistically expecting and aspiration of maximized studying, accounting for individual differences, encouraging disciples to get opportunities to apply their learnings to a wide range of situations . . . are all, not only scientific, but also scholarly.

⁷¹Chi-Yun Chang, "A Survey of Chinese Culture from Theoretical and Practical Aspects," Chinese Culture, VIII, No. 4 (December, 1967), 11.

⁷²Chi-Yun Chang, The Essence of Chinese Culture (Taipei, Taiwan, China: The China News Press, 1957), p. 152.

One has reason to admit that Confucius had been no less science-oriented than Dewey was.

The Role and Rules of an Administrative Leader

As it has been remarked in the first chapter, the new science of management is actually only an advance of the old art of government, and when you study management theory simultaneously with political theory and management case histories side by side with political history, you realize that you are only studying two very similar branches of the same subject. Each illuminates the other.⁷³

This statement may be elightened by some of the famous sayings of Confucius which seem still fresh and desirable in the modern administration of the twentieth century. They are as follows:

Asked about government, the Master said: "Go before the people with your example and be laborious in their affairs." When requested for further instruction, and was answered, "Be not weary in these things." This means his role of leadership implies a sense of consideration.

Asked about administration, the Master said: "Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents." "How do I know a man of virtue and talent in order to promote him?" said Chung-Kung. "Raise to office those whom you know," said the Master. "As to those whom you do not know, will others neglect them?"⁷⁵

⁷³Jay, op. cit., p. 3.

⁷⁴Confucian Analects, Book XIII, Chapter I.

⁷⁵Ibid., Book XIII, Chapter II.

The Master said: "If a prince has rendered himself upright, he will have no difficulty in governing the people. But, if he cannot rectify himself, how can he hope to rectify the people?"⁷⁶

"If names are not defined, then words are inappropriate; when the words are inappropriate, then things cannot be carried on to success."⁷⁷ This is the reason why each faculty member should be entitled, and each staff member should be nominated, and each principle and regulation should be defined.

"Do not be desirous to have things done quickly, nor look for small advantages. Seek quick results, and you will not achieve great success; look for small gains and you will prevent good projects from being accomplished."⁷⁸ This suggests that to go beyond is as worse as to fall short.

"Good government obtains when those who are near are made happy, and those who are far off are attracted."⁷⁹ The Master was for pursuing happiness.

"By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted."⁸⁰ These four things make a successful leader.

⁷⁶Ibid., Book XIII, Chapter III.

⁷⁷Ibid., Book XIII, Chapter III.

⁷⁸Ibid., Book XIII, Chapter XVII.

⁷⁹Ibid., Book XIII, Chapter XV.

⁸⁰Ibid., Boox XX, Chapter I.

The administrators need worry not about the smallness of wealth, but about unequal distribution; not about poverty, but about discontent. For, where there is equality, there is no poverty; where there is harmony, there is no smallness of wealth; where there is contentment, there is no ground for subversion.⁸¹

Equality, harmony, and contentment are basic to effective management of an organization.

"He who is not in any particular office has nothing to do with plans for the administration of its duties."⁸² This advises one not to interfere in the other person's business unless he is being invited to participate in the program.

"If a man take no thought about what is distant, he will find sorrow near at hand."⁸³ This is why a long-range project is necessary for every administration.

These concepts are stated in order to illustrate that Confucian schools specialized in training competent leaders who would be considered generalists.

⁸¹ Ibid., Book XVI, Chapter I.

⁸² Ibid., Book VIII, Chapter XIV.

⁸³ Ibid., Book XV, Chapter II.

CHAPTER IV

SUMMARY AND CONCLUSION

Pragmatism and Confucianism are seemingly irreconcilable entities, differing totally in culture-values, in norms and in ethics. This picture might be a little exaggerated, for the two schools of philosophy are not necessarily contradictory or irreconcilable. It is true that there are as many differences as similarities. This dissertation has demonstrated them to be frequently interrelated and overlapping. But it is still unforgiving to deny that they are not separated. If, in relation to educational administration and supervision the theory of Confucius is helpful for preparing generalists, the concept of Dewey is useful for qualifying specialists. If the former is suitable for sensitivity training, the latter is fitted for technical training. While Confucius aimed to educate the best and most competent administrators for government; Dewey aimed at developing to the fullest each child's potentialities for society. Both of their overall principles of philosophic methods are notable for their openness, flexibility, considerateness, and their attempts to unite different extremes together.

For both Confucius and Dewey, the nature of reality is dynamic and not static, relative and not absolute. To Confucius, all forms of change may be regarded as expressions of the interaction of two forces--the feminine and the masculine, between which there can be equilibrium

and harmony, as well as conflict and opposition.¹ Change takes place in the form of supplementation and alternation and usually in the form of cycles or spirals, but never extremes. To Dewey, the process of change is experimental. Although it is not assured, man has the potential to direct his destiny. The universe is a foreground of problematic situations. As to the nature of man, both Confucius and Dewey agreed that mind, body, and emotion are not separate entities but are interrelated qualities of the organism. Man is purposive; he is a goal maker and a goal seeker. The significance of any individual could not be ignored for man is the end, not the means. To Dewey each person is unique and cannot be fitted into one large classification. Man is an evolutionary animal and the process of evolution is a continuing one. To Confucius, human nature is everywhere the same. Man's duty is to glorify ethical principle, which brings him into peace and happiness with society and in tune with the universe. Every man has in him the capacity to enlarge the way.

Where Confucius asserts that man is a miniature of the universe being unified with Heaven, he looks for reality in nature. The pragmatist believes that man is a biological and social organism, responding to biological and social stimuli; he searches for reality in experience.

To the Confucianist, to be recognized by the society, one must conform to the rites of the family. To Confucius, for instance, morality

¹Y. P. MEI, "The Basis of Social Ethical and Spiritual Values," The Chinese Mind, E. Moore, ed. (Honolulu: East-West Center Press, University of Hawaii, 1967), p. 150.

was fundamentally ethical. He acknowledged the grade of values. The critical value to him was the right course--the Mean and humanity. To Dewey, morality was mainly social; to be accepted by the group, one must obey the mores of the group. He recognized no hierarchy of values. The important values to him were here and now. For man differs in degree but not in kind from other animals. He possesses all the requirements which make possible a refined, humane experience.

But to Confucius, man is different from other animals by possessing the sense of compassion, of shame, of respect, and of right or wrong. Everyone can expect to be a sage, if he develops these traits to the fullest.

In their metaphysics, the Confucianists believe that reality is determined by the virtuous or perfect man who knows from extended learning and from historical lessons. He sees things not as they are, but as they should be. The ultimate nature of man and Heaven are united into oneness. The pragmatists think that reality is decided by individual experience. Man knows no more than beyond his experience. He sees things not as they are, but as he is, he sees the world not through his eyes, but through his attitude. The ultimate nature of man and the universe cannot be tested because these problems go beyond man's practical knowledge.

Realizing this, the Confucianist feels that behavior should be basically governed by self-conscious and moral examples which were based on the beliefs of intrinsic humanity and extrinsic propriety. In propriety we can see the manifestation of humanity. Since consciousness and example are the essential realities, the Confucianist's axiological

way is derived from the Unity of mind and material, theory and practice, individual and society and ideal and reality. To him changing is inevitable, but these factors above always seem to be unchanged.

The pragmatist thinks that behavior should be managed by one consideration which is practical results. So the pragmatist's axiological plan is inherited from the human condition, which is produced by his environment. Ethical value depends upon the relative circumstance of present experience. Since the circumstances are constantly changing, values are never absolute or unchanging. The same applies to truth. "An idea is 'true' so long as to believe it is profitable to our lives."²

Like perennialism and essentialism, in Confucianism, moral education is the basic pedagogic creed. Man is not a robot or animal that can be conditioned and reinforced into a competent administrator, principal, or superintendent. Consequently, education should set farther and higher goals for cultivating the virtuous, their characteristics and personalities in order to qualify them as administrators.

Experimentalists and pragmatists insist that the needs and interests of students must be met. Means and end become one and this union provides for a good society. They have an overflowing faith in the scientific method.

In the Confucianist tradition, education is teacher-centered. Besides teaching, the teacher should set an example for the students in life. In the pragmatist tradition, the teacher provides an opportunity for the student to cope with his interests on an experimental level.

²Ross E. Hoople and Others, Preface to Philosophy: Book of Readings (New York; The Macmillan Company, 1946), p. 4.

Education is experience-centered. To Dewey, education is experience adjusting; is guidance and counseling; is a process of growth; is a process of habituation; is an agency of social progress and reconstruction. . . . To Confucius, education is better human relationship and better government; is an unfolding of innate capacities and abilities; is an adjustment to environment; is the enlargement of the Way. . . . Dewey tried to help the child grow and develop effectively in a natural world. Confucius intended to help people live harmoniously in a social group.

With regard to freedom, both agreed that each individual has freedom to choose within the limits of goodness. Outside the limits, one would not be free. This is because Dewey and Confucius both asserted the equality of all individuals in a society of common good.

In regard to the nature of society, Dewey felt community is democratic and based on faith in man's ability to use reflective thinking in problem solving. Society is not static because new ideas are allowed to compete with existing ideas and concepts. Self-fulfillment takes place in the context of social living.

Confucius regarded individuals as roots, and societies as leaves--or individuals as foundation and societies as roofs. Each owes the other a duty. For both of them are equally important and mutually dependent. They are not a relationship of ends and means. In fact, for Confucian ethics, the individual and the society are both ends and are realized throughout by the development of humanity in the individual. The key lies wholly in jen--humanity. If jen prevails, then the importance of the individual and society will be equally affirmed.

In his school, a Confucianist would emphasize history, he would feel that history tends to repeat itself. In order to develop the present or to predict the future, one should try to learn the past. While a Deweyan does not think two people have the same experiences in life, neither does he think that two cultural groups, or two nations can possibly have the same history. To Dewey, however, the past was not to be ignored. Thus Confucius was a historically minded scholar whereas Dewey was a social and biologically-minded educator.

The concept of all events--past, present, and future are mutually related; they "arise together" like back and front or buying and selling, a concept held in common by Confucius and Dewey. "Separate" events are therefore no more than narrow and partial glimpses of one slide at a time in a movie film for analytic separateness.

Would an opposition to the history of the past where material and the spirit come to be treated as one and the same, bring the attainment of Utopia for mankind and a full realization of the ideal that Confucius and Dewey had propounded?

. . . In terms of basic approach and underlying attitude, there is a closer affinity between Dewey and certain Greek philosophers than there is between Dewey and many of the European thinkers. . . ."³

Dewey's unifying proposition signifies a way of looking at philosophical questions, which recommends that the present searching for wisdom is more important than any past or future findings. And since

³J. E. Halsey, "John Dewey's Conception of Philosophic Method" (unpublished Doctoral dissertation, Columbia University, 1970), p. 109.

this posture was quite world-wide among certain thinkers of ancient China and Greece; e.g., Confucius, Mencius, Socrates, Plato, and Aristotle". . . we come to a conclusion that Dewey's conception of philosophic method is not entirely a "new" conception of how to approach philosophic problems, but rather a return to a very old one."⁴

The activities of Confucius, whose influence in Chinese history has been similar to that of Socrates in the West,⁵ were similar in many ways to those of the Greek Sophists.⁶ Like Socrates, Confucius always professed that he was not a "wise man" but a man who loved knowledge.

The Platonic Utopia and the Confucian "Grand Common-Wealth" are examples of the dreams of wise men of all ages. Though idea is one thing, practice is another. Yet Confucius' lofty ideals are not impractical, nor are they obsolescent. They have lasted and predominated the Chinese and other people of Asia up to the present moment. Today, just as in Confucius' time the world is troubled by hostility and polarities and men are still searching for answers to the same questions that torment management in modern eras. Today just as in Confucius' time the management has great need of gentlemen, men of strong virtue, ability, good sense, human values, and breadth of vision in order to

⁴Ibid., p. 111.

⁵Fung Yu-Lan, History of Chinese Philosophy (Princeton: Princeton University Press, 1952), pp. 48-49.

⁶Hu Shih, "The Scientific Spirit and Method in Chinese Philosophy," The Chinese Mind, E. Moore, ed. (Honolulu: East-West Center Press, University of Hawaii, 1967), p. 109.

bridge the gap between the role expectations of organization and the need dispositions of individuals.

As the idea of Confucius was acclaimed as the idea of timeliness, we come to another conclusion that Confucianism is not entirely an old thinking, but part of it is agreeable with the modern theories of educational administration and of Dewey.

A cross section of The Great Unity, the Grand Common-Wealth of Confucius is mostly identical and resembles the common good conception of Dewey. Both looked to a future democracy which would not dominate people but would provide service to them politically, economically, and socially. Both emphasized greater personal satisfaction in sharing benefits, in maintaining adequate channels of communication, and in mutual cooperation that was based on a democratic-collective system. Both would rather attain these ends by means of peaceful amelioration through education. They suggested that leaders whose leadership is measured by their maintenance activities that show high consideration for others should deserve acclamation by their fellow-men. This is exactly what the modern theorists of administration ask for.

By synthesizing the theories of the Book of Changes, the Doctrine of the Mean and Dewey's opposite convergent, anti-dualism and unity, we advance the Law of Centre. First the underlying principle in Nature's Unique Law between the pair of the opposite polarities is harmony, equilibrium and balance; secondly where one of the poles predominates, the Vital Centre is lacking. Extreme is not the right way, because there exists no axis around which the bipolar whole harmoniously revolves. The form which lacks Centre has no equilibrium. This is what

the social system theory of Getzels is based upon. Thirdly, by embracing the Centre and guarding the Unity or Oneness, the organization becomes an organic whole. Since man is a micro-organism, to regain awareness of this Unity or Centre is precisely man's *raison detre*.⁷

That harmony, equilibrium, and the Mean are considered as underlying principles of science and democracy, can be observed in both Dewey and modern administrative pragmatists. Dewey defined education as a changing agency, a process of growth, the function of which was to balance id and ego. This process must proceed cooperatively in a social environment. When the world is characterized throughout by process of change, these principles serve the function of stabilization and increasing the innovation of administration.

The ten basic principles on which this comparison of the two philosophies is based are democracy, humanism, science, socio-economic view, education, history, religion, anti-dualism, Change and the Mean, wherein the subtopics such as equality and liberty are covered in the topic of democracy, ethics and human nature in humanism, scientific method and spirit in science. Cooperation and participation are included in socio-economic views. Educational aim and administration are contained in the field of education. History implies its present, past, and future. Religion has its independent chapter. In addition, flexibility and creativity follow Change, balance and harmony follow the Mean. As knowledge and action are under anti-dualism, methodology and curriculum are under education. In the final analysis, both Confucianism

⁷Wen-Shan Huang, System of Culturology (Taipei, Taiwan: Chung Hwa Book Company, 1968), Chapter 17.

and pragmatism lay emphasis upon democracy, equality, and freedom while both are humanistic and scientific, Confucian thought seems to be more humanistic than scientific. Deweyan thought seems to be more scientific than humanistic. Both of them are in agreement with each other on socio-economic views. They hold nearly the same attitude toward cooperation, sharing and participation, but differ on educational aims. When Confucius maintained the importance of the Mean, balance and harmony, Dewey proposed a need for Change, flexibility and creativity. The one is the principle of management of men, the other is the theory of change and creativity of systems. They are mutually related and both are essential to administration and supervision.

Both Confucius and Dewey were not close-minded philosophers, who were at ease in sorting out facts and ideas; they could see many alternatives along a continuum, rather than a simple dichotomy. New ideas, flexibility, examination of feelings and emotions in the challenges of life--all came readily to them. They also felt that the administrator should be open-minded enough to explore a perfect understanding of the theories of various educators, thus enabling him to make wise decisions and to adopt the good from others.

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VITA

Paul Y. H. Chao was born in Honan, China, on February 13, 1917. He attended elementary schools in Shanghai and was graduated from Fu-Tan High School in 1936. The following September he entered Suchow University. During the Sino-Japanese war, he followed the government and settled in the war time capital--Chung-King.

He received his Bachelor of Arts degree from the National Szechwan University in Chentu, China, in July of 1941. Between 1941 and 1948 he served as an assistant and instructor at Fu-Tan University.

In 1949 he fled from the mainland to Taiwan. From 1949 to 1967 he served as principal at Ni-Lan, Chung-Li, and Tso-Ying High Schools. His staff numbered 125 with a student body composed of 2,000 in 1966.

In 1961, under the joint auspices of a governmental program between the United States and the Republic of China, he completed a period of academic and practical training by the Office of Education, Department of Health, Education, and Welfare. He was one of five Chinese Key Principals invited to go on this trip and program. With this group he has studied the educational systems in eleven states and has visited over sixty high schools in the states, including Hawaii.

In September of 1967, he was admitted by the Graduate School of Eastern Michigan University at Ypsilanti, Michigan to work on his Master's degree. His field was Curriculum. He has also taken substantial credit work in Guidance and Counseling. He received his Master's degree in January, 1969 and his Doctorate degree in August, 1971. He is presently a member of the American Association of School Administrators (AASA).