What was the interrelationship between education and society during the twentieth century in the United States and India? What is the essence of the historical development of educational policies and social systems in these two countries? What philosophical views and developmental courses underlie their outdoor-oriented education? What are their aims of outdoor-oriented education? What procedures are connected with their outdoor-oriented education? These questions are examined in this unique volume.

This book is divided into three parts. The first part creates a context for the comparison of the issues concerning education and society. The central point of departure used here regards education as being closely related to the totality of culture and human activity. The dialectic process between education and society is realized differently in accordance with the value objectives that provide the background for different societies. This comparative educational study uses a historico-hermeneutical approach.

The second part analyzes the social systems and educational policies of the United States and India following their developmental trends and patterns. The nature of the relationship between education and society for each country is further brought into focus when it is interpreted from the perspective of the philosophical views, pedagogical aims, and procedures of twentieth-century outdoor-oriented education. The case studies provide an interesting insight into how changes in educational policy have been reflected in the every-day pedagogical procedures used in schools in the United States and India.

The third part is an analysis and comparison of the phenomena previously presented that are related to education and society through the lenses suggested by sociological theories. It compares the dimensions of the interrelationship between education and society from the standpoint of outdoor-oriented education in the two countries during the twentieth century.

This thought-provoking volume is intended for anybody interested in the interplay between education and society in all its complexity. It offers a fascinating journey into the past and present of the issues that have defined the development of education and society in the United States and India.
Education and Society in Comparative Context
Education and Society in Comparative Context

The Essence of Outdoor-Oriented Education in the USA and India

Eija Kimonen

University of Eastern Finland, Finland

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FOREWORD

New Visions for Connecting Education and Society

Rarely does one find the depth of insight and knowledge related to education and society that is offered in this exceptionally well-documented book. Through this intensive and informative study, Dr. Eija Kimonen offers the researcher, practitioner, and scholarly reader insight into the relationship between education and society through the lens of outdoor-oriented education. The notion of extending teacher’s work through instructional programs and strategies beyond the four walls of the classroom has been an area of interest for this author and the focus of her research and writing.

Recently she edited, with Raimo Nevalainen, an enlightening book comprised of chapters submitted by researchers and practitioners from four countries. The chapters describe the roles of teachers and schools in shaping the school’s socio-cultural process and interactions with their communities to bring about social change. The book Transforming Teachers’ Work Globally together with this book in hand Education and Society in Comparative Context are indicative of the author’s enthusiasm for identifying social, economic, and political factors influencing educational policies and practices in various contexts. These detailed comparative studies provide greater insight into the relationships between education and society from a global perspective.

This unique book offers an in-depth look at the ways outdoor-oriented education has evolved to its present form in two very different cultures. For this study, the author has analyzed and compared the social systems and educational policies of India and the United States. She defined the essence of the national identities through social, economic, and political factors and added an additional level of insight by identifying ways that these factors have influenced outdoor-oriented education over time. Here she views the concept of outdoor-oriented education as “socially organized, intentional activity aimed at interaction between the person to be educated and the environment in which knowledge, skills, and attitudes are transferred and acquired in order to preserve or change individual and social activities” (p. 13). This allows for the analysis that outdoor-oriented educational experiences may be an integral part of the school curriculum meaning that they will be offered to all students or they may be out-of-classroom experiences intended to enhance curricular or community-entered goals through interactions with natural, created, or work environments.

The author has chosen a historico-hermeneutical approach with which to investigate the key aspects of the two countries that have influenced the development of outdoor-oriented education and the degree to which these aspects are linked. This research approach has enabled her to identify similarities and differences between the two countries as well as to gather data on relevant sub-problems that relate to the major point of interest. The diversity of the factors that were investigated provides insight
leading to a deeper understanding of four subproblems. These problems that define the world of phenomena between education and society in the two countries include: the historical development of social systems and educational policies, the philosophical background for outdoor-oriented education, and the changing status of aims and procedures associated with outdoor-oriented education.

In the second part the chapters tell fascinating stories of education and social change in the United States and India through social, economic and political perspectives. In the United States, outdoor-oriented education generally takes the form of experiential education based on events connected with the physical realities of life. The pedagogical aims for programs and procedures are generally linked to the standards that are in place for K–12 education and/or they reflect the goals and values inherent in the community. In India outdoor-oriented education takes the form of vocationally productive work that includes a familiarization with productive processes, general principles, procedures, and skills required in the world of work. Each of the two chapters ends with a summary of the basic features of the interrelationships between education and society for that country.

In the third part, the author brings the complexity of research and pedagogy to life and highlights important information about the comparisons between outdoor-oriented education in the two countries. Included in the author’s reflections and conclusions are well-constructed tables showing comparisons of significant aspects, such as ideal education, ideal society, aims of education, social goals, and the like during specified periods of time. These tables synthesize information and compare significant details that help the reader to better understand the similarities and differences between outdoor-oriented work education and that of activity education, in particular, and between education and society, in general, in the United States and India. Other high points of this study are the analytical figures, which facilitate theories, models, structures, processes, and comparisons. Ultimately Dr. Kimonen’s research lends credence to her beliefs that “[a] person only develops into a socially functional human being in relation to other people and communal work and activity” (p. 259).

We are very impressed by the depth and exceptional quality of Dr. Kimonen’s research and writing. Besides being an excellent model for research-based studies, this comprehensive work would be an excellent resource or book study for students of history, philosophy, sociology, and economics, as well as education. The author has so cleverly intertwined multiple aspects of each of these areas that, as a whole, influence the relationship between education and society. As the first sentence here says: “Rarely does one find the depth of insight and knowledge related to education and society that is offered in this exceptionally well-documented book.” We have had the privilege to be associated with Dr. Kimonen throughout her years of researching outdoor-oriented education. We are proud to be a part of this project.

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ACKNOWLEDGMENTS

The subject of this book began to take shape when I was considering how the study of the interrelationship between education and society could be advanced. My interest in foreign cultures led me to an examination of international trends within the study of education. These considerations gradually changed into a desire to further develop the school experience by conducting research focusing on alternative educational systems.

As the research process developed, I also became interested in the possibility of applying the historico-hermeneutical approach to comparative education. My choice of this approach was guided by the need to understand extensive social changes and how they are reflected in education. This is further connected with variation in the patterns of emphasis and influence with regard to the background social, economic, and political factors of a society.

Comparative education is indeed a challenging discipline when applying the historico-hermeneutical approach. The study requires the compilation, organization, and interpretation of a broad body of research material. The success of a comparative study also depends on the researcher’s first-hand experience with the characteristics of foreign cultures and their educational systems. In the case of this study, the exacting research process was supported by long-term international collaboration with experts in the countries under study.

I would like to use this opportunity to thank everyone who contributed in one way or other to the completion of this study. In particular, I would like to extend my warmest thanks to Professor Emeritus Donald R. Hammerman of Northern Illinois University, Professor Emeritus Kari Niinistö of the University of Turku, and Professor Tapio Puolimatka of the University of Jyväskylä for their observations and suggestions. Their advice and support, which I have utilized in my research, have decisively influenced its progression and completion.

At various stages of my research work, I have also benefitted from the many conversational contacts that arose at seminars and conferences. I would like to extend my gratitude particularly to Professor Shakuntla Nagpal of the National Council of Educational Research and Training (New Delhi), Professor Dhruv Raina of Jawaharlal Nehru University, Professor Emeritus Robert F. Arnove of Indiana University, and Professor Emeritus Clifford E. Knapp of Northern Illinois University for their valuable advice.

Numerous researchers and friends resident in other countries have helped me arrive at a deeper understanding the cultures studied here. I owe a special debt of gratitude to Professor Deepak Kumar of Jawaharlal Nehru University for our many discussions over the years of issues concerning the history of both the world in general and of education in particular. I would also like to extend my warmest thanks to Dr. Elizabeth L. Hammerman for our many memorable discussions on the problematics of student-centered teaching and learning within the American school, and to Ms.
Vallye A. Ezell for the animated discussions we have had on the issue of government and international politics ever since I attended secondary school in the United States.

When conducting my research I had the privilege to work in libraries, the rare collections of which have been of the utmost importance for the completion of this study. The personnel of these libraries has rendered me invaluable assistance in my search for source material. I would like to take this opportunity to extend my sincerest thanks particularly to Ms. Jennifer L. Govan, Senior Librarian of The Gottesman Libraries at Teachers College, Columbia University, Ms. Marcia Bradlee, Senior Library Specialist of the former Lorado Taft Library at the Lodaro Taft Field Campus, University of Northern Illinois, Ms. Monali P. Dhakate, Director of the Central Secretariat Library of the Ministry of Culture, Government of India, Dr. Moorttimatee Samantaray, Head of the Library and Documentation Division at the National Council of Educational Research and Training, and Dr. D. S. Thakur, Documentation Officer of the Library and Documentation Centre at the National University of Educational Planning and Administration. I also extend my warmest thanks to Ms. Hannele Kiiveri, Assistant Librarian of Jyväskylä University Library for all she did to facilitate interlibrary loan service.

This study was written at the University of Eastern Finland. I wish to thank Professor Pertti Väissänen, Professor Tuula Keinonen, Associate Professor Sari Havu-Nuutinen, Dr. Timo Tossavainen, and Dr. Ritva Rouvinen, all of the University of Eastern Finland, for their encouragement from start to finish. I gratefully acknowledge the cooperation of Professor Rao Congman and Associate Professor Chen Xin of Northeast Normal University in this project. I am thankful to the reviewers who kindly commented on this volume providing constructive feedback. I am also indebted to Mr. Eugene Holman of the University of Helsinki for his invaluable contribution translating parts of the text and editing the entire text, to Mr. Raimo Nevalainen of the University of Jyväskylä for generously allowing his photographs to be used in this book, and to Mr. Juho Jäppinen of the Graphic Design Agency Jussi Jäppinen LTD for his work preparing the graphic layout. My sincerest appreciation goes to Managing Director Peter de Liefde for making the publication of this book possible.

I am grateful to the Alfred Kordelin Foundation, the Emil Aaltonen Foundation, the Ellen and Artturi Nyyssönen Foundation, the Finnish Concordia Fund, the Finnish Cultural Foundation, and The OKKA Foundation for their financial support.

My fondest thanks go to my Mother and to my husband. My Mother introduced me to practical work and activities, and this has led me to a deeper understanding of Gandhian craft-related education in practice. The discussions I have had with my husband Raimo have convinced me all the more of the importance of Dewey’s central idea that education plays the decisive role in social reform:

*I believe that education is the fundamental method of social progress and reform.*

*John Dewey, 1897*

*Eija Kimonen*
PART 1

A CONTEXT FOR COMPARATIVE EDUCATIONAL AND SOCIAL ISSUES
CHAPTER 1

INTRODUCTION

Laying the Foundations

THE PURPOSE AND AIMS OF THE STUDY

The purpose of this study is to examine the interrelationship between education and society during the twentieth century. It follows the developmental trends of educational policy within a social context in the light of the social, economic, and political factors of its national identity. The examination focuses on the development, aims, and procedures of outdoor-oriented education as well as on their philosophical background in socially different countries. The concept of outdoor-oriented education combines the forms of school education which are linked to the reality outside the school in accordance with the different value objectives prevailing in different societies. This concept is intended as a means of visualizing the complex world of phenomena between education and society in considerable detail. The study applies the historico-hermeneutical approach to comparative education. Its aim is to demonstrate the existence of fundamental policies, patterns, and trends.

The present study analyzes the social systems and educational policies of the United States of America and the Republic of India following their developmental trends parallel to the development of national identity and culture. The social systems of the countries in question are studied in their historical context from the perspective provided by the social, economic, and political factors that express national identity. In the same manner, the educational policies of the two countries, primarily concerning outdoor-oriented education, are investigated in their historical context. The examination also considers the philosophical views and developmental courses constituting the specific backgrounds for outdoor-oriented education in the socially different countries treated here. Accordingly, outdoor-oriented education in the United States is further studied particularly from the standpoint of experiential activity education, and in India from the standpoint of vocationally productive work education. The aims and procedures of outdoor-oriented work and activity education in the countries in question are thus examined in their historical context. Finally, a comparison is made of the social systems and educational policies in the two countries under study within their historical frameworks, more specifically, the philosophical views, educational aims, and procedures of outdoor-oriented work and activity education. The study progresses utilizing the patterns and trends found at every stage.
Education is a social phenomenon – a part of social reality. Society and its specific features determine what is to be achieved through educational practice. Growth is dependent on the environment, and it takes place in social interaction with it. Education thus has an intentional, social and, to some extent, an instrumental nature (Durkheim, 1922/1956, pp. 67, 70–71, 80–81, 114). Durkheim (1922/1956) concluded that “[e]ducation is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined” (p. 71).

Several definitions exist for the concept of education. The idea of what education is has varied at different periods and in different societies. Different scientific disciplines have also defined it from their own perspective. This study is based on definitions of education that represent the central social approaches to it, even though those definitions aim to promote divergent views on the role of education in the society as well as on the nature of the interrelationship between education and society (see, e.g., Sadovnik, 2011, pp. 3–9). The relationship of education to the surrounding society has been examined by figures such as John Dewey (1859–1952) and Karl Marx (1818–1883).

Dewey’s progressive ideas concerning education are based on the epistemological tradition of pragmatism and the naturalistic view of the human being held by functionalism. Dewey (1916/1950) considered education to be primarily a constant reorganizing or reconstructing of experience (p. 89). Education is a social process, the aim of which is familiarizing those entrusted to it with the physical realities of life and providing them with practice for becoming members of society (Dewey, 1899/1953, pp. 9, 27–28). The educational event is regulated primarily by psychological and social factors (Dewey, 1897/1940, p. 6).

According to Marxist dialectical and historical materialism, an incessant process of change and development based on economic contradictions determines the development of society. In the same manner, all other human activity is subject to the general law of the development of economic relations (Marx, 1927/1978, p. 250). For Marx (1867/1974), the function of education is to produce individuals with all-around skills and knowledge for whom the various social duties are but different modes of activity in the new society (pp. 436, 439). In a process of this type, the interpretation of phenomena is guided in accordance with the social laws prevailing in economic relations (Engels, 1852/1926, p. 22; Marx, 1927/1978, p. 250).

In addition to these two macro-level approaches, the relationship between education and the surrounding society is defined from the perspective of individual interaction (see Mead, 1934/1963, pp. 189, 191). Berger and Luckmann (1967) stated that the individual and his or her social world are in constant dialectic interaction (p. 61). This view concludes that socialization is a process by which the individual is inducted
comprehensively and consistently into the world of society and its different sectors (ibid., pp. 130, 138). Thus, each individual undergoes a series of events in his or her life during which he or she acquires the faculties required to participate in social interaction (ibid., p. 129).

This study regards education as socially organized, intentional activity in which knowledge, skills, and attitudes are transferred and acquired for the purpose of preserving or changing individual and social activities. Education is regarded as being connected with other cultural and human activity and thus intimately linked to society and its economic and political power structure. Education is a superordinate concept which also contains the concepts of instruction and schooling. Instruction is seen as intentional interaction having learning as its objective. Schooling, in turn, aims particularly at imparting knowledge and skills. A significant part of education is given within the school and educational system. School is regarded as an organized body of students taught by one or more teachers in or outside a school building in accordance with the educational goals set by society. A school can also be a totality consisting of one or several buildings within or outside of which one or several teachers teach a group of students. A school can also be a public or private institution in which instruction is given. A school is often divided up according to criteria such as the ages of the students and their educational achievements or the subjects being studied into classes representing different levels, and grades or different instructional groups. A school system is defined as the means used by a society to arrange the education of its citizens. A comprehensive school system is one intended for an entire national age cohort, is organizationally undifferentiated, and covers at least those age groups for which school attendance is obligatory, and the upper grades of which are always based on the lower ones. A parallel school system is differentiated into two or more completely separate educational tracks, only one of which normally offers the possibility of going on to higher education. A school system often includes preschool, primary, secondary, and tertiary level education.

Social conditions exert an influence on and are correspondingly changed by education. This dialectic process operates in different manners in different societies. In every society education is also a part of a dialectic process, the contributory factors of which are social, economic, and political dimensions. The educational system exerts an influence on each of these social dimensions. They, in turn, influence each other as well as the educational system (Fägerlind & Saha, 1989, pp. 225–227).

Parsons (1966) defined a society as a social system that attains its highest level of self-sufficiency in relation to its environments (p. 9). It is an element in the concrete whole of human social life and consists of the total complex of human relationships. A society is also affected by the elements of culture which play an important part in its concrete manifestations (Parsons, 1934, pp. 225, 231). Twentieth century societies can be classified on the basis of such distinguishing features as economic and political criteria (see, e.g., Fägerlind & Saha, 1989, p. 238; Williamson, 1979, p. 36). A distinction can be made between economically developed and developing societies as well as between capitalist and socialist societies (Figure 1).
With regard to a classical conception of an ideal capitalist society the means of production are predominantly in private ownership in accordance with the principle of economic classical liberalism (Figure 1). The purpose of such a market economy system is the production and sale of commodities for profit. In a socialist society the means of production are, in accordance with Marxist ideology, primarily publicly owned. The idea of a planned economy is to direct national economic activity toward goals specified in advance by plans lasting for varying numbers of years utilizing a centralized system of economic control (for an overview of the social and economic systems in the late twentieth century, see, e.g., Grossman, 1967, pp. 16, 26–27, 76–77, 86–87).

Typical of an economically developed society is the effort to benefit from science and technology in order to maintain economic growth (Figure 1). A characteristic feature is a developed infrastructure, differentiated industry, and a wide range of services, particularly in the areas of transport, communications, and information technology. Furthermore, the living conditions of the majority of the population fulfill the basic requirements for a decent life. In an economically developing society, in contrast, a considerable portion of the population suffers from undernourishment, poor health conditions, a modest degree of education, and an unregulated increase in population. Features of such a society include a low gross national product and only the most basic prerequisites for its economy. Decisions associated with economic policy in developing societies usually utilize a combination of capitalist and socialist economies, the so-called mixed economic system, characterized by both public and private ownership and use of resources. Even so, according to a classical conception,
the division between these two sectors and their relative importance are mainly a function of historical and political circumstances prevailing in the society. It has been thought that, for this reason, essentially the classical liberal trends distinguish the development of an economically developing capitalist society, with the actual course followed by the economy often also being controlled by conditions set by free competition. In an economically developing socialist society, in contrast, Marxist principles are used to combat the problems of underdevelopment. In practice, this reform can be implemented according to the principles of neoliberalism regardless of the prevailing political circumstances (see, e.g., So, 2010, pp. 133–154; for a global view of economic development at the end of the 20th century, see, e.g., Todaro, 2000, pp. 39, 42, 53, 753).

The processes of social change may be examined taking one of a variety of theoretical premises as the basis (see, e.g., Ballantine & Roberts, 2009, pp. 555–561). Within society we can distinguish processes maintaining the status quo and processes bringing about change. According to the consensus approach, society is in the first instance an action system aiming at stability, a system where social change occurs gradually, with the system adapting to it (Parsons, 1967, pp. 203, 216–217). The conflict approach, for its part, emphasizes a society under continuous change, change based on the struggle for power between the various social groups. Contradictions are a prerequisite for bringing about social change (Dahrendorf, 1959, p. 162). The syntheses of these two interpretations explicitly show, in a quite parallel manner, how social conflicts should be addressed, why they are important for the development of the society, and what conditions exist for managing them. The consensus-oriented approach emphasizes in its synthesis, that, even though different kinds of conflicts crisscross each other in society, conflicts must be tolerated and utilized, as they have an equilibrating and stabilizing impact on societal structures (Coser, 1956, pp. 153–154). Conflict theorists, in their synthesis, approach social changes from the perspective of evolution. A social conflict can be changed into an institutionalized pattern of social life by means of regulation (conciliation, mediation, and arbitration). As a consequence of effective regulation, social change can occur through gradual development (Dahrendorf, 1959, p. 230).

Development theory approaches have attempted to describe and explain the factors that promote or hinder social change. According to the views of modernization theory, economic development relies directly on a modern society. This has a causal connection with the attitude and value changes that define the individual’s modernity, and correspondingly, these fundamental changes are followed by behavioral changes. The transformations in the individual give meaning to and support for the changes in the political and financial institutions that lead to the modernization of society (Inkeles & Smith, 1976, p. 312). On the other hand, the dependency theory approach, founded on the thoughts of Marx, observes social underdevelopment in the context of the external factors related to society. According to this approach, the economic development of the core group of industrialized countries is based on the exploitation of peripheral, non-industrialized countries. This exploitation is also manifested in the relationship between the elite and poor population groups (Frank, 1969, pp. 8–12,
135–137). Willis (2005), however, wrote that sociological theories of development have been criticized for their lack of engagement with cultural diversity. They have been accused of adopting a specific social organizational form as their starting point or their goal, without taking into account the fact that there are thousands of different religious, ethnic, and social groups in the world (p. 120).

Different views of the developmental trends of society are associated with the different underlying value objectives and views of the people held in them. A view of the human being, that is to say, a system of concepts pertaining to the people, in turn, reflects the values and ideals prevailing in society (see Brezinka, 1977, pp. 138–140; Myhre, 1977, pp. 67–72). The concept is related to the overall concepts of world view and outlook on life. In this study outlook on life is defined as a person’s comprehensive concept of the knowledge and values relating to the world. The body of knowledge is also controlled by epistemological views concerning the manner in which knowledge is acquired and justified. A world view is part of an outlook on life. It originates in beliefs concerning the world (Niiniluoto, 1984, pp. 87, 95).

Outlooks on life may be classified as being either idealistic or naturalistic. Idealistic outlooks on life are religious and philosophical, and they view existence as basically conscious, intellectual, or spiritual. In sharp contrast to them, materialism holds that only matter exists. Materialism is part of a naturalistic outlook on life which regards everything that exists as nature (Harva, 1980, p. 10).

According to this study, education is closely related to the entire totality of culture and human activity. The dialectic process between education and society is realized in a different manner in accordance with the different value objectives that constitute the background for different societies. A society is defined as a social system forming a cultural totality in a specific geographical area. A society is also a unified structure for human life that is based on the mutual relationships between the inhabitants of a specific geographical area. This study classifies societies on the basis of political and economic criteria, with the subjects studied being two capitalist societies, one, the United States, economically developed and the other, India, developing. The present work views the interrelationship between education and society from the perspective of outdoor-oriented education.

**Outdoor-Oriented Education**

Botkin, Elmandjra, and Malitza (1979) noted in their report *No Limits to Learning* that humankind has entered into a difficult crisis situation characterized by overpopulation, the arms race, the exhaustion of renewable natural resources, the unequal distribution of wealth, a food shortage, and unmitigated wastefulness (pp. 1–3). The symptoms of the crisis have revealed themselves in the form of short periods of innovation, although these were often only in response to catastrophic external events. The report emphasizes that the phenomena are demonstrations of the human gap, as it is termed, into which humankind has been led by its insufficient ability and desire to cope with the complex reality it has created. Inadequate learning of this type has been supported
by the educational systems all over the world by appealing to the preservation of existing norms and values (ibid., pp. 6–7, 9–10).

The school as an institution has been criticized throughout the twentieth century. According to the criticism, the school isolates itself from the rest of the culture, thus forgetting its function as educator of future citizens. Husén (1979) distinguished between conservative, humanistic, neo-Rousseauian, and neo-Marxist ways of criticizing the school. Conservative criticism levels its complaints at the lowering of the cognitive standards and the neglect of the gifted in school instruction. According to humanistic criticism, the school adapts children to the prevailing society by force and provides them with specialized, fragmented knowledge. Neo-Rousseauian criticism idealizes a de-schooling society. It sees the institutional school as primarily a means of oppression and manipulation. Neo-Marxist criticism, in turn, is directed at the relationships between the school and the world of business and livelihood. It regards school in the West as an instrument which prepares students for the class structures of capitalist society and the alienation prevailing within it (pp. 20–30). This kind of critique gained further support in the twenty-first century, when globalization not only brought inequality and exclusion into national educational systems, but also new, intertwined issues, such as commercialization, competition, brain drain, and the decrease of resources (see, e.g., Neubauer, 2007, pp. 36–48). Globalization is seen to represent conservative neoliberal thinking in which the schools’ success, and therefore also the growth of human capital, is tightly linked with the country’s economic productivity and growth.

Kubow and Fossum (2007) argued that contemporary educational systems face an important challenge in terms of helping students understand the cultural, social, economic, and political convergence of the globalizing environment, but also its divergence (p. 295). This task can be achieved by leaning on the thoughts of Botkin et al. (1979) that a way must be sought out of the prevailing conflict by using the path provided by a new type of learning diverging from everything previously used (p. 10). Alternatives must be found that change maintenance learning into something innovative and societal. This reform is characterized by anticipation and participation (ibid., pp. 8–10, 12–14). Anticipatory learning can be furthered by means such as programs linking education to life. Participating in work and activities outside the school provides a foundation for detecting and defining the problems of real life. In the same manner, the abilities to propose and evaluate alternative solutions for the future also develop (ibid., pp. 93–94).

This study examines how outdoor-oriented education could advance interaction between school and society, as well as between theory and practice.

Bases

The central function of outdoor-oriented education is to articulate and interpret the essence of reality. The process of articulating reality can be studied from a number of different starting points. The following considers the human construction of reality

Popper (1968) held the view that human reality is formed through different worlds (p. 333). He divides reality into three worlds (Figure 2). World 1 includes physical objects or states and as such consists of all biology, that is to say, the structures and actions of all living things in addition to the material substrates of human creativity. World 2 comprises states of consciousness or mental states. Its components are the subjective experiences generated by perceptions, thoughts, emotions, mental images, intentions, and memories. The products of human social activity which are constructed on the basis of the objects of Worlds 1 and 2 form World 3. This world of objective contents and thoughts contains the cultural heritage of humankind, this being the codified knowledge created by the human intellect. It includes a wide variety of contents such as the expressions of scientific and artistic thought (Eccles, 1970, pp. 164–165; Popper, 1968, p. 333; Popper & Eccles, 1977, p. 359).

The essence of World 3 can further be interpreted in the light of Parsons’ theory of action systems in society. Parsons (1971) discovered that all social systems have four primary functions that are essential for the maintenance of those systems. Thus, to be functional, society should also attend to its pattern-maintenance, integration, goal-attainment, and adaptation. Primacy of pattern-maintenance is attributed to the cultural systems in society (pp. 4–5). These include institutions that aim at transferring values to new generations, such as the family and the school (ibid., pp. 7, 98–101). The purpose of integration, in turn, is to maintain societal norms and ensure that they are followed. The integration of society is secured by such constructs as different kinds of associational organizations (ibid., pp. 11–12, 24–26; Parsons, 1967, pp. 203, 348). Goal-attainment, for its part, is related to functions in administrative and political systems, for example, in which collectivity in particular is emphasized (ibid., p. 348; Parsons, 1971, pp. 7, 15–16). Efficient management of resources, in turn, has objectives such as contextual adaptation when purchasing equipment to achieve the intended goals. The economic and technological fields bear responsibility for this task (ibid., pp. 17–18; Parsons, 1967, p. 348).

Furthermore, Berger and Luckmann emphasized the idea that an individual and his or her social world are in constant dialectic interaction. According to Berger’s (1967) interpretation, the individual encounters society as reality external and subjectively opaque to him- or herself (p. 11). Each individual goes through a series of events in his or her life during which the requisite faculties for participating in social interaction are acquired. Society assumes form within the framework of a continuing dialectic process of internalization, externalization, and objectivation (Figure 2). The starting point of these phases is internalization: the objectivated social world becomes rooted in consciousness as socialization proceeds (Berger & Luckmann, 1967, pp. 61, 129). In relation to this Berger and Luckmann (1967) described socialization as the comprehensive and consistent induction of an individual into the objective world of a society or its different sectors such as the physical environment and non-material culture (pp. 130, 138; see also Berger, 1967, p. 6). Primary socialization, which takes
place during childhood, is the individual’s first socialization, and it makes him or her a member of society. Secondary socialization is understood to encompass all the consecutive events taking place afterward that guide the individual into new sectors of the objective world of his or her own society. It involves the internalization of institutional or institution-based subworlds. The scope and nature of secondary socialization thus depend on the complexity of the division of labor and the social distribution of knowledge.

The symmetry between objective and subjective reality is never static. It must continuously be reproduced in an uninterrupted process of externalization. Externalization means extending human activity and work to the physical and intellectual components, these also including social and cultural factors, of the reality surrounding the individual (Berger, 1967, p. 6) (Figure 2). When externalizing him- or herself within the framework of activity, the individual constructs a world to which he or she externalizes him- or herself. He or she projects his or her own meanings to reality (Berger & Luckmann, 1967, pp. 104, 134). The process by which these externalized outputs of individual activity attain an objective nature is called objectivation. For example, the world of institutions prevailing in a society is objectivated human activity. The objectivity

\[ \text{World } 1 \] Physical elements of reality

\[ \text{World } 2 \] Intellectual elements of reality

\[ \text{World } 3 \] Cultural elements of reality

1 = Internalization
2 = Externalization
3 = Objectivation

Subjective reality

Objective reality

**Figure 2. The Social Construction of Reality According to the Theories of Berger (1967, pp. 6–10), Berger and Luckmann (1967, p. 61), and Popper (1968, p. 333)**
characterizing the social world thus has no other ontological basis except the human activity which produced it (ibid., pp. 60–61).

According to Berger and Luckmann (1967), the human being and his or her social world, his or her product, are in mutual dialectic interaction. Internalization, externalization, and the objectivated social world are some of the moments participating in a continuous dialectic process (p. 61). Because of externalization, society is a human product. Objectivation facilitates the process by which society becomes an individual’s objective reality. Through internalization a human being also becomes a social product (Berger, 1967, pp. 3–4). The construction of the individual’s social world thus takes place within the framework of real activity and in conjunction with the surrounding reality.

In the light of outdoor-oriented education, the experience of articulating reality is connected with goal-directed activity within which dealing with situations requiring problem solving gives rise to knowledge, skills, attitudes, and values. The abilities to function thus acquired assist in organizing reality in the new experience (Kimonen & Nevalainen, 1993–94, p. 22). The fundamental purpose of outdoor-oriented education is to influence and change reality.

**Concepts**

The expression “outdoor-oriented education” refers to the interrelationship between education in school and reality outside of school. Thus, outdoor-oriented education tries to find answers to the most fundamental questions about education in school: What is the function of education? What are the contents that education should offer? What are the means that should be used in education? Where should education take place?

The concept of “outdoor education” offers a valuable structural basis for formulating the concept of outdoor-oriented education and providing it with requisite elaboration and nomenclature. To quote Donaldson and Donaldson (1958), “[o]utdoor education is education in, about, and for the outdoors” (p. 17). It takes place in out-of-school settings related to real life, deals with subject matter about life out of school, and prepares students for life outside of school.

The concept of outdoor-oriented education utilized in this study combines the different forms of school education that are linked to the reality outside the school in accordance with the different value objectives constituting the background for different societies. The concept allows us to visualize the complex world of phenomena between education and society in considerable detail. The concepts subsumed within outdoor-oriented education in different societies and reflecting their value objectives include activity education and work education.

According to Arendt (1960), action is linked to initiating and beginning, the results of which are unknown. Action is the ability to initiate paths of development which cannot be canceled, and to bring about series of events, the conclusion of which is uncertain and unpredictable. Action itself does not leave concrete results. Nevertheless, it gives rise to material consequences when combined with the performance of work.
A person’s activities can be seen in the form of the natural labor that maintains the biological processes of the human body, and of intellectual action based on human interaction. The concrete work which builds a material environment attempts to create a real and objective world (pp. 14, 166, 173–175, 227–228).

The bases of outdoor-oriented education were examined by John Dewey and Karl Marx from the standpoint of different social value objectives. During the twentieth century their ideas exerted universal influence on the development, aims, and procedures of outdoor-oriented work and activity education.

The pedagogical ideas of John Dewey can be seen as regarding outdoor-oriented education as essentially a matter of combining activity with school education. Dewey (1951) held the view that instruction should be in contact with genuine situations, with experience (p. 113). Activity teaches children personal responsibility and provides them with practice for the physical realities of life. It reproduces a form of work or runs parallel to it. Different work-related activities help children acquaint themselves with the skills, prevailing procedures, and principles in society. To some degree, practical work contributes to the school itself becoming a genuine manifestation of active community life. Activity education combines motor, social, and intellectual education. Mental and moral consciousness are also always connected with an emphasis on activities (Dewey, 1899/1953, pp. 9–11, 27, 131–132).

The educational views presented by Karl Marx justify regarding outdoor-oriented education primarily as the combination of work with school instruction. According to Marx (1867/1974) instruction should be combined with physical labor because labor develops the human condition. It is a process between the human being and nature that alters the latter, and, in so doing, benefits the human being while also changing his or her own nature (pp. 168, 435). Marx (1866/1968) regarded work education of this type to be intellectual, physical, and polytechnical. Polytechnical education is instruction in the general principles of productive processes as well as in the use of methods and instruments of work. Combining work with education, for its part, contributes to the developmental path of society toward revolution. The essence of work education thus also always includes becoming conscious of social realities (pp. 194–195).

This study regards “outdoor-oriented education” as socially organized, intentional activity aimed at interaction between the person to be educated and the environment in which knowledge, skills, and attitudes are transferred and acquired in order to preserve or change individual and social activities. Outdoor-oriented education is also seen as curriculum-centered teaching and education based on the interaction between theory and practice, taking place in settings linked intimately with out-of-school reality, concerning subject matter about the reality outside the school, and preparing students for dealing with this reality. Additionally, outdoor-oriented education combines the forms of school education connected with the reality outside the school in accordance with the different value objectives of different types of society. Outdoor-oriented education is a superordinate concept that also contains the concepts of outdoor-oriented work and activity education.
This study approaches “outdoor-oriented work and activity education” as forms of school education linked to the reality outside of the school and consistent with the different value objectives prevailing in different societies. “Outdoor-oriented work education” is defined as instruction and education based on the interaction between theory and practice in which the persons to be educated are familiarized with the skills, prevailing procedures, and principles needed in the world of business and commerce. Outdoor-oriented work education is also intentional activity that gives rise to material results. “Outdoor-oriented activity education” is defined as instruction and education based on the interaction between theory and practice, and aimed particularly at initiating series of events and paths of development connected with the physical realities of life. It is also intentional activity giving rise to material results as it combines with the performance of work.

The following section will explore the bases for applying the historico-hermeneutical approach to comparative education.

HISTORICO-HERMENEUTICAL COMPARATIVE EDUCATION

Comparative Education is a cross-disciplinary research method, having as its point of departure the investigation and comparison of foreign cultures. Comparative education studies the structure and functioning of ideologies and institutions. The comparison aims to identify the similarities and differences between educational systems. It examines education over national boundaries so that each country is an expression of one variant of the collective educational experience of humankind (Bereday, 1964, pp. 4–5).

Comparative education has been defined and implemented in many ways. The idea of comparison has varied at different times. Different disciplines have also approached it from their own standpoints. The comparison of educational systems in their social context has been examined by scholars such as Sir Michael Sadler (1861–1943), the founder of scientific comparative education, and Isaac L. Kandel (1881–1965), the pioneer in consolidating the new trend.

According to the views of comparative education represented by Sadler, the functioning of educational systems is to be interpreted against the background provided by more comprehensive social phenomena. Sadler (1900/1964) believed that when studying the educational systems of foreign countries, the things outside the school must not be forgotten since they can mean even more than the phenomena found inside the school. They govern and interpret the phenomena found inside the school. Consequently, an educational system is a living totality that is the outcome of already-forgotten national struggles and difficulties (p. 310).

Kandel’s educational comparison is based on an interpretation of the social ideals that are manifested in the school. Kandel (1936) considered the purpose of comparative
education to be the investigation of the differences in the forces and causes behind various educational systems (p. 406). In this manner comparison is based on an analysis of the social and political ideals reflected by the school (Kandel [1933], p. xix).

Comparative education has no specific research method or body of data. King (1968), emphasized that the research method should follow the purposes and problems set by the researcher (p. 56). This expression of an interdisciplinary orientation has, on the one hand, been accepted throughout the twentieth century. On the other hand, one can also speak of different methodological orientations that can even be understood in the Kuhnian sense of paradigm conflict between positivist and hermeneutic concepts of science (see, e.g., Holmes, 1981, pp. 41–49; 1985, pp. 334–336; 1986, pp. 179–199; Kelly, Altbach, & Arnove, 1982, pp. 509–526). The paradigms do, however, complement each other and they are used for various functions in comparative education, since research problems have to be approached pragmatically from the perspective of the appropriate theoretical standpoints (Raivola, 1984, pp. 97, 197, 199).

Benefitting thus from different approaches, comparative education tries to answer many types of questions linked with education. According to Kelly and Altbach (1989), comparative research has included the following differentiated points of departure:

- understanding national identity or national character
- quantitative analysis of the teaching methods used and the educational outcomes achieved
- application of structural functionalism
- examination of the structure and internal functioning of educational systems
- analysis based on the issues and problems of education

(pp. 138–142). Since the 1990s, studies of comparative education have, even more than before, analyzed the phenomena of education detached from their structures. At the same time, methodological studies have focused on conceptual issues rather than, for example, data collection or data-analysis strategies (see, e.g., Rust, Soumaré, Pescador, & Shibuya, 1999, p. 107).

In the new millennium comparative research has more commonly approached education in the context of the broader cultural framework (Kazamias, 2009, p. 139; for the contextual comparative analysis, see, e.g., Alexander, 2000). This compels the researcher to consider how the extensive research material can be ordered and the extent to which the comparison of different cultures is possible at all. King (1979) regarded acquiring contextual information about the subject of research and continually being true to it as the prerequisites for comparing cultures (p. 52). An essential aim of such research is to conceptualize the subject matter. This allows the area of research to be delimited and made more precise, and the concepts to be defined. The concepts used in the study should also be institutionalized. Their appearance should be examined in genuine systems. A central feature here is the operationalization of the inquiries, that is to say, the study of the functioning of the systems (ibid., p. 57; King, 1969, pp. 5, 7, 11).

According to the rationale for this study, education is intimately connected with all other aspects of culture and human activity. Analysis of national identity or national

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character is thus a prerequisite for understanding the structure and functioning of educational systems; it is the methodological basis and point of departure. According to Sadler (1900/1964), comparative education is based on the concept of national character (p. 310). National character can be seen as the mental constitution of a people and nation that gives rise to common goals and creates common efforts to attain them (Mallinson, 1957, p. 4). Every nation tries to protect and preserve its traditions and aspirations through education. In this way, the properties that are characteristic of the nation will also be reflected in educational ideals and goals as well as in the measures taken by the educational system to achieve them (ibid., p. 8; Hans, 1955, p. 10).

National identity molds the educational system, while the educational system, correspondingly, changes the essence of national identity. Mallinson (1980) concluded that national identity consists of the social, economic, and political factors in a society, with vacillation in the mutual patterns of emphasis and influence (Figure 3). This combination gives rise to cultural values and educational forms. These regulate, in contrast, the features of national identity (p. 272). Nevertheless culture and education do have similarly oriented goals. The prevailing cultural patterns determine educational systems. Education, for its part, supports general judgments concerning morals and values while preparing individuals to think critically. This gradually leads to constructive changes in the emphasis accorded different cultural values (Mallinson, 1981, p. 55).

The factors influencing the development of nations and national identities form, according to Hans (1955), a background for comparative research against which the phases in the development of an educational system can be followed. At the same time, the different value objectives with respect to education reveal themselves,

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**Figure 3. The Formation of National Identity According to Mallinson (1980, p. 272)**
which, in turn, justifies the comparison (pp. 7–8). Such a comparative study also provides examination of the structure and functioning of an educational system with a historical perspective.

The Historico-Hermeneutical Approach

Every scientific approach is based on certain basic assumptions that already reveal themselves in the concepts and principles used by different schools of thought. According to von Wright (1971), two main traditions can be distinguished in the history of ideas. They differ from one another with respect to the conditions that scientific laws and explanations have to fulfill in order to be scientifically acceptable. The opposition between these two traditions of explanation is characterized by the terms causal and teleologic. In the development of science these explanations have run parallel. Proponents of positivism have generally explained phenomena causally, the basic underlying idea being methodological monism. Representatives of hermeneutic philosophy of science have favored understanding over explanation, this being realized as different meaning structures in the consciousness of the interpreter. The point of departure for the hermeneutic way of thinking is the concept of the intentionality of human activity (pp. 2–6, 29–30).

This study applies a historico-hermeneutical approach to comparative education. The historical approach in comparative education aims at a holistic interpretation of culture for the purpose of clarifying the cultural factors that typify different nations. This yields understanding of the specific features of educational systems within their social context (Kandel, 1955, p. 13). The pedagogical reality of today can be understood by examining the national issues of the past (Schneider, 1961, p. 126). The historical approach often examines the diachronic development of the educational system and society, focusing on a specific case. Combining the vertical and horizontal approaches, Ulich (1961) observed that an increased insight could possibly be gained into the links between the life of people and societies (p. 303). This is also how the relationship between education and society is compared synchronically in different societies at given periods. Nevertheless, Harré (1978) argued that neither mode of examination leads directly to general principles and regularities, because different types of social-psychological mechanisms may involve the processes of change that have taken place in different societies at different times (pp. 46–47). For this reason, according to Hans (1955), the historical approach in comparative education attempts to delve into the different value objectives that constitute the background for education while simultaneously leading to as justified a comparison as possible (p. 8).

Combining an examination of educational systems with a societal and historical framework facilitates identification of the factors serving to differentiate national educational systems. Points of departure for investigation include cultural patterns and traditions such as political theories and ideals (Kandel, 1955, p. 13). Hans (1955) suggested that, when studying in the historical context, attention is first focused separately on each national educational system, following the development of national
character and culture. Before the comparison yet more data is collected concerning the structure, administration, and achievements of the educational systems of the countries in question (p. 7). Concerning this, Kandel (1955) proposed that the comparison should focus more closely on the similarities and differences between educational systems. At the same time the common problems come to the fore, as do also the manners in which different nations have responded to them in their specific types of conditions. The study of educational systems is thus actually an examination of the political, social, and economic reflections of a society (p. 13). A historico-hermeneutical comparative study in education of this type consists of:

1. descriptions of the educational systems, country by country
2. an interpretation of their structures and functions
3. a comparison of educational systems
4. demonstration of general regularities, trends, and principles

(Raivola, 1984, p. 140).

The holistic interpretation and subsequent comparison of comprehensive and complex phenomena is indeed challenging from the scientific standpoint. The suggestion has been made that a new approach, better suited for the needs of comparative education research, should be developed for the historical approach. Kazamias (2001) wrote that historical analysis should adopt and implement theories and concepts in order to “select, organise and interpret the historical material” (p. 446). The present study aims to interpret and compare the past processes through concepts and theories. It examines the developmental trends of educational policy within the context of social change and trends so that the phenomena are studied utilizing the frameworks provided by the hierarchies of concepts and through lenses suggested by sociological theories. In this analysis, the hermeneutic approach is also used to facilitate the process.

The term hermeneutics refers to a scientific approach which attempts to identify the significance of phenomena. Sometimes the term “method of understanding” is used, a term that includes intentionality. Essential to hermeneutics is the interpretation of the contents of the meanings within the entire context of social reality (see, e.g., Radnitzky, 1970, p. 22; von Wright, 1971, pp. 6, 29–30).

The historico-hermeneutical sciences acquire, according to Habermas (1970), their knowledge by understanding meaning. In hermeneutic research, the interpretation of texts corresponds to the systematic verification of the hypotheses put forth by positivist research (p. 157). Hermeneutic thought is a holistic process of interpretation that constantly moves in a spiral hermeneutic circle formed by pre-understanding and understanding (Gadamer, 1965, p. 275). Its purpose is to clarify or make comprehensible the subject of study (Taylor, 1971, p. 3). In this manner, research approaches reality guided by the interest of preserving and extending the intersubjectivity that is required by understanding directed at the activity. This means that the process between the interpreter and the text is dialectic by nature. The interpreter attempts to place him- or herself into the perspective of the world or language from which the text mediating the tradition acquires its meaningfulness. The semantic world of the text reveals itself to the interpreter to such an extent that his or her own world also becomes clearer.
The interpreter forms a communicative contact between these two worlds. He or she attains the content of the tradition by applying it to him- or herself and his or her situation. Hermeneutic research thus has a practical interest in knowledge as one of its components (Habermas, 1970, pp. 157–158). The knowledge thus acquired may be termed intentional knowledge, the basic property of which is the internal intention to preserve and expand it. Knowledge is always verified again as the new interpreter’s meaning structures in his or her world of experiences.

The interpretative process in hermeneutic thinking moves within a framework of pre-understanding and understanding where understanding always functions as the pre-understanding for the next level of understanding. This spiral-like relationship between parts and whole can be mastered by the use of abductive, deductive, and inductive reasoning. Peirce (1966) concluded that abduction is the first step in scientific discovery. It is a process involving the creation of an explanatory hypothesis (p. 136). The first premises, perceptual judgments, are extremely flexible. The abductive suggestion itself originates as a sudden flash of insight within the framework of which the idea of combining the unknown with that previously known produces a new suggestion to be investigated. On the basis of these guiding principles of inference, as they are termed, facts are examined that suggest the hypothesis. For deductive thought, a hypothesis takes the form of an ideal state of affairs appearing as an analog of experience. Deduction involves proceeding from an already-existing hypothetical viewpoint while attempting to trace the necessary and probable consequences of the hypothesis. Certain recognized facts, according to deduction, cannot exist without either an inferred fact or its inferred objective probability. The functionality of the ideal prediction developed in deduction is, for its part, tested in induction. The justification for a conclusion made in induction is to be found in the fact that it has been reached using a method which, if adhered to unwaveringly, will, in time, lead to valid knowledge (ibid., pp. 122, 124–125, 137; Peirce, 1877/1960a, pp. 227–228; 1934/1960b, p. 113; 1934/1960c, pp. 99, 106).

Abduction and induction may be perceived as being intertwined, but Peirce (1966) saw them as forming opposing poles in the process of scientific reasoning. Abduction begins with the facts without a specific theory, even though it recognizes that this is necessary in order to explain unexpected facts. Examination of the facts suggests a hypothesis. The mode of the suggestion is the similarity of the facts with respect to the consequences of the hypothesis. Induction, in contrast, proceeds from a hypothesis which is not linked to facts, even if it is known that these are necessary in order to support theories. Investigating a hypothesis suggests experiments which reveal the facts to which it had pointed. The mode is the recognized knowledge of the fact that the conditions of the hypothesis can be realized by means of specific experiments. The rejection of incorrect hypotheses is always followed by an experiment with a new hypothesis, but the basis of all abduction is the conviction that the human mind will hit upon an acceptable hypothesis in a finite number of conjectures (pp. 137–139). This study is a comparative investigation that uses the historico-hermeneutical method and proceeds by means of abductive, deductive, and inductive reasoning.
The following briefly examines the phases of the hermeneutic process of interpretation by analyzing the principles of textual interpretation. Danner (1979) thought that hermeneutic educational research generally involves the understanding, explanation, and interpretation of texts (p. 88). The interpretative process used in this comparative historico-hermeneutical investigation utilizes the canons of textual interpretation set down by Betti (1962, pp. 14–16, 19–20, 53–54), and the rules and phases of textual interpretation proposed by Danner (1979, pp. 89–91). Actually, this type of systematic methodological procedure has been considered unreliable, since not even rules and principles are sufficient to ensure that correct interpretations are reached (see, e.g., Hirsch, 1967, p. 170). Application of the interpretative guidelines is nevertheless justified, because interpretation always involves the use of some method, either consciously or unconsciously.

Over the years an extensive body of interpretative rules to be followed when doing an interpretation has been developed in order to attain trustworthiness in hermeneutic research (see, e.g., ibid., pp. 198–199). According to Betti (1962), the canons of textual interpretation primarily apply to the subject of the interpretation and the interpreter:

1. According to the rule of textual autonomy, the text is to be interpreted solely on the basis of the author’s intentions at the time.
2. According to the rule of textual totality, the parts of the text and the text as a whole are to be investigated in relationship to each other. Each text is also to be related to a larger whole, for example, the life, language, and culture of the author and his or her other works dealing with the same subject.
3. According to the rule of topicality, the interpreter is to create the meaning conveyed by the text personally step by step, beginning with the final text and ending with its initial stages.
4. According to the rule of correspondence, the interpreter is to overcome his or her preconceptions and thus open-mindedly project him- or herself into the author’s position (pp. 14–16, 19–20, 53–54; Betti, 1967, pp. 218, 220–222, 226, 228, 230).

The rules for textual interpretation also include guidelines applicable particularly to pedagogical texts (see, e.g., Danner, 1979, pp. 88–91; Groothoff, 1975, p. 165). According to Danner (1979), the process of interpreting a text consists of a preparatory interpretation, an internal interpretation of the text, and a coordinating interpretation (Figure 4). The preparatory interpretative stage involves the creation of the overall meaning of the text. The authenticity of the text is checked by relating critically to the text and its sources. The interpreter must also be aware of both his or her pre-understanding and the questions he or she is posing to serve as a framework for approaching the text. The internal interpretation includes detailed semantic and syntactic examination of the text. The totality of the text is compared with its parts, with the parts, in turn, being compared with the whole, according to the hermeneutic circle. Logical rules are used to supplement the rules of grammar so that the meaning of the text would open as a whole. The finished interpretation should be as consistent as possible. In the coordinating phase of interpretation, the text is compared to the
other works by the same author in order to determine its locus and position with respect to his or her other works. At the same time, an examination is made of the author’s conscious and unconscious points of departure. The meaning of the text is
also topicalized, that is to say, translated to the world of the interpreter. Additionally, the fact is made known that the connections of meaning and influence that have been understood are hypothetical. Something that has once been understood may change as a result of a new interpretation (pp. 89–90). According to Danner (1979), this type of hermeneutic interpretative process consists of:

1. specification of the research problem
2. creation of the hypothetical interpretation
3. evaluation of the interpretation

(pp. 96–97).

The following guidelines presented by Danner (1979) can also be followed in the process of interpreting a text. These guidelines pertain to the interpretation of the interaction between the whole of the text and its constituent parts:

1. reading the entire text
2. studying the details of the text and clarifying its contradictions
3. reading the entire text
4. familiarizing oneself with secondary literature and other texts of the same type produced by the author
5. culling specific thoughts from the text
6. breaking the totality of the text down into components
7. noting down the content of the textual components
8. reading the entire text

(p. 91).

The internal phase of textual interpretation in the present study utilizes primarily phases one to five above. A text is thus re-interpreted several times. A complete overall interpretation should be as consistent as possible.

Danner (1979) did not, however, see the rules for interpretation as offering a precise plan with a specific order. Neither is the content of the rules strictly technical. What is most significant is the attainment of a certain type of scientific attitude. A researcher has to adopt a positive readiness containing such elements as patience, modesty, tolerance, self-criticism, and openness (p. 91). Such an attitude is the prerequisite for understanding a pedagogical text.

This study follows the hermeneutic trend in epistemology. It is a multidisciplinary study that examines the diachronic development between education and society in the societies under investigation. The development going on at different times in the societies in question is also compared synchronically. The point of departure for the study is arriving at an understanding of national identity, that is to say, of national character. The structure and functioning of educational systems is examined in the light of the factors expressing national identity. In this study, national identity comprises social, economic, and political factors in a society. An educational system is thus seen as the means for implementing the national cultural values springing from the combination of these factors.

This historico-hermeneutical comparative study is also a holistic process of interpretation that proceeds within the hermeneutic circle through abductive,
deductive, and inductive reasoning. The source material has been interpreted using the hermeneutic-dialectic method. The study utilizes the rules and phases of hermeneutic textual interpretation to attain trustworthiness.

THE RESEARCH PROBLEMS

This study analyzes the social systems and educational policies of socially different countries, following their developmental trends parallel to the development of national identity and culture. The development of the society and education in the United States and India is interpreted in the light of the social, economic, and political factors that express national identity. The essence of national identity is further sharpened when the interrelationship between education and society is studied from the perspective of outdoor-oriented education.

The main research problem addressed in the study is:

What has been the nature of the interrelationship between education and society during the twentieth century in socially different countries?

The main problem is initially approached through an examination of education and society during the twentieth century in socially different countries. From this main problem, the following subproblem is derived:

1. What has been the essence of the historical development of their educational policies and social systems?

The interrelationship between education and society is seen here as being expressed by outdoor-oriented education. The main problem thus leads to the study of socially different countries from the perspective offered by the following four subproblems:

2. What has been the historical development of their outdoor-oriented education?
3. What philosophical background has underlain their outdoor-oriented education?
4. What have their aims of outdoor-oriented education been?
5. What procedures have been connected with their outdoor-oriented education?

The research problems have to be approached pragmatically from the appropriate theoretical perspectives. The historico-hermeneutical disciplines attempt to arrive at a holistic analysis of the phenomenon that is their subject of investigation. The goal is to discover the significance to be found in demonstrations of the existence of such things as policies, patterns, and trends. A historico-hermeneutical approach is applied in the interpretation and mutual comparisons of the extensive international changes in education treated in this study. The following final section of this chapter will discuss the research procedures in more detail.

THE RESEARCH PROCEDURE

This historico-hermeneutical comparative study is a holistic process of interpretation based on the hermeneutic trend in epistemology. It proceeds by means of abductive, deductive, and inductive reasoning within the hermeneutic circle. In accordance with this framework, pre-understanding and that which is already understood at a given
moment are in a dialectic relationship with each other. The process of interpretation involves consciousness gradually developing in a spiral-like manner, this leading to a situation in which newly-found insights relate to that previously known, thus changing it. As the interpretation progresses, the spiral narrows and becomes more focused toward the “proper conception.” The process of interpretation also moves within a historical context. By recollecting events that have already happened and precisely defining them, the researcher can better interpret phenomena. Combining the hermeneutic process of interpretation with a vertical and horizontal mode of examination allows the general policies, patterns, and trends regulating the human being and societal life to be identified.

This study is a standing part of the broader research project. The following examines the research procedures within the context of its overall research process. The formulation of the interpretative process for this study has benefitted from the principles of the hermeneutic process of interpretation as presented by Danner (1979, pp. 89–91) and Moilanen (1990, p. 76). At the beginning of the interpretative process attention was focused on the phenomenon of interrelationship between education and society (Figure 5). The research area was delimited and made more precise. This allowed the creation of a preliminary overall conception of the essence of outdoor-oriented education (Kimonen, 1984a). Subsequently, the goals of the study and the basic concepts used in it were defined, and the research problems, subjects, and method were selected (Kimonen, 1984b; see also King, 1969, pp. 5, 7).

At the early stages of the overall interpretative process, the countries chosen as the subjects of the study represented four different types of societies from the standpoint of their economic and political classification: developed capitalist and socialist, and developing capitalist and socialist (Figure 5). The aim of the broader research project was thus to offer the possibility of examining the connection between education and the economic and political power structures in society during the twentieth century. The countries in question were to be suitable for comparison with respect to their area, population, historical and philosophical background, and cultural pluralism. Their historical and philosophical development was clearly to follow their economic and/or political development, this process, in turn, also being linked to more extensive international change. The educational systems of the countries in question were to have had clearly delineated and long-established practices in outdoor-oriented education about which original research material relevant to the research problems was available. The procedures of the educational systems of the countries in question, as well as specific features of their cultures, were also to be familiar to the present writer (see also King, 1979, pp. 45–46). These were the bases justifying the selection of the United States to represent a developed capitalist country for the broader research project, with the Soviet Union representing a developed socialist, China a developing socialist, and India a developing capitalist country.

The actual process of interpretation for this study began with an outline of the progressive overall picture of the essence of outdoor-oriented education in socially different countries (Kimonen, 1984b) (Figure 5). This served as a means for interpreting
the diachronic development of outdoor-oriented education in the countries that are the subjects of that broader research project (Kimonen, 1985a; 1985b; 1986; 1987). Interpretation of the parts, in turn, served as a means for focusing the overall picture that had been formed. A new overall interpretation provided a new means for re-interpreting the diachronic development of outdoor-oriented education in the Soviet Union, China, and India. Secondary interpretations, henceforth referred to here as amplified interpretations, were obtained by comparing the developments taking place in the three countries in question at specific periods on the synchronic plane as well
(Kimonen, 1988). The new overall interpretation thus formed was then utilized to refine the interpretations of the diachronic development of outdoor-oriented education in the United States, the Soviet Union, China, and India. Amplified interpretations were also obtained by synchronically comparing the developments taking place in the four countries at specific time periods (Kimonen, 1989). Once again, a new overall interpretation was used to specify the interpretations of the diachronic development of outdoor-oriented education in the United States and India. The interpretation of the parts, in turn, made it possible to obtain yet a more amplified overall interpretation by comparing the developments taking place in the countries in question at different times synchronically (Kimonen, 2011; 2013a; 2013b; 2013c). The framework of the overall view made possible the continuous rectification of both the deficiencies in the interpretations and any contradictions that arose. The interpretations were verified by the mutual comparison of interpretations of both wholes and parts. Thus, the process of interpretation progressed several times from the whole to parts and from parts once more into a whole, with the new interpretation being in a dynamic relationship with its predecessor and thus altering it. The present volume contains the interpretations of the diachronic development of outdoor-oriented education in the United States and India as well as their amplified interpretations based on a synchronic comparison of the developments taking place in the two countries under study at specific periods.

This historico-hermeneutical comparative process of interpretation proceeds within the hermeneutic circle by means of abductive, deductive, and inductive reasoning (see Peirce, 1934/1960b, p. 113; 1934/1960c, p. 106; 1966, pp. 122, 124–125, 136–137) (Figure 5). Abduction is the first phase in the reasoning process. It enthusiastically examines facts without any specific theory, even if admitting that one is needed in order to explain surprising facts. Abduction searches for new ideas and presents suggestions that should be followed for deduction. Deduction, for its part, examines the hypothetical points of view that have been found, trying to trace the probable consequences of the hypotheses. It proceeds from the general level to the specific, thus forming the detailed goals and principles regulating the process of interpretation. Deriving benefit from the phases and canons of interpretation also involves deduction. According to deduction, these recognized facts are reasoned to be facts as such, or their factual nature is reasoned to have an objective probability. It essentially proves that induction has to be supplemented by something idealistic. Induction, in turn, aims at demonstrating that the predictions made by deduction are in operation. It progresses from hypotheses to which it does not, however, connect facts, even though it realizes that facts are needed to support the theory. Using the procedures it has selected induction produces conclusions as the result of persistent efforts. It proceeds from specific cases to generalities and thus helps in the creation of an overall interpretation of the essence of outdoor-oriented education. This type of interpretative process combines abduction, deduction, and induction. In it reasoning proceeds in accordance with the hermeneutic circle from the whole to the parts, and from the parts once again to the whole. The process of interpreting utilized in this study thus forms a spiral-shaped hermeneutic circle in which the new theoretical
information develops in interaction with the information obtained about the countries which are the subjects of study.

The present work analyzes the interrelationship between education and society from the standpoint of policies (Figure 6). The policy created far from the point of action is referred to here as policy-in-intention and, as such, consists of the goals, aims, and strategies stipulated in the laws, statutes, and guidelines, both formal and informal, of the societies concerned. The policy is also treated as policy-in-action subject to such things as formal decisions and unofficial expectations. Policy-in-action is manifested as forms of activity that are displayed in the process of implementing policy. The policy formulated within the point of action is treated as policy-in-experience with constructions that originated in the experience-based examination of those involved in the activities. This concerns, for instance, the means, contents, and settings of action (see Guba, 1984, pp. 64–65; Ritzer, 2008, p. 377). The nature of the forms of activity and their constructions based on experience is examined in this study utilizing already-existing program descriptions and qualitative case studies.

Since the study is based on source materials, their trustworthiness had to be determined. An effort was made to employ the mutual comparison of several different sources as a means of determining the probative force of a source and the correctness of its content. Primary sources were utilized, particularly when interpreting the ideas underlying the educational policies and their background philosophies. Additionally, the laws, statutes, and plans, as well as other official publications, served as guidelines particularly for outlining social trends. The hermeneutic-dialectic method, the aim of which is to determine meanings, was used in the interpretation of the texts. The study of the dialog that arises between researcher and text derived benefit from the

Figure 6. Policy Types and Their Appearances in This Study
canons for textual interpretation analyzed by Betti (1962, pp. 14–16, 19–20, 53–54), as well as the rules and phases for textual interpretation presented by Danner (1979, pp. 89–91). On the other hand, the subject of study also demonstrated itself to be dialectic.

The preparatory phase to the process of textual interpretation involved creating an overall picture of the meaning of the texts (Figure 7). Similarly, the authenticity of the texts was examined by determining their origin. Texts were approached making conscious use of the detailed principles and modes of posing questions that had been clarified within the framework of a preliminary overall interpretation (Kimonen, 1984a; 1984b). At this phase the texts were also divided up into four groups in accordance with the subjects of study. In the main groups the texts were split up into five intermediate groups depending upon the research problems, and then once again into several subgroups dealing with the various topics to be studied here. The main groups were the United States, the Soviet Union, China, and India. The intermediate groups within the main groups were national identity, national educational policy, philosophical background, educational aims, and procedures. The subgroups of the intermediate groups included such topics as the economic system of the United States, the school reform during the Stalinist period, Gandhi’s thoughts on education, the aims of activity education in the American progressive school, and the procedures of work education during the Chinese Cultural Revolution. As the practice of interpretation progressed, subgroups were added, combined, and deleted. The groups were continually supplemented with new texts. Interpreted texts were transferred from one group to another. Some were also omitted.

In the phase of internal textual interpretation attention was focused on the evaluation of the content and meaning of texts (Figure 7). The texts were first read as wholes. Next, their contradictions were identified by comparison of their parts to the whole. Preliminary acquaintance was also made at this phase with other texts dealing with the same subject matter produced by the authors. After this, individual ideas were culled from the texts, these ideas serving as the basis for the specific overall interpretations shedding light on the meaning and influence relationships of the research problems. The texts were thus re-interpreted several times and the different phases of interpretation were documented in writing to make the final overall interpretations as consistent as possible.

In the coordinating phase of interpreting the texts, an examination was made of the consistency of these specific overall interpretations by comparing them with other texts written by the same authors (Figure 7). The conscious and unconscious premises of the authors were also studied. At this phase of interpretation, the meaning of the texts was topicalized, that is to say, it was related to the current state of affairs by the present writer. Finally, the hypothetical connections of meaning and influence were verified by comparing the overall interpretations of texts written by several different authors with each other. These verified overall interpretations of subgroups were combined into diachronic overall interpretations of intermediate and main groups, the consistency of which was examined by comparing the parts of the interpretations to the whole, and vice versa. Overall interpretations were also verified by comparing
them with the interpretations drawn up of the parts and wholes of other authors. The interpretations were thus verified several times, and the diachronic overall interpretations confirmed for the main groups were written up as research reports (Kimonen, 1985a; 1985b; 1986; 1987; 1988; 1989).

When the texts were undergoing amplified interpretation, attention was first focused on the synchronic comparison of specific parts of the diachronic overall interpretations of the three main groups (Figure 7). The contradictory elements of the amplified interpretations were clarified by comparing parts of the interpretations to the whole, and vice versa. The new overall interpretation thus obtained was verified by comparing it to the diachronic overall interpretations of the three main groups in question (Kimonen, 1988). At the same time, the interpretation of the texts returned to the beginning of the process, and the diachronic overall interpretation of each of the four main groups was revised. Specific parts of the refined and verified overall interpretations were again compared synchronically. The contradictions in these amplified interpretations were also clarified by comparing parts to the whole and vice versa. The new overall interpretation was again verified by comparing it to the diachronic overall interpretations of the main groups (Kimonen, 1989). The diachronic
overall interpretations of the two main groups were once again revised. The specific overall interpretations were verified, amplified, and verified yet again (Kimonen, 2011; 2013a; 2013b; 2013c). At every stage the interpretations of the texts proceeded from the whole to parts, and from parts once again to a whole. The present volume contains the most recent diachronic overall interpretations of the two main groups and their amplified interpretations.

This historic-cultural comparative study provides a picture of a holistic process of interpretation based on the hermeneutic trend in epistemology and proceeding within the framework of the hermeneutic circle and a historical context (Figure 8). As the study progresses, the interrelationship between education and society becomes a more focused examination of the philosophical background, aims, and procedures of outdoor-oriented education in the twentieth century. Part two of this volume, \textit{Education and Society in Two Socially Different Countries}, is devoted to diachronic overall interpretations. It examines the developmental trajectory of educational policy within the context of social change and trends, analyzing phenomena using the frameworks provided by educational concepts. First, each of the two social systems, those of the United States and of India, is studied separately in its historical context following the development of national identity and culture. National identity is expressed by the social, economic, and political factors in a society. The national educational policies for each country are then studied in their historical contexts, primarily from the standpoint of outdoor-oriented education. Correspondingly, the philosophical views, educational aims, and procedures of outdoor-oriented education, particularly as concerns work and activity education, are also studied for both countries. Finally, the basic characteristics of the interrelationship between education and society during the twentieth century are analyzed separately for the two countries.

Part three, \textit{Comparative Reflections and Conclusions}, is devoted to synchronic overall interpretation. It is an analysis and comparison of the phenomena previously presented that are related to education and society through the lenses suggested by sociological theories. First, a comparison is made of the social systems of the United States and India in the light of factors expressing national identity in their historical context (Figure 8). Next, the educational policies of the two countries in question are compared in their historical context from the standpoint of outdoor-oriented education. In a similar manner, a comparison is made of the philosophical views, educational aims, and procedures of outdoor-oriented work and activity education in the two countries within their historical frameworks. Finally, a concluding comparison is made from the perspective of outdoor-oriented education between the dimensions of the interrelationship between education and society in the United States and India during the twentieth century. At each stage the study proceeds utilizing the educational patterns and social trends that have been identified.
INTRODUCTION

Figure 8. The Structure of the Historico-Hermeneutical Comparative Study Treated in This Volume within the Context of the Broader Research Process