

Introduction to This Issue

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In 1988, I was hired as an assistant professor in the College of Education at the University of Hawai'i at Mānoa. My new duties included membership of the college's Holmes Group committee which was developing a new teacher education degree at the master's level—the Master of Education in Teaching (MEdT) program. The committee wanted to get away from the old formula of teacher preparation as a series of college courses plus a student teaching experience. The new approach would get the students into the schools from the word go. Student teachers would be grouped with their faculty advisors and mentor teachers in partner schools that had a shared commitment to preparing new teachers. The program also placed a high value on student inquiry. The first project that student undertook was a group inquiry aimed at understanding the culture of the school—in effect, they were to compose a portrait of the school. Over the two year program, the students gradually gathered more classroom experience, until, in the final semester, they took charge of their own classroom under the guidance of a mentor teacher and faculty supervisor (McEwan, 1996). The approach, indeed the pedagogy, of the program was Deweyan in both spirit and character. Students would learn how to teach in the context of working as a teacher, but guided in their efforts by experienced mentors who challenged them to reflect on their practice. Professional inquiry had another important place in the MEdT program from the group portrait of the school begun in the first semester to the action research project completed in the final semester.

For several of the senior members of the planning committee, the influence of Dewey derived from an earlier COE program, the Innovative Program, that shared some of the pedagogic approaches of the MEdT. Occasionally, Dewey's name came up in planning discussions, but not so much in reference to particular works or even to specific aspects of his ideas so much as a commitment to the idea of learning by engaging student teachers, teachers, and faculty in shared activities. When Dewey's name did come up it was often in reference to his visits to Hawai'i and of

his influence in shaping Hawai'i's schools and programs. Mostly, these stories seemed to me to be of doubtful authenticity—suggesting stories that had spread by word of mouth as opposed to anything based on acquaintance or evidence; and the speakers usually admitted, when pressed, that they had the story from someone else who had it from another person, who had it from...and so on. For example, the story, which I heard from several sources, that he had something to do with starting the University of Hawai'i lab school. But in spite of the unsubstantiated origins of these claims, I felt they might contain a grain of truth that would yield something interesting if I took a closer look.

Dewey was connected with the start of the Henry and Dorothy Memorial Free Kindergarten (HDMFK), not the building adjacent to the College of Education, though he undoubtedly visited the new Castle Memorial building in 1951 a few years after it was built. He was, however, intimately connected with the establishment of the school and the earlier HDMFK building that had been constructed on the site of the old Castle homestead on King Street—a connection that is described in detail in Al Castle's work, *A Century of Philanthropy: A History of the Samuel N. and Mary Castle Foundation* (2004). The first HDMFK school was a building that Dewey would have been very familiar with, though he would not have seen it in operation with students because it opened a few months after his first visit to Hawai'i in 1899. However, Dewey was instrumental in finding the first director of the school, Mrs. Florence La Victoire—a person whom Dewey knew well and could vouch for as she had been a teacher in his lab school at the University of Chicago.

These early intimations of a Hawai'i connection with Dewey got me thinking that it would be interesting to explore the story of his visits to Hawai'i more fully and to seek some answers to the questions that immediately arose in my mind—what was his purpose, and what did he achieve? Could it be claimed as some did claim that Hawai'i was specially well-disposed to the implementation of his educational theory?

The chronology published by the Center for Dewey Studies at Southern Illinois University records that Dewey visited Hawai‘i on three separate occasions: first, in August 1899; again, in August 1919; and finally, in January 1951, sixteen months before his death on June 1, 1952.

My first step in seeking answers to my questions about Dewey’s visits took me to Southern Illinois University at Carbondale, home to the Center for Dewey Studies, to consult the collection of Dewey correspondence. The search brought to light a number of letters from Dewey and his wife, Alice Chipman Dewey, that they wrote, mainly to their children, describing their 1899 stay. I also found other letters referencing their later trip in 1919 and a few letters from Dewey and his second wife, Roberta Lowitz Grant Dewey that were written during the final trip in 1951. The Dewey Center data base is searchable, so it was a straightforward matter to identify all references to Hawai‘i and come up with a complete set of letters regarding the visits. During my stay in Carbondale, I was graciously received by the center’s director, Larry Hickman, and ably assisted in my search by his assistant, James Downhour, and other members of the center staff. I have James to thank for bringing to light the wonderful photograph that we have used on the cover of this issue of John and Alice Dewey and other crew members posing beside an outrigger canoe on Waikiki Beach.

On my return to Hawai‘i, I used the dates of his visits to search through the University of Hawai‘i microfilms to gather further details from the newspapers of his stays in Hawai‘i. The search, I am relieved to say, was greatly facilitated when I discovered the *Chronicling America* website and its searchable data base of U.S. newspapers—a wonderful resource that helped me to target references to Dewey’s first visit and freed me from the tedious and eye-glazing task of scrolling through reels of microfilm. The *Pacific Commercial Advertiser* (PCA) was a particularly rich resource and provided a number of detailed reports of Dewey’s lectures to supplement what I had already gleaned from the correspondence. *Chronicling America* is a work in progress and although it helped immensely in locating material relating to the first visit, unfortunately, for the later visits, it was back to the discomforts and endless knob turning of the microfilm reader.

So what did I find out? Clearly, from the point of view of Dewey’s impact as an educator, the first visit is of

greatest importance. The second visit, a short stopover on the Dewey’s way to Asia, was a fleeting one that provided a brief opportunity to meet up with friends. The third visit in January 1951, when Dewey was 91, was a longer trip of about six weeks duration. He was accompanied on this third visit by his second wife, Roberta, and their two adopted children, Adrienne and John Jr. The letters suggest that this trip was health related and that Dewey was seeking some relief from the cold and damp, and the respiratory problems that were plaguing him at that time. A fuller description of the visits is provided in the article, “John Dewey’s Visits to Hawai‘i” on pp. 14–24 of this volume.

The first visit to Honolulu had several purposes, both personal and public, but the official one was to deliver two series of lectures in support of the establishment of university extension courses in Hawai‘i. The newspapers at this time refer to Dewey as “one of the foremost university extensionists...and a man of great executive ability...just the man to set up a structure already started and push it forward.”²

University extension had been “already started” because Dewey was preceded by a lecturer, from the University of Michigan, Professor Henry W. Rolfe, who had arrived with his wife in April of 1899 to give a series of lectures on English and American literature.

At this time, Hawai‘i had no university. The University of Hawai‘i, which began life as the College of Hawai‘i, did not get its start until 1908. But the demand in the islands for higher education was strong and university extension courses were viewed as a way of meeting that need. The driving force behind the visits by Rolfe and Dewey were three prominent Hawai‘i women. As reported in the PCA, those foremost in the work were “Mrs. Meade (sic), wife of Professor Meade of Chicago; Mrs. F.M. Day; and Mrs Ethel Wing Castle.”³

It added that they had “devoted much time to correspondence to and fro and at the present time Mrs. Day... is actually engaged in consulting with many of the foremost educators upon the subject.”⁴ Rolfe and Dewey were experienced and committed university extension lecturers. Dewey had been giving extension lectures in Chicago for some years and Jane Addams recalls in her book, *Twenty Years at Hull House*, an audience who “listened to a series of lectures given by Dr. John Dewey on ‘Social Psychology’ as genuine intellectual groups consisting of people from the immediate neighborhood” (p. 436). An interesting footnote, then, to Dewey’s contribution to education during his first visit to

Hawai'i is that he played an important and foundational role in efforts to establish university level education in Hawai'i, nine years before the founding of the University of Hawai'i.

The university extension movement began in England around the same time as the settlement house movement. In fact, they were closely connected, as was the free kindergarten movement, and each of the three can be considered as integral outgrowths of the same egalitarian and social activist spirit. This was also the case with the assertion of women rights, given the prominence of women engaged in educational reform like Jane Addams, Helen Castle, Alice Dewey, and others. Jane Addams saw the settlement movement itself as "a protest against a restricted view of education [and] in line with this declaration, Hull House in the very beginning opened what we called University Extension Classes with a faculty finally numbering thirty-five men and women" (Addams, p. 429).

As Mary Vorsino reports in her article in this issue, a settlement house had been established in Honolulu in 1896—the Palama Settlement. One year earlier, in 1895 the Free Kindergarten and Children's Aid Association was created with a gift of \$10,000 from Mary Tenney Castle and under the direction of Harriet Castle, Charles M. Hyde, and Henry Castle's wife, Mabel Castle. University extension would add a third leg to these philanthropic endeavors—one that was also substantially supported by the Castle family. However, the extension movement that got under way in Hawai'i, unlike Chicago, was not annexed to the Palama Settlement, but for reasons of local circumstance and location was connected to the work of the teachers' summer school organized each year from 1895 to 1899 by Henry S. Townsend, the Inspector General of Hawai'i's public schools. Dewey's extension lectures were held in the evenings and the teachers' summer school in the daytime at the same location, Honolulu High School. The Deweys had traveled to Honolulu with two of the teacher educators from Chicago who were to provide instruction at the summer school, Miss Florence Cooke and Miss Zonia Baber. Both were from Colonel Parker's Cook County Normal School, and it is highly probable that the arrangements to obtain their services along with that of John Dewey were coordinated and partly financed by the Castle family among other influential people. As a reporter for the Hawaiian Star observed of an earlier visitor to the summer school, Colonel Parker: "the fees would not be sufficient to cover

the expense of bringing the lecturers down. But this can be readily overcome in a community such as this."

Because the summer school classes were held during the day and Dewey's lectures in the evening at Honolulu High School, summer school teachers were able, indeed encouraged, to attend the extension lectures. This arrangement also allowed Dewey, on occasion, to visit the summer school.

The Lectures

Dewey agreed to deliver ten lectures in Honolulu between Tuesday, August 15 and Friday, September 15, 1899. They would be given in two sets of five lectures—the first set on the Life of the Child and the second, on Movements in Nineteenth Century Thought. However, in the end, for some reason, Dewey cut the second set back to four lectures; most likely due to a decline in the numbers attending once the new school year got started at the beginning of September.

In preparation for his talks, Dewey distributed a brief synopsis of each lecture which was published in the *Pacific Commercial Advertiser* (PCA) on the same day as his talk. In addition, on the day following a lecture, the paper published a summary based on notes taken by an audience member. Unfortunately, the PCA has no record, either of synopsis or summary, for first lecture on August 15. This may have been due to some oversight. Or perhaps the editor had been made aware, too late, after the first lecture, of the popular demand for accounts of Dewey's talks. Or perhaps attendees, unfamiliar with the challenges of the content, and who needed extra time to digest his ideas, appreciated being able to follow Dewey in print and made this request after the first lecture has been delivered. Fortunately, the notes for the remaining eight talks were published and are available online at the *Chronicling America* website.¹ Copies of these synopses and summaries of the first set of lectures can be found on pp. 66–75.

The idea of the life of the child is a central idea of Dewey's pedagogy and one that he was in the process of developing for his most popular work, *The School and Society*, the first edition of which was published shortly after his return from Honolulu, in November 1899. A good many of the topics covered in his Honolulu talks are covered in *The School and Society*, but the lectures also appear to contain fresh material that prefigure ideas published in a later essay on mental development (Dewey, 1900).

The Life of the Child

TUESDAY, AUGUST 15

A Study of the Child (Announced in PCA Aug 14, p. 11)

FRIDAY, AUGUST 18

Early Childhood: Play, and Imagination. (See Synopsis in PCA Aug 18 and summary on August 19) IMAGINATION AND ASSOCIATION The Natural Inheritances of the Child Finally Dominating His Later Actions

TUESDAY, AUGUST 22

Later Childhood: Interest and Attention (See PCA synopsis on Aug 22 and summary on August 24)

FRIDAY, AUGUST 25

Adolescence and Emotions. (See PCA synopsis on Aug 25 and summary on August 26)

TUESDAY, AUGUST 29

General principles of growth. (See PCA synopsis on Aug 29 and summary on Aug 30)

Movements in Nineteenth Century Thought

FRIDAY, SEPTEMBER 1, 1899

Influence of Rousseau on French Political History and Literature

TUESDAY, SEPTEMBER 5

Goethe and Schiller and the Ethics of Culture and Art

FRIDAY, SEPTEMBER 8

The Influence of Scientific Thought

TUESDAY, SEPTEMBER 12

The Ethics of Social Welfare

Dewey is frequently regarded as a child-centered as opposed to a subject-centered educator, which the phrase “the life of the child” would appear to support. But this is to misunderstand what Dewey means. What is central to Dewey’s pedagogy is a conception of social life centered on an ideal of family life, and this was the principal topic and theme of Dewey’s first set of talks in Hawai‘i. The idea of the life of the child represents a reorientation in education—a sort of shift in the center of gravity away from that which placed the teacher and subject disciplines as the main focus in pedagogic practice to an idea of the child as an active, engaged participant in school activities. School life would

take on the quality of active involvement in family affairs as a basis upon which to build school life in ways that were to be guided and directed by the teacher. Thus, in Dewey words, schooling “is a matter of doing systematically and in a large, intelligent, and competent way what for various reasons can be done in most households only in a comparatively meagre and haphazard manner” (Dewey, 1899, pp. 23–24).

The second set of lectures on Nineteenth Century thought are of more general philosophical interest— topics that would be typical of Dewey’s work as a university teacher of philosophy, such as the influence of Rousseau on

French thought, Goethe and Schiller on ethics and art, and the impact of science on traditional moral beliefs. Thus, the second set of lectures may have been more specialized and less likely to attract the large numbers of educators who had been drawn to his first five lectures. The PCA provided summaries of the first talk in the series, two summaries of the second talk, and one of the third.

Dewey's Influence on Education in Hawai'i

If Dewey's impact is to be judged merely in regard to his work in "pushing forward the work of university extension on the Islands" as the PCA opined then very little would appear to have come of it. In fact there is no evidence in the newspapers that the life of university extension extended beyond Dewey's visit in 1899. Indeed, university extension appears to have ended with him. It is likely, of course, that this may have been due to the expense; but it may also be that the lectures had succeed in demonstrating the appeal of higher education in Hawai'i and that the powers represented by the University Club, that select group of professional men who had enjoyed the privileges of a mainland university education and who had been placed in charge of university extension, had decided that resources might be better employed in pushing forward with the grander plan of establishing a university—a reading of events that gives Dewey and Rolfe a modest and indirect role in the opening of the College of Hawai'i (now the University of Hawai'i) in 1908.

Dewey's philosophy of education was an important influence on Harriet Castle who was the driving force behind the establishment of the Free Kindergarten and Children's Aid Association. Dewey also played an important, though indirect, role in starting the Memorial Kindergarten around the time of his visit in 1899—first, in recommending the school's first director, Florence La Victoire, a teacher at his lab school in Chicago; and, secondly, though the application of his ideas to the work of the school.

As Aulii Silva argues in her article in this issue, Hawai'i provided fertile ground for Dewey's ideas on education. She recognizes Kamehameha III (Kauikeaouli), King of Hawai'i from 1825 to 1854, as the first progressive educator in his efforts to establish free schools for all the people of Hawai'i. By the end of the Nineteenth Century, progressive education ideas were widely held and not just by reform-minded people like the Castles, but among those involved in public education, too; especially as a direct result of the work of Henry

S. Townsend, the Inspector General of Hawai'i's public schools from 1894 to 1900.

Townsend has also been referred to as Hawai'i's first progressive educator (Wist, 136), but whether it is he or Kauikeaouli who deserves the title, it is certainly the case that Townsend did a great deal to promote progressive educational methods among Hawai'i's educators; thus preparing the ground for Dewey's 1899 visit. First, in 1890, Townsend started a professional educational journal, *The Progressive Educator*, which, as its masthead declared, was "devoted to the theory and art of teaching with special reference to the educational problems confronting teachers of the Hawaiian Islands." According to Benjamin Wist the journal became "the incentive for teacher reading circles and discussion clubs. It was thus that the public school teachers of Hawai'i were introduced to the educational philosophy of John Dewey."²

Secondly, in 1896, after he had been appointed inspector general, taking over the role from Alatau Atkinson, "an extreme formalist" in Townsend's opinion, (Townsend, 1936, p. 20), Townsend helped to organize a series of summer schools for teachers. Although they ran for only four years, from 1896 to 1899, the summer schools attracted some major educators from the mainland including, in 1898, Colonel Francis Parker and his wife from the Cook County Normal School. In the following year, at the same time as Dewey's visit, Frances Cooke and Zonia Baber, also from Cook County Normal school, arrived as visiting lecturers. In Colonel Parker's opinion "Miss Baber was the best teacher of geography that he ever saw in his life...and Miss Cooke was his ideal primary teacher."³ The Castle family, especially Helen Castle Meade and Harriet Castle Coleman, were undoubtedly instrumental in facilitating these visits through their connections with the University of Chicago, and especially in attracting Dewey to give his extension lectures around the same time that the summer school was in session.

It is striking, therefore, that so shortly after Dewey gave his extension lectures that the forward march of progressive ideas on public education in Hawai'i came to an abrupt halt. In 1899, Townsend's reign as head of the school system came to an end, and with his departure a period of progressive education gave way to a return to one of extreme formalism. The catalyst for this change was the Hawaiian Organic Act of July 14, 1900 and the incorporation of

Hawai‘i as a territory of the United States. Townsend was almost immediately replaced by Alatau Atkinson, who became the new superintendent of public instruction. Townsend, however, stayed on as inspector general, effectively a demotion to deputy superintendent, for one more year. Instead of the summer school which had done so much to introduce Hawaiian educators to progressive educational thought and ideas, at the Board of Education’s recommendation, he was directed to conduct a ten-week experimental normal school program, in the summer of 1900, at Honolulu High School with the aim of increasing the number of certificated teachers.

The visits to the summer school of Colonel Francis Parker, Zonia Baber, Florence Cooke, and John Dewey provided a progressive impetus to the start of the Honolulu Normal and Training School that Townsend continued by appointing Edgar Wood as head of the school. Lawrence Fuchs refers to Wood as continuing Townsend’s tradition of filling the heads of young teachers with progressive ideas (p. 269)—a tradition that Benjamin Wist was to continue after he was appointed to lead the normal school in 1921. Townsend’s initial efforts bore fruit and Dewey, who was invited to evaluate the work of the Territorial Normal and Training School, as it was called by 1912, found it to be “well to the front in educational ideals” though he added prophetically and with considerable insight into the local situation that “it would probably meet opposition in its development.”⁴

Townsend was finally assigned to the principalship of Kaahumanu School, a position he held for a year before he left Hawai‘i on August 3, 1901 with his wife and three children to become superintendent of schools in Manila.⁵ Lawrence Fuchs (1961) writes that Townsend had made many enemies among the ruling elite: “His constant prating about democracy in the classroom, the development of student initiative, and the need for more higher education marked him as a radical” (p. 265).

The first two decades of the twentieth century brought about a big change in educational policy and practices in Hawai‘i. Wist records that

Hawaiian educational history records an abrupt change under the Territorial form of government. For a period of two decades—a period during which the philosophy of John Dewey was making ever deeper inroads into educational practices elsewhere—the

history of public education in Hawai‘i reflects little response to the philosophy of experimentalism. Townsend ... was forced to give way to conservative leadership. Public education in Hawai‘i, during the first two decades under Territorial government, was carried on in a pattern of extreme formalism.⁶

Although public education was given over to formalism, no such constraints inhibited private education. In many respects, private schools, at least some private schools, have been far more open to trying out Dewey’s ideas; undoubtedly because they have the resources to try them out. For example, Mid-Pacific Institute, formed in 1908 from the merger of Kawaiahaeo Seminary for Girls and Mills Institute for Boys, and subsidized by the Damon, Wilcox and Atherton families, was, in its early years, “led by a principal [Dr. John Hopwood] imbued with progressive ideas” (Fuchs, p. 267–268). In 1918, Hanahau‘oli School was founded by Sophie Judd Cooke and dedicated to the implementation of Dewey’s pedagogic principles—the Hawaiian word chosen for the name of the school, hanahau‘oli, translated as “joyous work,” has a nice correspondence with Dewey’s views on play and work, not as opposing terms but as interconnected attitudes, and as he puts it: “work which remains permeated with the play attitude is art—in quality if not in conventional designation” (1916, p. 214). Not only did the school appeal to those principles in the beginning, it has sustained them in its practices for close to a century. Two articles in this issue describe the work of Hanahau‘oli. First, Robert G. Peters, who was head of school from 1982 to 2013, describes how Hanahau‘oli puts Dewey’s educational ideas into practice and how teachers and students learn together “by doing.” In a second article on the school, Amber Strong Makaiau and Linda Summers Strong paint a dynamic portrait of the school and its impact on learning from the perspective of four generations of their family, who are descendants of the founder.

By the 1920s circumstances became more favorable to change and a new, more progressive era of education was ushered in, largely as a result of a survey conducted by the Federal Commissioner for Education that criticized the public school system for providing limited options to its students and demanding, among other things, that education “should be encouraged to develop an interest in teaching, law, medicine, research and languages” (Fuchs.

p. 271). Other factors, such as an influx of teachers from the Mainland who were influenced in their preparation programs by progressive ideas, weighed in favor of more democratic approaches to education. In addition, the normal school under Benjamin Wist, was dedicated to preparing local teachers in progressive ideas. As a result, "Because Hawaii's Department of Public Instruction and some of its most influential teachers were imbued with the educational philosophy of John Dewey, Hawaii's schools emphasized freedom and democracy as much as, or more than, schools on the Mainland during the 1920s" (Fuchs, p. 284). But not all of these influential teachers were attending exclusively to Dewey and his works. Educators were also influenced by the works of William Heard Kilpatrick and George Counts. Hubert Everly confessed to me once that Dewey was too much of a hard read to be useful and that George Counts and his 1932 call, *Dare to Build a New Social Order*, was a bigger influence on him and many other progressive educators (Potter and Williams, p. 15).

Dewey's ideas are frequently viewed as too abstract and his writings too difficult to understand to have any direct impact on what teachers do. A frequent complaint of my students, when studying Dewey's classical work on education, *Democracy and Education*, is that Dewey provides few clues on how to translate his ideas into action. Such is the fate of the philosopher. In gauging Dewey's influence on education in Hawai'i, therefore, it is important to focus attention on a select group of interpreters—those who have shown an understanding of his work and who have followed through robustly in implementing his ideas into action in the schools. Three people who have had such an impact on education in Hawai'i stand out in meeting these two criteria—George E. Axtelle, Miles E. Cary, and Robert W. Clopton.

George E. Axtelle (1893—1974) was a philosopher of education who is best known as the first editor of the *Collected Works of John Dewey* and president of the executive committee of the John Dewey Society. What is less known is that Axtelle served from 1927 as the principal of Kawanakoa Experimental School in Hawai'i, tasked with the job of implementing and promoting progressive teaching methods and curriculum (Fuchs, 285). Dotts and Sikkema (1994) suggest that at best, the experiment had mixed results and largely because Axtelle, though immersed

in Dewey's philosophy, had little grasp of how to translate these ideas into action. Yet, in spite of the challenges in encouraging teachers to embrace the demands placed on them by Dewey's pedagogy the Kawanakoa experiment did achieve results in moving teachers away from methods based on routine instruction and memorization drills. As Dotts and Sikkema report, "A number of the teachers involved had, themselves, become learners in an educational experience that had turned them around and had permanently changed their perception of education" (1994, 116). Axtelle earned his master's degree from the University of Hawai'i in 1928 and went on to gain his EdD from the University of California in 1935. In 1959 he was appointed as professor of education in the Department of Administration and Supervision at Southern Illinois University (SIU) where he helped to start work on *The Collected Works of John Dewey* which led in 1971 to the establishment of the Center for Dewey Studies at SIU.

Miles E. Cary (1894—1959) served as the principal of McKinley High School from 1924 to 1947. During these years, Cary was noted for enacting reforms in the curriculum at McKinley that derived from Dewey's philosophical ideas on democratic education (Fuchs, 286–291). Cary earned a doctoral degree from Ohio State University in 1937. His dissertation, *Integration and the High School Curriculum*, drew inspiration from Dewey's philosophy to clarify the meaning of the concept of integration. He concludes that integration is best understood as "an effort to maintain dynamic equilibrium in a changing environment," and that "it is essential that the environment of the learner be rich in materials, tools, experts, etc., and made available, in order that the individual may use and reconstruct it in the process of solving his problems" (p. 91). Fuchs pays tribute to Cary's contribution to the development of democratic aspirations among his students in these words: "In no other institution in the Islands was this philosophy carried to greater length than at McKinley High School in Honolulu. There Miles Cary, with his deep faith in children and contagious enthusiasm for democracy, influenced thousands of graduates during his tenure as principal" (p. 286).

Cary left Hawai'i and McKinley in 1947 and "with the loss of his creative leadership and with no attempt to relieve it, the program gradually reverted to that of other public high schools in Hawai'i" (Dotts and Sikkema, p 122).

Robert W. Clopton (1906–1981) was a professor of the philosophy and history of education at the University of Hawai‘i from 1943 until his retirement in 1973. He served as Chair of the Department of Education (now the Department of Educational Foundations) from 1947 to 1965. In 1965–66 he was appointed as a senior specialist at the East-West Center during which time he helped edit a book on John Dewey’s lectures in China.

As a scholar Clopton was deeply appreciative of Dewey’s work and is noted for co-editing, with Tsuin-Chen Ou, *John Dewey: Lectures in China*, 1919–1921. Clopton had discovered that no record remained of the lectures that Dewey had delivered in China, other than the Chinese translations that were published in newspapers shortly after they had been delivered. With the help of Tsuin-Chen Ou and a graduate student, Chung-Ming Lu, the Chinese newspaper versions were translated back into English. Clopton and Ou describe their procedure as follows: “Chung-Min Lu made exact, literal translations from the Chinese, which Dr. Clopton rendered into idiomatic English. Dr. Ou then compared this version for fidelity to the Chinese text, after which Dr. Clopton incorporated Dr. Ou’s suggestions for modification” (Clopton, p. 33).

As a teacher, Clopton was regarded by his students as somewhat plodding—“he hummed and hawed a lot”—but he did inspire his students to be reflective and “to shape a vision of education as a force for social, political, and economic change” (Potter and Williams, 13–14).

In 1966, Clopton became the Administrative Director of the University of Hawai‘i Peace Corp Training Center in Kona on the Big Island. Clopton set about the task in true Deweyan fashion and sought to implement a program which immersed peace corp trainees in realistic training situations. For instance, he and his assistant, Aiko Oda, had experienced some difficulties in finding suitable accommodation for the trainees. Clopton thought that housing the trainees with local families would be an ideal experiential approach that would simulate some aspects of actual overseas living situations. Others thought the plan would meet with resistance. But he was adamant that it would work if they took a personal approach; so, he and Oda set about “walking the coffee fields and small villages of Kona...and by the end of the week, enough housing was promised for all the trainees” (Potter and Williams, p. 14). Clopton’s work shows a deep understanding and love of

Dewey’s philosophy as well as a commitment to democratic education in his university teaching. He also had the good fortune to meet and befriend Dewey during the latter’s visit in 1951. His presidential address to the Hawai‘i chapter of Phi Kappa Phi on May 8, 1962 is published for the first time in this issue of *Educational Perspectives*.

Conclusion

I have now come almost full circle in my narrative. Aiko Oda, Robert Clopton’s assistant at the Peace Corp Training Center in Kona, was the first director of the Master of Education in Teaching (MEdT) program, the Dewey-inspired teacher preparation program that I refer to in the first paragraph. Dr. Oda, a professor of counselor education, brought an entirely different and refreshingly new perspective to teacher preparation—one shaped by her experience in clinical field work, which placed an emphasis on professional learning in the context of working in actual professional settings. Dr. Oda and the program faculty were also strongly committed to collaborative decision making and working in partnership with the schools—consequences of our membership in John Goodlad’s partnership for educational renewal. An executive council composed of university faculty, partner-school teachers, principals, and student representatives met monthly to discuss program issues. Students engaged in collaborative inquiry projects, often with the involvement of their mentor teachers. These, and other program features lent the program a powerful progressive feel. Dewey’s influence came from several quarters—from Goodlad, certainly; but also from members of the planning committee and the group of faculty who worked with Aiko Oda in the early years to launch the program—Barry Bull, Phil Whitesell, Frank Brown, Anne Phelan, Gay Reed, Hunter McEwan, Sara Hodell, Alan Awaya, Neil Pateman, and Ralph Steuber (Oda and Whitesell, 1996).

I learned a great deal from my years in working in the MEdT, and more recently in collaboration with my colleagues in Educational Foundations on our innovative summer masters programs—the EdLeads and the Private School Leadership programs. These experiences provided lessons and formed professional connections that were put to use when, with faculty and representatives from public and independent schools, we planned for and launched the new EdD in professional education practice at Mānoa.

The first lesson was about community and partnership. Dewey talks about the constitution of a democratic community as one in which there is a variety of shared perspectives and a free back and forth play of ideas among members of the group. Diversity in viewpoints brings novelty; novelty stimulates thought (Dewey, 1916, p. 90–91). In developing the EdD we aimed to bring together a diverse group of students and teachers in a climate that encouraged sharing of different points of view. The first cohort, for example, included teachers from elementary and secondary schools, public and independent school administrators, and higher education faculty. Our teaching staff were drawn from faculty in several college departments and from administrators with years of experience—some in private and some in public schools. Our meetings were constructed with full group attendance so that we had ample opportunities for group sharing and discussion.

The second lesson was about the importance of practitioner inquiry and of research conducted as a form of artistry. I think that this is one of Dewey's most important insights about the nature of research—that the researcher, whether as scientist, engineer, physician, or teacher is at root the practitioner of an art. My colleague, Gay Reed, and I have been exploring this theme in a paper (unpublished) that draws inspiration from Dewey's ideas, especially on aesthetics (Reed and McEwan, 2014). As Dewey argues, artistry requires a “full and free interest” in one's work. Fullness of interest refers to the intimacy of the insider viewpoint—the kind of detailed understanding that comes with familiarity with a particular situation or activity—the situational awareness of what is often referred to, disparagingly, as the “subjective point of view.” Free interest introduces the notions of exploration and experimentation—conditions that enable artistry to flourish. “There is a tendency among lay critics,” in Dewey's view, “to confine experimentation to scientists in the laboratory. Yet one of the essential traits of the artist is that he (sic) is a born experimenter” (1934, p. 148).

It has been one hundred and sixteen years since Dewey first visited the islands to give his lectures on the *Life of the Child* and almost one hundred years since the publication of *Democracy and Education*, but his ideas on the art of education are still as fresh and relevant today as they were to his audience in Honolulu in 1899. Dewey's philosophy provides a devastating critique of traditional methods of

teaching in which instructional aims are established in isolation from the learner, where teachers furnish ready-made material, and learning is measured by memorization of content imparted. In contrast, he offers a pedagogy of shared activity and participation, where schooling is a form of community life in which there is “a give and take in the building up of a common experience” (1916, p. 368).

Dewey's visits, his personal connection to the Castle family, and the dedication and influential work of disciples like Henry Townsend, Harriet Castle, Miles Cary, George Axtelle, Benjamin Wist, and others have contributed to Dewey's special status in Hawai'i as a familiar presence—a kind of guiding spirit for educators who want to offer students an alternative to dominant educational practices based on teaching as telling and learning as memorization.

In this volume, the articles provide some background to Dewey's special connection to Hawai'i and give an idea about his pedagogic theory and why it is of continuing educational importance. In addition, they tell us something of his special relevance to educators in Hawai'i and why his philosophy will continue to be useful to teachers who make the effort to try out his ideas.

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ENDNOTES

- ¹ Letter from B. O. Wist to John Dewey on the occasion of his ninetieth birthday, *The Influence of John Dewey upon Education in Hawai'i*, October 20, 1949, Center for Dewey Studies, Carbondal, IL. Ltr 11752.
- ² *The Hawaiian Star*, Aug. 5, 1899, p. 1.
- ³ The reference to "Mrs Meade" is to Helen Castle Mead, wife of George Herbert Mead. Mead was a colleague of Dewey's at the University of Chicago and a prominent philosopher and psychologist.
- ⁴ *Maui News*, Sept. 14, 1912)
- ⁵ *PCA*, December 14, 1898 p.1.
- ⁶ *The Hawaiian Star*, Dec. 14, 1898, p. 1
- ⁷ <http://chroniclingamerica.loc.gov>
- ⁸ Ltr 11752.
- ⁹ (*Hawaiian Star*, May 20, 1899, p. 1).
- ¹⁰ *PCA*, December 14, 1898 p.1.
- ¹¹ Letter from B. O. Wist to John Dewey on the occasion of his ninetieth birthday, *The Influence of John Dewey upon Education in Hawai'i*, October 20, 1949, Center for Dewey Studies, Carbondal, IL. Ltr 11752.
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