

CHAPTER ONE

INTRODUCTION

1.1. Background of Study

Education is a lifelong process that begins at birth and ends at death. Human beings have creative drives which should be nurtured and allowed to grow in a fertile environment, whether that environment is at home or at school. Education does not mean being merely literate, though it is intrinsically connected to literacy. It is not merely an ability to give meaning to words. It is an acquisition of the art of utilization of the knowledge. Therefore, it is associated with the process of thinking that creates a certain level of awareness necessary for the transformation of both society and man.

From the dawn of civilization, or even before, man has become acquainted with what it means to know, to train and to bequeath his beliefs, skills and values to his younger generations. This communication of beliefs and ideas comes in the form of socialization by which the culture and beliefs of a particular society remain viable long after the predecessor are all dead. The mode of this communication is chiefly indirect. However, there is a systematic and organized way of this communication. This systematic mode of learning is particularly attributed to the beginning of civilization and the ability to read and write is one of the offspring of this process.

It is against this backdrop that the concept of education emerged. Hence, the term education was understood in various diverse forms. It is as a result of education that the human race has made tremendous achievements in numerous sectors of life; learning from the past and present to build and improve the future. Yet, the study of education has posed a very serious dilemma. The condition of education in many developing

countries is evidence of the level of the decay the system has fallen into. The need for reconstruction is therefore imperative and compelling because education is so important for any meaningful development to take place. For instance, every child, graduates and society is in dire need of development today because what obtain in the country presently is the results of colonial education which is tailored towards solving colonial problems rather than the needs of the people. In addition, the effects of the civil war also helped to bastardized educational system. The motivation for this dissertation then is the desire to proffer solution to these anomalies, in educational system through the application of Dewey's pragmatic theory of education. This motivation is informed by the researchers' believe that the application of Dewey's educational thought is the best way to realize the educational ideals of problem solving in the contemporary age and which every is in need of¹.

For Dewey, the average child has nature that is dynamic and not passive. This is why he believes that people through education have the powers to solve their problems, change their conditions and move society forward. In this regard, Dewey agrees with Plato who emphasizes the needs for free and compulsory education which includes the formation of moral character from early childhood to adult stage. If this Dewey's understanding of education is applied to the context, the implication will be that corruption, indiscipline, backwardness and other ills which have become part and parcel of our national system will be over because of the power of education to transform human situations and society². The emphasis then is that there is the need for the government in particular and governments of developing countries generally to identify the importance of pragmatic approach to education in societal development as a remedy to the problems of underdevelopment and social decay. Consequently, there

is no doubt that Dewey's educational philosophy if applied will go a long way in revitalizing the essence of and its achievement in educational system. Now, it is important to highlight that the problem of educational system is the system instead of pursuing the primary goal of education which is to solve the problems of society, is oriented towards abstract studying and cramming to pass examinations. The good news is that this type of problem is primarily what Dewey's pragmatic education is designed to solve³. His educational reconstruction which is progressive and pragmatic in nature helped in restoring the American system by making the schools an embryonic community in which children learn by doing rather than by rote. Thus, Dewey's approach will assist in re-modeling the educationalist approach to education and in doing so help to develop our society. In the end, this will properly prepare the child to unleash and realize his or her potentials⁴.

1.2. Statement of Problem

As has been hinted above, the problem of the child, graduates and society are facing the problem of unemployment, mass illiteracy, lack of self-confidence, poverty and frustration. The greatest problem is the formal pedagogy, especially in developing countries today is that the system has failed to meet up with the primary goal of education, namely the cultivation of individuals who are able to meet up with the challenges that arise in society. The work finds out that the Nigerian's child is facing these problems mentioned above emanating from the educational system in which they find themselves. The concern is focuses essentially on the quality of education in the country. This quality has been declining at an alarming rate. Various causes have been attributed to this rapid decline. Some of these problems ranged from curriculum setting and arrangement, grossly inadequate funding of the system, collapse of the

educational infrastructure, the decline of reading culture, widespread examination malpractice, lack of job opportunities for the product of the system and the presence of non-qualified teachers in the system. It is common today that some graduates depend on white colour job and expecting government to create job without applying the knowledge received from school into practice in order to be self-reliance. This is why Dewey's pragmatic approach to education could be recommends in order to give meaning to education. This problem is occasioned essentially by the quality of education in the country⁵. For this reason however, the most important of these is that the government is not paying adequate attention to education and for such reason, teachers and lecturers show nonchalant attitude towards their responsibilities.

Thus, students are not properly taught while examinations are full of malpractices. Most states governments' education authorities could not foot the bill of minimum wage increase. Teachers were paid salaries late and this caused strike at various times. This resulted in schools being closed down on frequent basis⁶. This is because of the ugly consequences resulting in the poor planning in putting education into practical and experimental term to be problem solving as Dewey recommended. The result is that the product of Nigeria's educational system lacks practical expertise on how to survive in an ever changing and fragile society.

This is where the importance of John Dewey arises. Dewey argues that many of the so-called educated people are not able to utilize the knowledge they received from schools to solve problems facing their societies. Dewey discovers the level of harm done by abstract traditional education and stated that his pragmatic education will rescue the child by making him self-reliance. He eliminated the rigid type of teaching and learning that is basically punctuated with memorization⁷. Dewey suggests that

knowledge received from school must put into practices. More so, the misconception surrounding the notion of education goes a long way in affecting its aims and values. If philosophers, educators and scholars in education industry do not clearly understand what it means to be educated, they will not have the wisdom to suggest which subjects will be suitable to students at a particular point in time. And crucial priority will be misplaced. The bad effect of this is that one's educational sector will become ailing.

To solve the problems confronting humanity in the twenty first century, the highest priority of democratically minded academics in developing societies is to help their communities and nations to create the truly educational theory and practice that Dewey envisioned as necessary. This will help to restore leaders and policy-makers that will enthrone good education in the society. Thus, when we talk about education, the question of social development, human dignity and freedom become necessary. Contrary to these, the goals which are the hallmark of education⁸, leaders, educators and under-developing countries have not used education as a means for social development and acquisition of a good national character.

They have not realized that education ought to be the effective tool for solving problems of society. In other words and unfortunately too, these countries have existed with governmental inhibitive and unprogressive system of education which kills the well-being of their people and make their goal of development unrealizable. It is in the spirit of the search for solutions to the myriad of problems confronting educational system, that this dissertation is poised to address the following questions:

- (i) Can Dewey's pragmatic education be applied to develop a Nigerian child who is self-confident to face the challenges of the modern world?
- (ii) How do we employ Dewey's pragmatic education to cultivate progressive graduates who will bring about a true democratic society?

1.3. Purpose of Study

The purpose of this work is to evaluate and examine the recommendations of John Dewey's pragmatic approach to education in the contemporary society, especially individuals and its practical usefulness in building a strong democratic society. Thus, the work aims to first and foremost x-ray in some detail the problems that have been highlighted above. These problems are like clogs to the wheel of proper understanding of the concept, aims, values and purposes of education⁹.

The purpose is also to instill self-confidence in the child and equip them for problem solving so as to liberate them from cultural and socio-political problems. This research believes that this could serve as the solution to the complex educational problems people are facing today. Overall then, the work is set to evaluate Dewey's perspective of pragmatic approach to education and see how it can be applied to contemporary society¹⁰. Implementing the recommendations of Dewey's theories of education in our contemporary educational system is to make sure that our educators did not ignore his works and they should recognize him as a major contributor to educational thoughts¹¹. The work is to examine the problem and suggests the way out of the problems of education in educational system could be solve and how Dewey's pragmatic philosophy of education could be used to salvage the image of dwindling educational system. Apparently, the product of the system lacks practical believes of

surviving in an ever changing and fragile society. Dewey saw education as a process of developing the habit of solving problems. Education for him then is a lifelong process that begins as soon as a child is socialized into the norms and fashions of society. He calls for the method of learning by doing, a method that harmonizes theory and practice. In this regard, he rejected the traditional philosophies of Idealism and Realism whose their ideas are abstract in education.

Education is never an end in itself; its end is to better life and fulfill services to the society. This is to say that the processes of education should be considered to the interest and welfare of an individual in the society. Hence, this work attempts to define the pragmatic philosophy of Dewey and the necessity of education towards the development of the society. The youths must at times determine the future of their society. This will apply Dewey's pragmatism in reconstruction of the educational system in such a way that it is put in practice. The rich and the poor, elders and youths as well as children will benefit from government as a citizen of the country.

Being aware of the level of decay in our educational system, this work shall be a source of hope and courage to any person who reads it understand that all hope is not lost. There are many ways through which the educational crises can be solved and if only we could apply a better idea of John Dewey's pragmatic approach to education. This work shall be a source of inspiration to people with such pessimistic mind to change for optimism about educational system and to work towards making something better¹². The child should be educated in such a way that it will contribute to the development of the society and also fit in as a member of the society. Furthermore, it also encourages a holistic approach to education that will help to harmonize the vision of our society with self-effort of an individual's potentials. It is

clearly another name for realizing one's human potential and it is at the centre of all developmental projects as well as the liberalize firm. This could serve as a solution to the complex educational problems facing the society today. This is to say that education has remained the valued concept that could help individual to over-come their difficulties and problems. The goal and instrument of education is to bring about the growth of the individual's child and every other child in the society¹³. The excitement and awareness of the positive impact of education and its processes has made man to start agitating for justice and infrastructural improvement in the society. Dewey suggests that functional education should be adopted in educational system and this enhances developing the ability in learner to contribute to the national development. Dewey's pragmatic philosophy of education, suggests that education is an instrument of change.

He believes that learning is active and education is life itself. He therefore, calls for the pedagogical way of learning by doing, a process that could help in harmonize theory and practice¹⁴. Similarly, the propose of education is then to provide the people with safe and secure environment, in which they can develop the powers given by nature and to give them the tools they need to develop their full potential to help the greater good. It is also the essence of education to provide a person with the clear understanding and perception of education. Education should be seen as a vocation as well as occupation. When we develop this type of mindset about education, the whole exercise will radiate joy. On the contrary, if circumstance had forced us into the educational sector, the result will be bitterness. This is why we see some teachers barking at students when asked to clarify an issue. A right occupation means simply that the aptitudes of a person are in adequate play, working with the minimum of

friction and the maximum of satisfaction. The purpose is also to make children self-confidence, self-dependent and to make them strong mentally and physically. The researcher concludes that the educational philosophy of John Dewey will help to build a child that will be able to meet the problems and challenges of the ever changing society in which his future shall be defined.

1.4. Scope of Study

This work is limited to the application of Dewey's pragmatic approach to education in solving the myriad of problems facing educational system. This will embody Dewey's experiences and influences, which informed his philosophy. This is vital because no one philosophizes from the sky; we all are influenced in one way or the other¹⁵. Also, this research work is basically philosophy and as such the discipline within which we shall do our study in philosophy. Although, references would be made to Dewey's ideas on democracy, art and aesthetics as they will help to portray clearly his postulations on progressive education, the study concentrates on the content of Dewey's pragmatic approach to education and its workability in relevance to the society.

This is purely based on Dewey's philosophy of education and its intrinsic and extrinsic characteristics of good educational policy and implications. Education is a word that has vast and wide scope. The good effects of educational standard should lead to good image of an individual and the development of the society. It should be remarked that one never exhausts all the facts as regards the education of humans, since human beings are dynamic and have different background. This is why we should examine the meaning of education and its importance as a valued means of

achieving individuals and societal changes in the pragmatic theory of John Dewey's philosophy of education¹⁶. The scope provides society the opportunity to embrace education with action in order to attract development.

1.5. Significance of Study

This philosophical analysis in Dewey's notion of pragmatic approach to education has a lots of contributions to make both to the existing body of knowledge and for democratic governance of the society¹⁷. While the work is of global significance, it will particularly be beneficial to every child, graduates and educators. The study will bring the knowledge of the new way of doing education that is the Dewey's way. Dewey believed that philosophy had reached a "fatal turning point and that the role of the philosopher is to be radically transformed to meet the needs of a progressive society through a progressive education. Dewey's idea of progressive education stands to contribute greatly to the already existing educational system. This work leads to the democratic citizens to secure the conditions for self-realization of all the individuals in the society.

The significance also lies in taking up a new vision of John Dewey's preference to his instrumentalism, experimentation and pragmatic approach to education of learning by doing, rather than accepting the idealists and realists approaches which was abstract¹⁸. The study is signified at when one is taking up the fresh look at Dewey and his utility of education. This gives an insight of education and its achievements in societal development. This is signified when students, educators and teachers start accepting Dewey's educational philosophy of learning by doing¹⁹. This demands a positive growth with the sense that social progress is the true end of philosophy to have a

meaning outlook. Dewey's idea of progressive education stands to contribute greatly to the already existing educational system. Significantly, education which is being demanded, equating it with some ill-fated slogan such as 'certificate only matters', would be corrected.

1.6. Methodology

The philosophy of educational ideas under which this work comes has to do with the progressive philosophy of education of John Dewey. Data for the study comes from electronic, articles, journals, books, analogue libraries and observation. The researcher's personal observation was used as source of information. In analyzing the data, the study applies the method of analysis. Analytic method is a method in philosophy used to analyze issues, language, theories, and concept. The *Stanford Encyclopedia of Philosophy* defines analysis in its broadest sense as a process of isolating or working back to what is "more fundamental" by means of which something initially taken as given can be explained or reconstructed. The *Oxford Dictionary of Philosophy* defined analysis as the process of breaking a concept into more simple parts, so that its logical structure is displayed²⁰.

The dissertation is made up of five chapters. Chapter one is the introduction to the work. Chapter two is literature review on the concept of educational pragmatic approach to education. Chapter three is John Dewey's exposition of pragmatic approach to education. Chapter four is education and development in John Dewey's pragmatic approach to education. This is an effort to characterize Dewey's unique ideas towards reshaping characters through education with the intent of developing the society. This is different from the past thinkers that had speculated and theorized

without any practical results. Chapter five is evaluation and conclusion of the work. This work agreed with Dewey that education is the bedrock of national development because it provides the insight that challenges man to work for justice and infrastructural improvement that gave birth to modern civilization. It argued that any nation interested in its development must orient its pedagogy towards problem solving.

This method is employed to expose and break down Dewey's concepts of education. With this in mind, he postulated concepts punctuating the entire landscape of his educational thought as instrumentalism and experimentalism. This is because he believes that education should develop a probing intelligence that orients towards problem solving. Thus, unlike some educational theorists who saw education as preparation for life, education for Dewey means living life itself. He advocated for a philosophy of education that recognizes, reconstructs, and uses experience to improve the human condition. In such reconstruction of experience, theory and practice are fused and used in ongoing human activity in order to bring about human and national development.

1.7. Definition of Terms

Some terms are embedded with different meanings and there is need to define them so as to avoid ambiguity and vagueness in using them. Among the terms to be clarified in this study are: Education and Pragmatism.

a. Education

According to the *Oxford Advanced Learner's Dictionary*, education is a process of teaching, training and learning, especially in schools or colleges to improve

knowledge and develop skills²¹. Education, which was derived from the Latin word ‘*Educare*’ means to bring up (development) and ‘*Educere*’ means to lead out (problems solving). These are the two Latin words that define education. Education is the process of acquiring ideas, knowledge and skills through which a person could be apply to solve the daily life problems by being aware of what’s right and what’s wrong.

Education is a complete package of impacting and shaping of one’s life and qualifies to become a better human in the world. People of different professions have equally defined education the way it suit them. The survival and continuity of social values must be considered seriously, so that the society would not go into extinction. Education is seen as a process of “imparting and acquiring knowledge through teaching and learning especially at schools or similar institutions”²². Dewey’s understands of education leads us to consider the school as a small society where a student’s is learning and doing at the same time.

Education is a process that starts from birth and ends at death. One of the goals of education, Dewey maintains is the preparation of the learner to fit into the society and to contribute properly towards the well being of prop all in the world of work. Education should be the participated activities of learning by doing. It could be the sum total of the culture which a society deliberately gives its younger generation the power in order to qualify them and raise the level of improvement. Education is the totality of life experiences. It is the process of developing knowledge and ability in learners for personal and societal change. Education is the process or the result of a process by which an individual acquires knowledge, skills, attitudes and insights. It could be said that education includes the development of cognitive (intellectuals),

affective (attitudes and values) and psycho motor (sensory-motor) skills and abilities²³. Education is a social process by which a society transmits the aspects of its culture which it considers essential and important to the stability and survival of the entity. But, no matter where the definition comes from, the point is to its unequivocal statement that it projects and enlightens an individual and the society.

Philosophically speaking, Dewey's educational philosophy can easily lead the students to disregard metaphysics, whose propositions cannot be verified scientifically.. It is important that the present research is meant to provide a genuine understanding of Dewey's view of education, briefly compared to current educational system in the world²⁴. One could affirm that a good education involves the acquisition of both theoretical knowledge and practical skills. Hence, we appreciate Dewey's approach not only to look for solutions, but also, to ask profound questions on the value of education and how to make it efficient and practical in a broader perspective²⁵.

To defend the role of education as key in the protection of democratic institutions, we have to start from the family, society and indeed the whole nation by total defense of human rights through communication. A good culture must be shared with others and that is why it has to be learned and experienced and it can only be achieved through pragmatic education. Dewey notes that education is essentially retrospective, and looks primarily to the past and especially to the literary products of the past²⁶. This shows that cultural education according to Dewey is very necessary in helping the child to acquire wisdom of his society in order to cope with postmodern world challenges. Formal education becomes the types of education that are acquired under the guidance of a school according to the stipulated plans and periods under the

direction and supervision of the teachers. This involves the act of policy-making and practice of a curriculum contents which will reflect and mediate the nature of the society. Informal education as tradition is very important as well. This is an act of imitation and observation of things for the members to be functional in the society; such an example is cooking, observed and imitated by the girls from their mothers.

This transmit the society to cherish their values, ideas, norms, skills and attitudes to its young members in order to ensure stability and survival of an individual in the society²⁷. Non formal education, as it was stressed in the National Policy on Education (2004) consists of “functional literacy, remedial, continuing, vocational, aesthetics, cultural and civic education for youths and adults”. Examples are extra mural classes, agricultural extension programmes for farmers, workshops as well as correspondence programmes. The discrepancies emanating from the definitions of education could be as a result of individual differences and their interests. The psychologists, philosophers, historians, scientists, socialists, feminists, technologists have their own definition of education. This is why it has been defined from different perspective.

b. Pragmatism

The word pragmatism is derived from the Greek word *pragma* meaning (“action” or power). Pragmatism is a school of thought in philosophy; it dominated the United States in the first quarter of the 20th century. Pragmatism is based on the principle that the usefulness, workability and practicality of ideas²⁸, policy and proposals as criteria of their merit. It stresses the priority of action over doctrine or experience over fixed principles and it holds that ideas borrowed the meanings from their consequences and their truths from their verification. According to *Webster’s Integrated Dictionary*,

Pragmatism is ‘a practical approach to problem-solving’. It is a system of philosophy that emphasizes practice as a way to attain the best results. It is also a way to emphasize the principle of truth and idea and a system of thinking which aims at the best practical alternative to a given situation. It further refers to thinking the way of considering things or as a system of philosophy which maintains that the principle of an idea can be judged only by its practical results. Dewey’s pragmatic philosophy of education is to educational enterprise what renaissance was to philosophy in the 19th century²⁹.

He gave a scientific methodology of education. His progressive education is based on variously known as experimentation, instrumentalism and pragmatism. As a pragmatist, the criteria for truth are to find a basic way of experience, that is workable and relative to an individual’s place and circumstance. Truth therefore, consists in the usefulness of an idea in practice. The message of Dewey’s pragmatic philosophy of education which was initially important was that education should not be the teaching of mere dead facts, but the skills and knowledge which students should learn are to be integrated fully into their lives as citizens. Dewey in his book: *Experience and Education* defined education as a process for preparation of getting ready.

What is to be ready for are the responsibilities of adult life, since growth is the characteristic of life, education is all about growing³⁰. It therefore, means that educational process has no end beyond itself; it is an end in itself. The advantages that education confer, help man in solving problems especially when his environment poses threats to him. The adult uses powers to transform his environment thereby occasioning new ideas which redirect his powers and keep them developing. In Plato’s system of nature, the mind has no role to play in grasping reality. Underlying

these various separations that found the foundational assumption to the isolation of the mind is from activity. To remedy this situation, Dewey advocates for a philosophy which recognizes the origin, place and function of the mind in an activity which controls the environment. Dewey believes that children are endowed with untrained powers. The teachers and parents should direct this power and take caution, because what is important are the child's impulses which move towards development of the society. Dewey's philosophy is usually classified with the general heading of pragmatism, though his own name for it was instrumentalism and experimentalism; which require explanation and internal differentiation. Whereas Idealism and Realism dated back to ancient Greece, pragmatism developed in the twentieth century America. The older traditional philosophies rested on the antecedent conception of reality in which truth is a priori or prior to and independent of human experience.

Pragmatism contends that a "truth" is a tentative assertion based on human experience. The originators of pragmatism were Charles .S. Peirce, William James, and John Dewey. Pragmatism is popularly regarded as a philosophy of consequences, that is to say, it uses results or consequences as a criteria of judgment. But this description seems inadequate putting into consideration what the three men had in mind. The origin of pragmatism in Peirce's mind lies in his attempt to find a means of explaining intellectual concepts. He was dissatisfied with the abstractions of traditional metaphysics, and one word is to be defined by other words, and without any real conception ever being reached. Instead, it is certain and unchanging world in which truth is universal and eternal as Plato claimed, Peirce's world is in a state of flux and is indeterminate. Because the world is indeterminate, the lives and the actions in it are also changing, relative and indeterminate. To make sense of this kind

of world, Peirce argued that one need to do the best job that is possible. Possibility however, is not certainty. One need to estimate what one can do by using the theory of possibility for what is likely to happen if a person acts in a certain way. Because of this, certain actions bring about reactions in a way that can be quantified and one can estimate them. It is probable that such reactions will occur in the future. This is necessary to understand however, the actions and reactions in themselves are never occurring in exactly the same way. However, probability provides one with sense of intelligence directed towards possible action³¹. With this in mind, this work investigate the thoughts that are possible which one can formulate tentatively or generalize.

Although Charles Peirce initiated pragmatism, that it was generalized and popularized by William James and John Dewey. James's ideas are regarded as stimulated by the human need to choose between possible ways of acting in a situation. When a person chooses and thinks, James says that his conclusion can guide his actions but they are also provisional and subject to further revision. A person's belief gives the person the rules he can call good and true, right and wrong, while realizing that he may likely keep revising the guidelines as he encounters different situations in the course of life. In traditional education, subject-matter, curriculum and disciplines were organized deductively as bodies of principles and theories with factual content and examples. "Formal education became excessively abstract" and bore little relationship to the learner's own personal and social experience.

Furthermore, the subject, matter of the curriculum should aim at preparing students for future situations after the completion of formal schooling. They created additional division that separated the child from the curriculum and the school from the society.

It was this situation that Dewey confronted and criticized. Criticism gave birth to his social conception of education which was basic to his experimentalism or instrumentalism which saw thinking and doing as unified answer in ongoing experience. Thinking and acting are not separable; but thinking is incomplete until it is tested in experience. Dewey's pragmatic philosophy is antagonistic towards the dualism that supports the traditional philosophical beliefs in transcendent and unchanging reality. He emphasizes a changing evolutionary universe where the human situation is not to transcend experience but rather to use it to solve human problems. Rejecting dualistic epistemologies, Dewey emphasizes a continuum of human experience that relates rather than separates "thinking from acting", "fact from value", and intellect from emotion". He believes in cultivating the child's capacity for the exercise of deliberative and practical reason in moral situation.

As a result, he urges teachers to teach not "ready-made knowledge"³² as he called it, but a method that would enhance moral reasoning. The best way to do this, he says, is to introduce students at the onset to "a mode of associated living which is characteristic of democracy. As a pragmatist, his theory states that education must be functional taking cognizance of environmental circumstances. He was convinced that education could be instrumental for growth in the individual and the society at large; this is why he championed the notion of child's educational development as very important. He claimed that child-centered education yields more practical values than teacher's-centered education. John Dewey showed interest in group work that provides enriching experiences and facilities to the development of critical mind and co-operative efforts in the child. Progressivism is an educational theory that was tinkered out of pragmatism as an antithesis of perennialism that came from idealism.

Perennialism is coined from the adjective, perennial, meaning everlasting or perpetual. Its metaphysics is against emphasis on change and society. It extols absolute principles for according to its advocates, permanence is more real than change. Permanence is counted a more desirable ideal than change. On the contrary for progressivism, change is not permanence and it is the essence of reality. Thus seen, education is always in the process of development³⁴. Education must be ready to modify methods and policies in the light of new knowledge and change in the environment. The special quality of education lies in constructing it as a continual reconstruction of experience. Progressivists in educational theory are pragmatists. The basic principles of this theory of education consist of the following;

- i. Education should be life itself, not a preparation for living, each child should enter into learning situation in orientation towards experience that he/ she is likely to undergo in adult life.
- ii. Learning should be directly related to the interest of the individual's child, that is, education should be child-centered, the teachers advise rather than direct.
- iii. The schools should encourage co-operation rather than competition. Man by nature is social; and derives satisfaction from relations with others.
- iv. Democracy should be the order in the school. One can rightly say that from progressive basic principle that Dewey was a progressivist.

Progressive education is essentially a view of education that emphasizes the need to learn by doing. Dewey believes that human beings learn through a hands-on-approach. This places Dewey in the educational philosophy of pragmatism. Pragmatists believe that reality must be experienced. John Dewey was an American

psychologist, philosopher, educator, social critic and political activist. He was the father of the experimental educational movement. He believed that learning is active and education is life itself. His idea was that children coming to school are to do things and live in a community which give them real guided experiences and foster their capacity to contribute to the society. John Dewey defines education in its broadest sense as a process by which any society perpetuates itself.

For him, education is a necessary condition for the survival of any society. For him, if there were no such education, the young would find it difficult to express themselves would not have been developed the habits of individual and social activity. Society covers all the ways through which people associate together and share their experiences by building up their common interests and aims. Pragmatic theory of education from its societal background can enrich individuals when the habits and aims of the groups are good. Dewey observes that the school is a specialized environment established to enculturate the young to deliberately bringing them into cultural participation.

Another area of interest in Dewey's view on education is the reconstruction of experience and its applicability to inquiry and reflecting to the learning as good purpose in which Dewey considers as phases of thinking in education. He insists that "thinking is the method of an educative experience". In 20th century, John Dewey through his patient and critical effort instructed the most prevalent pragmatic view know as "instrumentalism". His idea came from his predecessors Peirce and William James as well as his critical look at the major schools of thought; namely; empiricism and rationalism. He described Peirces' view as originating from "experimental." Thinking according to Dewey is active and it is carried out in order to solve a

problem. When there is problem in an environment the mind as an “instrument mediates between the problem and the environment and through active thinking arrives at the solution to the problem. The mind which acts as an instrument is what he called instrumentalism. In his article “*The Development of American Pragmatism*”. Dewey defined instrumentalism as an attempt to instruct a precise logical theory of concepts, judgments and inferences in their various forms by considering primarily how thought functions in experimental determination of future consequences. This is why Dewey says that there are two aspects in human thinking, namely: “a troubled or a confused situation.” According to him, the theory embraces both the logical and humanistic currents of pragmatism and thus, integrating methods and inclusion of scientific knowledge with values and purposes. Like Socrates who says, “to be good is to know well”. Dewey holds that “thinking and doing are intricately related”. In his work, *Creative Intelligence* written in 1917, he maintains that:

Intelligence develops within the sphere of action for the sake of possibilities, intelligence as intelligence is inherently forward looking.... A pragmatic intelligence is a creative intelligence. Active intelligence or thinking, according to him is roused by problem situation: consequently, his instrumentalism holds that reflective is always involved in transforming a practical situation³⁵.

John Dewey a philosopher and educator in America has contributed a lot in educational standard and his contributions have been highly commendable. Dewey’s experimentation on education was used to formulate a theory and this is in line with scientific procedure. Dewey on pragmatic philosophy of education uses an experiential method in an attempt to identify and implement workable theory in educational experience. Nothing is more important than education in remolding a society and education is a principal factor in development. Education is the process or the result of a process by which an individual acquires knowledge, skills, cognitive

ability intellectuals, affective attitudes and values and psycho motor sensory-motor.

Based on this conviction, and coupled with the fact that progress is at the basis of education that Dewey observes:

The spirit of education should be experimental because, the mind essentially a problem solving instrument and it is therefore more important to be attractive means for successful solving problems than pursue neat theoretical formation. Again, Dewey notes that achieving knowledge is a continuous process. It is a struggle to fashion theory in the context of experiment and thought. It is all about changing and reformulation theories through experiment. He advocated for a change achieved through experiment of habits through education³⁶.

According to Dewey, intelligent thinking is instrumental to problem solving, just like experimentation is the best way to identify and implement theories for problem solving. Experimentation is so important in education that Dewey even permits children to get involved. He says *it is well to permit the child to experiment, and to discover the consequences for the next time under similar circumstance*. Education in Dewey's views "mean a process of leading and bringing up."³⁷. The task of educators strictly speaking is that of guidance. He believes that guidance is the best way to convey the idea of assisting through cooperation and natural capacities of the individuals to be guided." Dewey's progressive education is not limited to classroom, in fact, it is continuous. His theory provides the practical experiences to employ and help the pupils to understand education. According to him, the vital principle of progressive education lies in relating theoretical knowledge to the environment.

The aims on educational system must be flexible to allow alteration and to meet circumstance. This is because an aim established externally to the process of action is always rigid since it is imposed from without and it does not have a working

relationship to concrete conditions of the situation. Dewey's views of the learner and his relationships to progressive education must be considered carefully. Freedom required an open classroom environment to facilitate ways of experimental inquiry to examine test beliefs and values. Dewey's problem-solving method differs from traditional classroom management in which instruction is based on the teacher's authority. Questioning externally imposed discipline and Dewey preferred an internal discipline designed to cultivate self-discipline and self-disciplining persons.

This kind of task for problem-centered discipline originates within the activity needed to solve problems. Control comes from the cooperative context of the shared activity, which involves working with instruments and people. Controlling the learning situation, the teachers are the right source to guide every child. In Dewey's learning situation, the starting point of any activity is the learner's felt needs. Such intrinsic interest related to a real concern is effective in eliciting the effort needed to satisfy the need in solving a problem. Based on Dewey's conception of learning, educational aims are of two kinds: intrinsic and extrinsic. Internal to the learner's experience and interests, intrinsic aims arise from the problem or the task. For example, external rewards or punishments were often used to motivate learner in traditional school situations. For Dewey, intrinsic aims are always superior to extrinsic ones because they are personal, problematic and relate to the individual learner's self-direction, self-control, and self-discipline

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CHAPTER TWO

LITERATURE REVIEW

Scholars of varying backgrounds have reflected on the progressive educational philosophy and democratic ideas of John Dewey. We will in this section take a review of their literature so as to know what has been done in this area of research and at the same time discover the literary gap. As has already been pointed out in the preceding chapter the pragmatic approach to education is prior to John Dewey's theory of education. It is obvious that there had been inquiries into the concept, which Dewey inherited and upon which; he made significant contribution to the society.

Pragmatism is a brand of philosophy that is peculiar to America. It is seen as a native philosophy for the Americans. Pragmatism therefore, originated in America around 1870, in the later part of 19th century. "Pragmatism advocated that, practical approach provides solution to problems and affairs which try to strike a balance between practices and theory¹". It describes a process where theory is extracted from practice and applied back to practice to turn to what is called intelligent practice. Therefore, literary reviews of John Dewey's pragmatic approach to education will lead to a better understanding of his ideas. Thus, while this chapter gives special consideration to the different period in the history of philosophy it pays particular attention to few individuals that made significant contribution in pragmatic approach to education on John Dewey's philosophy.

Scott London in his article titled: "*Organic Democracy: The Philosophy of John Dewey*" argues that Dewey's educational philosophy figured prominently in his progressive and pragmatic educational vision². In fact, Scott London argues that

Dewey's book on *Democracy and Education* remains the book for which he is best known. London went so far to say that it is the closest attempt he has made to summarize his "entire philosophical position"³. London writes that Dewey's ideas encountered considerable resistance during the first half of the twentieth century. For example, there was a famous debate with Robert Maynard Hutchins, the legendary president of the University of Chicago. In this debate, Dewey defended his idea that education should be about more than preparation for live, personal fulfillment and professional accomplishment. As he saw it, the ultimate rationale for education is to make democracy work and education for democracy is impossible in institutions sealed off from society⁴. Hutchins responded with the persuasive and then prevalent view that the purpose of education particularly is the liberal arts of curriculum to cultivate the intellect through reading and reflecting on the great works of the western canon preferably in an academic environment free of worldly pressures and distraction.

Another scholar who explores Dewey's pragmatic education is Thomas Ehrlich. In his Scott London Essay: *The Political Philosophy of John Dewey*, Ehrlich continues to review the outcome of Hutchins and Dewey's debated in the 1940s. He maintains that the debate helped to define the terms of engagement in colleges and Universities throughout the country. Today however, there is little doubt who won the argument. Four major developments in higher education suggest that Dewey had the stronger viewpoint⁵. First, many colleges and Universities are today experimenting with community or service-based learning. Secondly, discipline-based learning is giving way to problem-based learning. Thirdly, there is a growing emphasis on collaborative learning. And fourthly, new technologies are making teaching more individualized

and interactive. Who knows what the future of (American) higher education will look like, Ehrlich says, it depend to a large extent on how the issue that divided Dewey and Hutchins is finally resolved. If not the substance urged by Hutchins, undergraduate education is increasingly formed by the needs of its consumers to the institutions that view their primary missions as responding to those needs? Scott London has it that these questions hinge on the issues that are central to Dewey's social and political philosophy and the role of education in democracy⁶.

E. Visnovsky is a professor of philosophy and another great scholar that gave insight analysis on Dewey's pragmatic education. In his article titled: *Ethical Principles Underlying Education* Visnovsky argues that education is inconceivable without participation in social life; the school has neither end nor aim⁷. As long as we confine ourselves to the school as an isolated institution we have no final direction because we have no object or ideal. According to Visnovsky, Dewey objected to the role of individualistic competition especially "in intellectual and spiritual matters whose law is cooperation, and participation⁸". He also begins his confession in his *Pedagogic Creed* as follows: "I believe that all education proceeds by the participation of the individuals in the social consciousness of the race"⁹. According to Dewey, participation in the realities of life is the ultimate educative force in the world.

For Karrer, in his article *Misreading of Dewey*,: points out that although Dewey's name is often associated with the progressive educational association and especially the child-centered wing of the movement which advocates an extremely permissive approach to education throughout his lifetime and Dewey remained a severe critic of these excesses¹⁰. In other words, Dewey addressed this issue well before 1938. Dewey pointed out the more or less spontaneous acts of the child are not to be thought of

certain moral forms to which the efforts of the educator must be conforming. Without this, it would result simply in spoiling the child. Thus for Dewey, it does not follow that all authority should be rejected, but rather that there is need to search for a more effective source of authority. However, Dewey did not rule out the occasion that teachers or parents will not intervene to direct their children⁹. The point is that such direct control forces the teachers to keep order instead of locating the order in the shared work being done in the classroom. This shared work is a more effective source of authority.

For C. Phillips writing, in relation to the authority of teachers, from his book: *All Must Have Prize*, claims that Dewey explicitly rejected the idea that the teachers had knowledge to impart. However, Phillips points out that just because the ancient education imposed knowledge, methods, and the rules of conduct of the mature person upon the young it does not follow that the knowledge and skill of the mature person has no directive values for the experience of the immature¹¹.

O' Heart in the book: *Oxford Review of Education*: argued that leaving aside its rightist inflection is all of a piece to received wisdom concerning Dewey and English education. Likewise Peterson whose comparative history of western European and American education relied very heavily on the notion of influence to explain the phenomena he described, saw Dewey as the founder of a great educational movement. In his opinion¹², this progressive movement produced a "solvent" effect on English educational thought.

For Jim Garrison, Stefan Neubert, and Kersten Reich's, essay, titled: *Complexity and Reductionism in Educational Philosophy. John Dewey's: Critical Approach in*

Democracy and Education Reconsidered, discuss problems of complexity and reductionism in education and educational philosophy¹³. The authors argue that powerful social tendencies of capitalist competition and social Darwinism support reductionisms in education and put the democratic project at risk.

For V.T. Thayer in his book titled: *Formative Ideas in American Education*, cited Dewey's book, *The Child and the Curriculum*, is to justify that Dewey was in full support of pupil centeredness in education. He writes:

The child is the starting point, the center and the end. His development, his growth, is the ideal.... Not knowledge or information, but self-realization is the goal. To possess all the world of knowledge and lose one's own self is as awful a fate in education as in religion. Moreover, subject-matter never can be get into the child from without. Learning is active. It involves reaching out of the mind. It involves organic assimilation starting from within him. Literally, we must take our stand with the child and our departure from him. It is he and not the subject-matter which determines both quality and quantity of learning¹⁴.

V.T. Thayer posits that Dewey chides traditional method of education for not dealing with the experiential aspect of learning. In fact, it is indifferent to the relationship between the knowledge, skill and techniques they would have the child acquire and his inner attitudes and dispositions. For Dewey, Thayer continues, school champion the course of learning through experience because the indispensable function of the schools is to provide young people with appropriate experiences within the various fields of knowledge out of which they may develop the essential intellectual disciplines. John Quay addresses the intimate connection Dewey draws between *democracy and education* in his seminar work. *At first glance*, Quay, points out, that connection may appear quite simple, with the two terms commonly combined today as democratic education. However, he argues that there is significantly more to

Dewey's connection between democracy and education than "democratic education". Quay illuminates some of the further riches Dewey offered, to understanding democracy and education central to which is his theorization of 'occupations' as this aligns with his attempts to articulate a 'coherent theory of experience' as with democracy and education¹⁵. The declaration has something to say about the following: aims, state, parents, teachers, society and schools. It points out that education must lead people to associate themselves with one another, in order to have a genuine unity and peace it promotes.

Megan Lavery's in his Essay, "*Thinking my way back to you*": John Dewey on Concept Formation. In this essay, Lavery re-examines the chapters of Dewey's *Democracy and Education*: that highlights their relationship to Dewey's works '*how we think*: A restatement of the relation of reflective thinking in the educative progresses¹⁶. 'Why should scholars keep coming back to Dewey? Gordon Mordechai attempts to explain why philosophers, philosophers of education and scholars of democracy ought to keep coming back to John Dewey for insights and inspiration on issues related to democracy and education.

Gordon Mordechai proposes that there are two reasons scholars contribute in order to return in Dewey's ideas of pragmatic education. First, Dewey's pragmatic educational approach is sought to maintain quality and stability in schools, while rejecting the tendency to implement extreme changes in education based on the shifting winds of time? Second, it is the fact that Dewey's works contain liberal and radical as well as modern and postmodern elements and as such, it is difficult to label him as a member of one particular school of thoughts¹⁷. Perhaps most importantly, Gordon argues that Dewey's vision of democracy challenges us to recreate our global communities and

our system of education to meet the changing circumstances of history in such a way that all citizens can benefit. He called on the citizens of democratic societies to imagine new ways of association and interaction that promote a respect for freedom, equality and diverse ways of being in the world. Tibble was more specific, for him, Dewey was a major influence on teacher's training in England. William James often considered being the father of American psychology of education began about 1874 to lay the government for his psycho physiological laboratory.

Peterson in his book *With all Your Mind: the philosophy of John Dewey democracy and education* tried to address the fundamental questions to educators and society in general¹⁸. Such as what is the purpose of education, what goals do new techniques and methods serve, what kind of person is our educational system supposed to produce. Based on these questions and analysis, Peterson develops an unapologetically Christian philosophy of education with regard to curriculum design, instilling ethics and values into the nature of teaching and learning.

Peterson further advances the merits of an ecumenical Christian philosophy of education by showing how it can be used to analyze key issues in educational theory such as the relation of general education to liberal learning and the demand for professional and technical training from a practical standpoint. Peterson's approach brings balance and common sense to issues such as clash between public and private education, the rise of multiculturalism, the changing demographics and psychological profile of American's youth and the impact of educational technology¹⁹. Peterson grounds the quest for truth, in moral development and the pursuit of excellence in the creational mandate and redemptive task. Peterson argued that contemporary education is beset by many problems and can best be solved by instilling a reverent sense of

human in children of all age. Peterson takes ambitious challenges, attempting to extend the influence of Christian perspective to address crisis pervading mainstream American education and culture²⁰. He provides an overview of the basic concepts of three traditional schools of thought and four philosophies that have influenced education. Peterson advances his educational philosophy to expose other philosophers of education while his accounts and evaluations of Dewey and post modernism are particularly helpful.

A. Baikie, in his paper: *Reviewing the Educational Sector in People*: observed that Education is the method by which a society transmits from one generation to the next knowledge, culture and values²¹. Individual education is a process by which a person learns facts, acquires skills and develops abilities and attitudes necessary for life. The 6-3-3-4 (six years for primary school, three years for junior secondary school, three years for senior secondary and four years for University system of education prescribed by the 1977 *National Policy on Education*²² was promulgated into law by the educational standard, (national minimum standards and establishment of institutions),.decree 16 of 1985.

The decree as amended by decree 9 of 1993 is designed to move people into the 21st century by promoting pre-vocational, technical, commercial and academic studies and to ensure that all areas of study enjoy parity of esteem. Having come this far, one may consider it most fundamental to ask what is people's philosophy of education or what is the philosophy of societal education²³. According to the national policy on education (1977) "No policy on education can be formulated without first identifying the overall philosophy and objectives of the nation". Consequently, the five main national objectives of national policy on education were identified as follows; (i) The

building of a free and democratic society. (ii)The building of just and egalitarians society (iii) The building of united strong and self-reliant nation. (iv) The building of a land of bright full opportunities for all citizens. (v) The building of a great and dynamic economy. The aimed of the policy is that social philosophy of education must be based on the integration of the individual into a sound and effective citizen of the nation at the primary²⁴, secondary and tertiary levels, both inside and outside the formal school system.

Charles .S. Peirce's in his essay titled; the *Fixation of Belief and How to Make Ideas Clear*, on John Dewey's pragmatic education was expressed. According to him, a concept is clear only when one assertion can verify the subsequent effects of conception in a controlled condition²⁵. The procedure is to be carried out in the laboratory in order to measure the efforts, proposed a method of avoiding ambiguity and empiricism. C. S. Peirce's pragmatic educational theory of meaning was partly an attempt to reconcile science with religion. In his later work, he went on to assert that scientific method is the current means of reaching the good of universal harmony²⁶.

William James's works in philosophy and religion were pragmatic even though, he did not publish pragmatism until 1907. His pragmatism centered on the theory of truth which he called: The scientific method is used to test hypothesis. According to James,, true ideas are those ideas one can assimilate, validate, and corroborate and as well verify²⁷. He observed that an idea may be useful in one situation but not in another. The consequence of an idea is true if it is made true by events and vice versa. William James's pragmatic educational theory is built in ever-changing universe and he maintained that experience is pluralistic²⁸.

Sidney Hook was highly influenced by Fredrick J. E. Wood Bridge and John Dewey. Some authors and philosophers even hold that “Sidney Hook’s pragmatic education was derivative, and Dewey is its source”. Therefore, for one to understand Hook’s pragmatism one has to look for his appreciation of the thought of Dewey. Sidney Hook did not leave even a hint of the exploration of Dewey’s pragmatics in education. He epitomizes Dewey’s achievement as a philosopher. Hence he says;

Dewey has carried to completion a movement of ideals which makes the final break with the ancient and medieval outlook upon the world. In his doctrines, the experimental temper comes to self-consciousness. A new way of life is proposed to realize the ideal promise of our vast material culture, organized intelligence is to take place of myth and dogma in improving the common lot and enriching individual experience²⁹.

Sidney Hook’s interpretation of Dewey’s thought is found in his three inter-related works: titled *Pragmatist Conception of Knowing is Experimental*. Every idea is conceived as a plan for action which solves human problems. Its truth value is equated with its achievements in the problem to which it is relevant. Therefore, ideas are seen as instruments by Dewey and his vision of educational pragmatism is known as instrumentation. Dewey emphasized mostly in the problems of men which are practical, as a result he was involved in dominant social issues of his culture and time.

He is universally recognized as the philosopher of American education and democracy in its industrialized urban setting³⁰. According to him, Dewey’s experimental method on science proved the method of giving solution to human problems as a result of generalized experimental method into the method of inquiry³¹. This method is also considered to be applicable to both morals and social problems. Hook observed that there are basic humanist values to a new way of life in realizing

the ideal promised of the vast material culture of improving the common and enriching individual experience. These values derived from Dewey, were summed up by Hook to mean growth from the above idea emanating from Dewey. Hook developed his own philosophy known as *Pragmatic Social Philosophy*. The sources of his pragmatism were his metaphysics of pragmatism. In his doctoral thesis titled: *the Metaphysics of Pragmatism*, Hook set out to elaborate the general metaphysics of instrumentalism which he received from Dewey³². .

Hook then viewed instrumentalism as not an evasion of metaphysics but a challenged to one another³³. It would be wrong to conclude that pragmatism was restricted to the United State or that the only important pragmatic thinkers were Peirce, James and Dewey. As is documented by Thayer, there were pragmatists in Oxford, France, especially, in Italy in the early years of the twentieth century. Moreover, we can mention several other important American pragmatists, for example Josiah Royce. Commonly, thought to be an idealist opponent of James and a critic of pragmatism. Royce increasingly came to be influenced by Peirce's work on signs on the community of inquires acknowledge as a fellow pragmatist by Peirce. C.I. Lewis, the teacher of Quine and of several generations of Harvard philosophy that was a sort of pragmatism.

O. Ukeje in his most important contributory book to educational theory titled: *Education for Social Reconstruction*; argued that in several respects; social Reconstructionism is similar to educational progressivism³⁴. However, Ukeje's educational ideas can best be seen as constituting proposals for community education that is education conceived essentially for the problems and needs of the community³⁵. This being the case, his type of education is practical rather than

literacy and is relevant to community felt needs than for mere scholastic benefits. His idea is that it is only when individuals are educated to understand their local environments that they appreciate its problems find solutions and make a living in it rather than to prepares them merely for future living. To achieve this role, the schools and community should take a new relationship as interdependent entities which assist each other. He proposed that “to be able to educate a child for life in his community, the schools must integrate and reflect community”. However, for education to achieve its expected goal in Ukeje’s view it must strive to awaken all hidden talents in the population so as to ensure full participation in the task of community development, cultural change, social integration ,rural regeneration and creation of modern man³⁶. Parker rejected discipline, authority, regimentation and traditional pedagogical techniques and emphasized warmth, spontaneity, and the joy of learning. Both Dewey and Parker believe in learning by doing.

John Amos Commenius in his book: *Introduction of Scientific Method of Education* also lent support to pragmatic education. Commenius was “a renowned philosopher, theologian bishop of Monrovia, a practicing teacher and a great reformer of education”. Because of his great desire to reform education and its system, he propounded his educational theory while he was in exile in Poland during the thirty years war. Commenius said that education should involve communal experience or effort. He strongly recommended that children should be brought together and educated together: both the rich and the poor. He encouraged public or commercial education with thorough grounding in the vernacular tongue (Latin which was the official language for learning in his days). This according to him would make the students to be grounded in the content of the curriculum. He also advocated making use of illustrations in teaching which makes learning easy for learners. The statements

of John Amos Comenius are to be found certain traditional maxims of teaching learning. An example is that one must proceed from the known to the unknown and from the concrete to the abstract. He discouraged punishment, but advocated for discipline and inductive method of teaching. “Adeyemo in quoting Comenius said: it is necessary that examples come before rules or definitions”³⁷. In his works, he proposed teaching all things to all men not only in principle but in practice.

A careful examination of the works reviewed in this chapter show that all the scholars reviewed agreed that there is need for constant updating of educational pedagogy and that such update should be in line with the need of society. Also, while there are authors reviewed here who disagree with Dewey’s proposed pragmatic education, there are others who agreed with him that praxis and theory should be married for the maximization of the potentials of pedagogy. However, none of these scholars offered any outright solution on how the problem of educational system can be resolved through the application of Dewey’s pragmatic approach to education. To provide this missing link is the motivation for embarking on writing this dissertation.

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CHAPTER THREE

AN EXPOSITION OF DEWEY'S PRAGMATIC APPROACH TO EDUCATION

3.1. Life and Times of John Dewey

John Dewey is the most significant American philosopher of the first half of the twentieth century. His career spanned through three generations and his voice could be heard in the midst of cultural controversies in the United States (and abroad) from the 1890s until his death at the age of 93 in 1952. During this long career, Dewey developed a philosophy that helps for the unity of theory and practice¹. He exemplified this unity in his own work as an intellectual, educationist and political activist.

He was born in 1859 in Burlington, Vermont, and he died in New York City in 1952. During his lifetime, the United States developed a simple frontier-agricultural society to a complex urban-industrial nation and Dewey developed from his educational ideas largely in response to this rapid and wrenching period of cultural change. His father, whose ancestors came to America in 1630, was the proprietor of Burlington's general store and his mother was the daughter of a local judge. He delivered newspapers and did his chores and enjoyed exploring the woodlands and waterways around Burlington. His father hoped that John might become a mechanic and it is quite possible that John might not have gone to college if the University of Vermont had not been located in the street. There, after two years of average work, he graduated first in a class of 18 in 1879. There were few jobs for college graduates in Burlington and Dewey spent three anxious months searching for work. Finally, a cousin who was the principal of a high school in South Oil City Pennsylvania offered him a teaching

position which paid \$40 a month. After two years of teaching high school Latin, algebra, and science, Dewey returned to Burlington to teach in a rural school closer to his home. Dewey wrote three philosophical essays which were accepted for publication in the *Journal of Speculative Philosophy*, whose editor was William Torrey Harris, hailed them as the products of a first-rate philosophical mind. With this taste of success and a \$500 loan from his aunt, Dewey left teaching to do graduate work at John Hopkins University. There, he studied philosophy—which at that time primarily meant Hegelian philosophy. He wrote his dissertation on the psychology of Kant.

After he received the doctorate in 1884, Dewey was offered a \$900-a-year instructorship in philosophy and psychology at the University of Michigan. In his first year at Michigan, Dewey not only taught but also produced his first major book, *Psychology* (1887). In addition, he met wooed and married Alice Chipman, a student at Michigan who was herself a former schoolteacher. In 1894 the University of Chicago offered Dewey the chairmanship of the department of philosophy, psychology, and pedagogy.

At Chicago he established the now-famous laboratory school commonly known as the Dewey school where he scientifically tested, modified, and developed his psychological educational ideas. An early statement of his philosophical position in education, *My Pedagogic Creed* (1897), appeared three years after his arrival at Chicago. Four other major educational writings came out of Dewey's Chicago experience. The first two *The School and Society* (1956), which was first published in 1899, and *The Child and the Curriculum* (1902), were lectures which he delivered to

raise money and gain support for the laboratory school. Although the books were brief, they were clear and direct statements of the basic elements of Dewey's educational philosophy and his psychology of learning. Both works stressed the functional relationship between classroom learning activities and real life experiences to analyze the social and psychological nature of the learning process. Two later volumes, *How We Think* (1910) and *Democracy and Education* (1916), elaborated on these themes in greater and more systematic details.

Dewey's work at Chicago was cut short when without consulting him, his Chicago president and William Rainey Harper arranged to merge the laboratory school with the University's training school for teachers. The merging not only took control of the school from Dewey's hands, but changed it from an experimental laboratory to an institution for teacher training. Dewey felt that he had no recourse but to resign and wrote to William James, at Harvard and James at Columbia University to inform them of his decision.

Dewey's reputation in philosophy had grown considerably by this time, and James had little difficulty in persuading the department of philosophy and psychology at Columbia to offer him a position. Because of the salary offered was quite low for a man with six children (three more had been born during his ten years at Chicago), arrangements were made for Dewey to teach an additional two hours a week at Columbia Teachers College for extra compensation. For the next twenty-six years at Columbia, Dewey continued his illustrious career as a philosopher and witnessed the dispersion of his educational ideas throughout the world by many of his disciples at Teachers College, not the least of whom was William Heard Kilpatrick. Dewey

retired in 1930 but was immediately appointed professor emeritus of philosophy in residence at Columbia and held that post until his eightieth birthday in 1939. The previous year he had published his last major educational work, *Experience and Education* (1938). In this series of lectures he clearly restated his basic philosophy of education as a progressive education movement he had committed. He chastised the progressives for casting out traditional educational practices and content without offering something positive and worthwhile to take their place. He offered a reformulation of his views on the intimate connection between learning and experience and challenged those who would call themselves progressives to work towards the realization of the educational program he had carefully outlined in a generation to come. In Dewey's book: *Democracy and Education*, his thinking was grounded in the moral conviction that democracy is freedom and he devoted his life to the construction of a persuasive philosophical argument².

Dewey's commitment to democracy to integration of theory and practice are most evident in his career as an educational reformer. When he began his duties as a new member of the University of Chicago in the fall of 1894, Dewey wrote to his wife Alice that "I sometimes think I will drop teaching philosophy directly and teach it via pedagogy"³. Although he has not stopped teaching philosophy directly, Dewey's philosophical views probably reached more readers via books aimed at educators, such as *The School and Society* (1899), *How we think* (1910), *Democracy and Education* (1916) and *Experience and Education* (1938), than through those directed principally to his fellow philosophers. *Democracy and Education*, Dewey once said, was the closest thing he ever wrote as a summary of his "entire philosophical position". It was no accident he observed, that like himself many great philosophers

had taken a keen interest in the problems of education because there is “an intimate and vital relation between the need for philosophy and the necessity for education”⁴. If philosophy is wisdom, a vision of “the better kind of life to be led”, then consciously guided education should be the praxis of the philosopher. If philosophy is to be more than idle and unverifiable speculation it must be animated by the conviction that its theory of experience is a hypothesis that was realized in experience. And this realization demands that man’s dispositions are to be made in such a way as to desire and strive for that kind of experience. The shaping of dispositions might take place in various institutions, but in societies, the school is the most crucial and as such it is an indispensable arena for the shaping of a philosophy into a “living fact.

Dewey’s efforts to shape his own philosophy into a living fact in the schools were surrounded by controversy, and to this day, he remains a touchstone in debates over the shortcomings of American education: a reputable villain for ‘back-to-basics’ conservatives, and an inspiring forefather for ‘child-centered’ reformers. Both sides of these debates tend to misread Dewey’s work, to overestimate his influence and to underplay the democratic ideals that are at the heart of his pedagogy. Dewey maintained that, many of the most important problems of educational theory and practice are determined by this situation. Dewey advocated that morality is responsive to the needs of democracy and education. A situation whereby the child is compelled into the classroom and instead of being helped to understand the subject matter, the educator forces him to comprehension only through his own standpoint.

3.2. Education as a Social Function

In education from a social perspective, Dewey wrote that the social is an inclusive idea of all education. In his book *Democracy and Education*, Dewey describes

education as a social function. Dewey has it that a community or social group sustains itself through continuous self-renewal and that this renewal takes place by means of the educational growth of the immature members of the group by various agencies, unintentional and designed a society⁵. Education is a social process and because of individuals differences knowledge should be diversified and development of distinctive capacities should be assured to all. The gap between the rich and the poor of the society should not extend to the educational sector. The inequalities in Dewey's view are dangerous as they reduce education to class authority.

Education is thus, a fostering, a nurturing, and a cultivating process this mean that it implies attention to the conditions of growth. Etymologically, the word education means just a process of leading or bringing up. When we have the outcome of the process in mind; we speak of education as shaping, molding activity-that is, and a shaping into the standard form of social activity. Since what is required is a transformation of the quality of experience till it partakes in the interests, purposes, and ideas current in the social group, the problem is evidently not one of mere physical forming. Things can be physically transported in space; they may be bodily conveyed to beliefs aspirations that cannot be physically extracted and inserted.

But, the particular medium in which an individual exists leads him to see and feel one thing rather than another, it leads him to have certain plans in order to act successfully with others; it strengthens some beliefs and weakens others as a condition of winning the approval of others. Thus, it gradually produces in him a certain system of behavior and a certain disposition of actions. The words "environment," "medium" denote something more than surroundings which encompass an individual. They denote the specific continuity of the surroundings to

the active tendencies. An inanimate being is, of course, continuous with its surroundings; but the environing circumstances do not metaphorically and it constitutes an environment. On the other hand, Dewey is of the opinion that some things that are remote in space and time are from a living creature especially a human creature may form his environment even more truly than some of the things close to him. The things with which a man varies are his genuine environment. Thus, the activities the astronomer vary with the stars at which he gazes or about which he calculates of his immediate surroundings is his telescope in most intimately of his environment. In brief, Dewey has it that the environment consists of those conditions that promote or hinder stimulate or inhibit the characteristic activities of a living being. Water is the environment of a fish because it is necessary for the fish's activities-to its life.

The North Pole is a significant element in the environment of an arctic explorer whether he succeeds in reaching it or not, because it defines his activities to makes them what they distinctly are. Just because life signifies not bare passive existence but a way of acting in environment or medium signifies what enters into this activity as a sustaining or frustrating condition. Experimentation is all about trying a hypothesis from which we formulate theory. This is in line with scientific produce on Dewey's pragmatic philosophy of education using an experimentation method in an attempt to identify and implement workable theory in educational system. Nothing is more important than education in remolding a society, education is therefore a principle factor in development. This is based on the conviction to couple with the fact that progress is at the base of education.

Dewey observes that:

The spirit of education should be experimental because, the mind essentially a problem solving instrument and it is therefore more important to be attractive means for successful solving problems than pursue neat theoretical formation. Again, Dewey notes that achieving knowledge is a continuous process. It is a struggle to fashion theory in the context of experiment and thought. It is all about changing and reformulation theories through experiment. He advocated for a change achieved through experiment of habits through education.⁶.

According to Dewey, intelligent thinking is instrumental to problem solving, just like experimentation is the best way to identify and implement theories for problem solving. This is because an aim established externally to the process of action is always rigid since it is imposed from without, it does not have a working relationship with concrete conditions of the situation. Experimentation is so important in education that was why Dewey even permits children to get involved.

He says it is well to permit him to experiment and to discover the consequences for himself next time under similar circumstances. In his book *Democracy and Education*, Dewey said that “the social environment forms the mental and emotional disposition of behavior in individuals to engage them in activities that arouse and strengthen certain impulses that have certain purposes and certain consequences”⁷.

For growth to occur, one must have the capacity of potentiality to change “the ability to develop”. Dewey went further to say that immaturity designates a positive force or ability,-the power to grow”. Growth and the power to grow introduce the critical idea of reconstruction in Dewey’s theory of experience. Another area of interest in Dewey’s view of education was his reconstruction of experience and its applicability to inquiry and reflective learning process which Dewey also considers as the five phases of thinking in education. He insists that “thinking is the method of an educative experience”⁸. Pragmatic theory of education from its societal background

can enrich individuals when the habit and aims of groups are good. Dewey argued strongly that everything taught in school should invoke a sense of purpose in students so that subject matters, should be connected to each other and to the present life of students⁹.

3.3. Dewey's Pragmatism and Pedagogy

Over the course of the 1890s Dewey steadily moved away from absolute idealism towards the pragmatism and naturalism of his mature philosophy. Building on a functional psychology that owes much to Darwinian evolutionary biology and of his fellow pragmatist William James, he began to develop a theory of knowledge that contested the dualisms of mind and body, thought and action which had marked western philosophy since the seventeenth century. Thought, he argues, is not a congeries of sense impressions or an artifact of a thing called 'consciousness', nor a manifestation of an absolute mind, but rather a mediating instrumental function that has evolved in order to serve the interests human survival and welfare.

In Dewey's problem-centered school, the teacher, as a resource person, guides rather than direct learning. Teachers using the problem-solving method need to be patient with their students. This theory of knowledge emphasizes the 'necessity of testing thought by action if thought is to pass over into knowledge and Dewey acknowledged that this provision extends to the theory itself. His work in education is intended in part to explore the implications of his functional pedagogy and to test it by experiment¹⁰. Dewey was convinced that many of the problems with prevailing educational practices grew out of their foundations in a faulty dualistic epistemology. He attacked this dualistic epistemology in his writings on psychology and logic in the

1890s and he set out to design a pedagogy that is grounded in his own functional pedagogy. Having spent a good deal of time observing the growth of his own children, Dewey was certain that there is no difference in the dynamics of the experiences of children and adults. Both are active beings who learned by confronting the problematic situations that arise in the course of their activities. For children and adults thinking is an instrument for solving the problems of experience, and knowledge is the accumulation of wisdom for problem-solving¹¹. Unfortunately, for Dewey, the theoretical insight of this functionalism has little impact on pedagogy until his point was made and therefore has been ignored in the schools.

Children, Dewey contended did not arrive at school as blank slates upon which teachers might write the lessons of civilization. When children begin their formal education they bring with them four basic 'native impulses. The impulse to communicate, to construct, to inquire and to express views is needed. These are the 'natural resources to the uninvested capital and the exercise which depends on the active growth of the child¹². Children also bring their own interests and activities from home and it is the task of the teacher to make use of this 'raw material' by guiding their activities at school toward 'valuable results'.

This argument placed Dewey at odds with both the proponents of a tradition 'to curriculum-centered' education and romantic reformers who advocated a 'child-centered' pedagogy. The traditionalists led by William Torrey Harris, the United States commissioner of education favoured disciplined step-by-step instruction in the accumulated wisdom of civilization. It is the subject-matter that furnished the end and determined the methods of education. The child is expected simply 'to receive knowledge. His part is fulfilled when he is ductile and docile. However, to advocate

child-centered education, like G. Stanley Hall the prominent members of the National Herbert Society, argued that instruction in subject-matter should be subordinated to the natural uninhibited growth of the child. The expression of the child's native impulses is the starting point, the centre, the end these two schools of thought on education engaged in a philosophical battle in the 1890s. Traditionalists defended the knowledge of centuries of intellectual struggle and viewed child-centered education as a chaotic, anarchistic surrender of adult authority.

Romantics, however, celebrated spontaneity to change and charged their opponents with suppressing the individuality of children by means of a boring re-utilized despotic pedagogy. The dispute could be resolved, he says, if both would get rid of the prejudicial notion that there is some gap in kind (as distinct from degree) between the child's experience and the various forms of subject-matter that make up the course of study. From the side of the child, it is a question of seeing how his experience already contains within itself elements-facts and truths-of just the same sort as those entering into the formulated study; for what is of more importance, to how it contains within itself.

From the side of the studies, it is a question of interpreting them as outgrowths of forces operating in the child's life and of discovering the steps that intervene between the child's present experience and their richer maturity. Dewey's critique of the traditionalists for their failure to connect the curriculum to the interests and activities of the child is well-known. His attack was on the advocates of child centered education for their failure to connect the interests and activities of the child to the curriculum is however, often overlooked. Some critics of Dewey's educational theory have confused his position with that of the romantics, but he clearly differentiated his

pedagogy from theirs. The danger of romanticism, he said, is that it regarded 'the child's present powers and interests as something finally significant in themselves'¹³. However, it would be wrong to cultivate the purposes and interests of children 'just as they stand'. Effective education required these purposes and interests to be used by the teacher in order to guide the child towards his understanding of the sciences, history, and arts. 'Interests in reality are but attitudes toward possible experiences; they are not achievements; their worth is in the leverage they afford not in the accomplishment them to represent'. The curriculum was based on the experiences of the human race and therefore it is designed to encourage the immature experience of the child in their activities¹⁴.

To oppose one another is to oppose the infancy and maturity of the same growing life, it is to set moving tendency and the final result of the same process over against each other; it is held that the nature and the destiny of the child. Dewey's pedagogy calls upon teachers to perform the extremely difficult task of 'reinstating into experience' the subject-matter of the curriculum. The subject matter like all human knowledge is the product of man's efforts to solve the problems that confronts him in experience¹⁵.

But, as a formal body of knowledge, it has been abstracted from the problematic situations where it had originally developed. Traditionalists argued that this knowledge should simply be imposed on the child in a sequence of steps determined by the logic of this abstracted body of truth. However, when it presented in this fashion, the material is of little interest to the child. Moreover, it did not allow them to discover knowledge on their own by doing activities in which it is necessary for them to have certain types of knowledge. In this model, children are told how to do something rather than given the freedom to discover first-hand how to do them

themselves. As it has been noted, teachers have to appeal to the interests unrelated to the subject-matter such as the child's fear of pain and humiliation in order to produce the appearance of learning. Rather than impose the subject matter on children in this fashion (or simply leave them to their own devices as romantics advised), Dewey called upon teachers to 'psychologize' the curriculum by constructing an environment in which the activities of the child would include problematic situations. In order to solve these problems children would have to call on their knowledge and skills of science, history and art¹⁶.

In effect, the curriculum told the teacher 'such and such are the capacities the fulfillments, of truth beauty and behavior, open to these children. If teachers are fashioning to direct a child development they would acknowledge their skills. Thoroughly knowledgeable in the subject-matter are teaching trained in child psychology and skilled in the techniques of providing the necessary stimulus so that the subject-matter would become part of a child's growing experience. Two teachers who worked with Dewey remarked that a teacher had to be capable of seen the child problem solving.

Dewey admitted that most teachers did not possess the knowledge and skills necessary to reach in this fashion, but he contended that they could learn to do so. Furthermore, the reconstruction to be undertaken is not of applying 'intelligence' as something abstract but, it should be the process of inquiry into human and moral activities with the method of observation, theory and hypothesis and experimental tests at last. This is the understanding of physical nature which has been brought to its present pitch. Dewey stated that philosophy grows out of public opinions; its intention is to connect with human affairs¹⁷. Philosophy needs to be reconstructed in order to

proffer solutions of the present as well as future crises and tensions in the conduct of human affairs. Imperatively, Dewey insisted that all philosophy should be resided in the philosophy of education. The aim of philosophy is to create habits of intelligence which will have precise meaning of fostering the dispositions necessary for inquiry. The *Reconstruction in Philosophy* makes us sensitive to the differences and demands of various situations that give the ability to analyze carefully the new possibilities of knowledge reasoning will be direct to pragmatic valuation. This is the new knowledge of how to test and evaluate hypotheses and more especially the courage to revise beliefs in the light of further experiences¹⁸.

In this book *Reconstruction in Philosophy*, Dewey sought to unite speculative imagination of philosophy with a sensitive and experimental philosophical reasoning and analysis the variety of human experience and the specific problems in these ultra modern societies of men. That is to say, people (common and trained) philosophers are once again becoming discontent with extreme speculation and a narrow view of philosophic analysis that avoids more pressing and complex problems of men¹⁹. This has called for reconstructive need for reunion in philosophy for a new prescriptive and vision that is informed by the lessons of careful analysis.

Dewey opined that scientific inquire has made a great advancement when we realize that to know the condition we must turn our eyes for what is immediately most important to our lives. But the philosophy that grew around modern science has led to intolerable conflicts. The conflicts are as a result of that acceptance of the classic scientific principle that the pre-eminently knowable is the pre-eminently real. What is real is what we can know rationally or feel experientially. Dewey, in responding to scientific inquiry set to put the “moving and the changing” above the “static and the

changeless". The Hegelian thought that, reality is conceived as an unending process of ever new events that have their specific conditioning in those that precede them, and which in turn react upon those that follow. Dewey in the book, *How we Think*, referred to philosophy as thinking. Thinking is a specific event in the movement of experienced things, having its own specific occasion to demand its own specific place. The knowledge of philosophy according to Dewey is a pragmatic one that helps to solve problems of man²⁰.

Dewey affirmed this, when he says: we think only in order to solve our problems that we employ in order to solve problems in our experience and theories; therefore, we ought to be judged in terms of their success at performing this function. Thinking, as philosophical activity involves reasoning in its logical procedure. This type of reason is a reasoning that settles and unifies situations as it affects man in his environment. Dewey insisted that the success came when the children's instinctive activities are linked up with social interest and experiences. Dewey argues strongly that everything taught in school should invoke a sense of purpose in students, that subject matters should be connected to each other and to present life of students. With this he said:

Reasoning, as such, can provide means for effecting the change of conditions but by itself cannot affect it. Only execution of existential operations directed by an idea in which ratiocination terminates can bring about the reordering the environmental conditions required to produce a settled and unified situation.²¹.

The summations of the above assertions is an effort to get away in thought and the practice from obscure and unscientific assumptions inherited from the past and at the same process of a philosophic change. Instrumentalism is in reshaping philosophy. He said, in his book *Experience and Education* that:

Turning away from abstraction and insufficiency from verbal solutions, from bad a priori reasons, from fixed principles, close systems and pretended absolutes of origins. It turns towards concreteness and adequacy, towards facts, towards actions. It means the open air and possibilities of nature, as against dogma, artificiality and the presence of finality in truth.²²

For him, these scientific operations of knowing are decisive. They consist of experiments, instruments, methods by which the very conditions that make knowing possible are created. This search for methods, have to make philosophy pragmatic over any philosophic research and scientific research. The conviction is that the method is more important than conclusion. This is the very essence of philosophic and scientific experimentalism. Experimentalism means more than the use of machinery. It signifies opposition to fixed ends, and changelessness. Dewey referred to it as that which stands for provisionalism and reconstruction to the reliance that is upon working hypotheses rather than upon immutable principles of some philosophical ideologies. With these Dewey said:

We need guidance in dealing with particular perplexities in domestic life, and are met by dissertations on the family or by assertions of the sacredness of individual personality. We want to know about the worth of institution.... as it operates under given conditions of time and place.....²³

Dewey's reconstructive vision of philosophy is the intellectual instrument whereby a culture reconstructs itself and becomes progressive. It should be noted that Dewey owed much to the Hegelian vision of history and to the long line of idealists who built upon it in their analysis of human culture. He equally made reference to the left wing Hegelians like Karl Marx who bent Hegel's idealism of social experience to the active service of changing the world. From these thoughts, he differed from these idealists who have passively appreciated philosophy as the expression of the collective spirit

and imagination. For him, philosophy is still a thinking event and it is humanly oriented. It is not an unrolling of the divine plan but it is active, efficient and constructive not in a stagnant mode of thought that makes it irrelevant to any human problems, but in the specific and practical ways that suits the needs of intelligent organisms. Philosophy at this level is the human instrument of groups of individuals acting as wisely as they may on specific programs and problems. Philosophic and imaginative vision according to Dewey, has been successful only when discipline by responsibility are to the exacting tests of scientific method.

To transmit the contents of the language to the young and to initiate them in the ways of civilized life was for Dewey the primary function of the school as an institution of society. He argues that a way of life cannot be transmitted by words alone. The second part, there is that awareness of the analysis based upon the democratic criterion which was seen to imply the continuous reconstruction of experience for social ends. This continuous reconstruction of experience is effective if there is an effective education and learning by doing²⁴.

The third part, which was a holistic approach of the democratic criterion and its application in present social life, must not fail to desire a social end which John Dewey referred to as growth. Having established these parts with some sub themes upon which the book *Democracy and Education* was rooted, there is the need to look at them separately in relation to social development²⁵. They include communication, democracy, growth, aims and mind, all about learning by doing to education and social transformation. In Dewey's concept of experience it is a basic assumption of his pragmatic understanding of education that every educative process should begin with doing something and the necessary training of sense perception, memory,

imagination and judgment should grow out of the conditions and needs of what is being done. This is the way in which learning in itself takes place before any specific instruction and schooling sets in²⁶. Informal education in schools should connect with these informal learning processes by providing the learning environment, “a miniature world,” an environment, that appeal to the natural life functions of pupils and offer them diverse opportunities for active and constructive learning experience.

Pedagogical communication should cluster about what Dewey calls “occupations”. This concept stands for activities whose significance transcends the mere school context. The primary aims lie in the activity itself and its respective motives, objectives, ends, and requirements. Instead of information being “driven into pupils” and accumulated in isolation for the purpose of schooling, learning takes place as a side effect of joint activities because these activities cannot be fulfilled successfully without extension of the horizons of the learner’s experience and knowledge²⁷.

Provocation Background

No one since the sophists has intimately identified philosophy and education in a pragmatic way as Dewey has done. The background to his pragmatic theory of education is;

We see this mostly in the early dialogues of Plato where Socrates is usually engaged in conversation with the youths of Athens. Sensitive to the differences of his interlocutors, Socrates skillfully draws upon their natural interest and gradually introduces them to the subtle ties of philosophic analysis²⁸.

In its modern and contemporary era, his philosophy was his critical study of Hegelian standpoint in philosophy. With the introduction of the Darwinian concept of evolution (in the very year of Dewey was born) idealists were faced with the alternative of

replacing the Hegelian dialectic with the evolutionary view of development or even to abandon idealism completely. It was of this view point that the British Hegelians to whom Dewey admitted to, owned much and “adopted the former alternative maintaining resolutely the supremacy of spirit as the essential feature of idealism”. Dewey, according to Rust his book: *Doctrines of the Great Educators* said that he is “gradually abandoning idealism in favour of Darwinian naturalism, with the concept of adaptation and the struggle for existence. Dewey branded his philosophic position as an ‘experimental idealism’²⁹. Hegelianism left a permanent deposit in Dewey’s thinking because he was attracted to Hegel’s synthesis of opposites-of subject and object spirit and matter, the divine and the human.

Dewey went on to juxtapose this experimental idealism with pragmatic approach under the influence of William James. According to Dewey, the logical method that was from practical effects could ascertain the meaning of an abstract conception³⁰. Dewey in calling for a new type of education believed that “education must be based on the principle that humans are social animals who learn the best in real life activities with other people”³¹. As a way of making education progressive as well as pragmatic, one must rely or trust on the best available scientific facts in line with concrete theories of learning.

Progressive education is famous for insisting that learning take place by doing. This means that whether the subject is history, arithmetic, literature or science, if it cannot be learned through an activity, then it immediately falls under suspicion. According to Dewey, one must first become aware of the problem before one can define the problem. After this, the proposal for hypotheses to solve problem will bring about one evaluating the consequences of the hypotheses from one’s past experiences.

Philosophers must be ready to approach the issue of new education as a tool for social development very seriously. Philosophers' task is to make the act of philosophizing a pragmatic tool for education to resolve problems in the society. Education is excessively rigid because its approach has been upon a faulty psychology and the principle of experimental learning. It could be observed that learners were thought of as passive creatures upon which information and knowledge had to be imposed. At times, it is as a result of fixed beliefs that a child can never attain much towards being a productive entity that possesses a dynamic intelligence. Because of this, Dewey affirmed that;

There are no fixed beliefs; the quest for certainty on which philosophers and men of science have been engaged ever since ancient times is an illusion diverting man's attention and abilities from the possible and practical realities with the individual's comprehension and actualization³².

This means that man is not an observer or a spectator but an actor fully participating in the course of developing society with the aid of his dynamic intelligence/knowledge. Dewey advocates "Intelligence as not a fixed substance and knowledge is not a set of static concepts. Intelligence is a power man possesses to cope with his environment"³³.

3.4. Dewey's Design Knowledge with Action

In education, the attainment of settlement is a progressive matter for continuous discussion. There is no belief so settle as not to be the subject is further inquiry. This means that the search for knowledge is continuous. That was why Dewey called it "the convergent and cumulative effect of continued inquiry that defines knowledge in its general meaning"³⁴. The pragmatic theory of education lies in its propensity to

accommodate future inquiries. With this, Dewey said that pragmatic theory of education from its empirical, rational and scientific inquiry has “the criterion of what is taken to be settled or to be ‘knowledge’, as that which is been so settled that it is available as a resource in further inquiry; not being settled in such a way as not to be subject to revision in further inquiry. In Dewey’s effort to re-establish that practical use of knowledge with action as subsumed in his pragmatic theory of education, he engaged in what he called the ‘application of intelligence’ in the problem of men. The educational process which is best suited for the societies as Dewey envisioned most essentially life of intelligence in its practical form³⁵.

The criterion to be applied is the satisfaction of needs. Decisions must be made in terms of satisfaction of needs not for personal benefits only but for social enrichment as well. Pragmatic meaning of education is a critical estimate of the theories of knowing and moral development which are formulated in social conditions, but which operate in societies nominally democratic to bring about the adequate realization of the democratic society³⁶. Dewey’s reiteration on the practical use of knowledge is an attempt to remold the traditional empiricism as he tried to free philosophy from static intellectualistic prejudices. His pragmatic theory makes education an instrument of action with emphasis on the effects of knowledge on the individual’s lives. This becomes the complementary and effective means of universal reconstruction in a civilization needed for every society. Preferring his pragmatic theory of education to some errors of philosophy since ages, Dewey asserted that:

The great error of philosophy since classical antiquity has been to put the static and the changeless above the moving and the changing to conceive knowledge as an ensemble of absolute truths and certainties, morality as obedience to principle or to ends also absolute; and to strive to construct reality in all its

aspect out of fixed and readymade elements. Dewey sees education as the only way to redeeming the society. he therefore, call for a method of learning by doing, a method that will harmonize theory and practice³⁷.

From this, it means that philosophy in its non practical applications is static and non progressive. Education is an essential instrument for an achievement of a developed society. Education, according to Dewey, is a “specific event in the movement of experienced things, having its own specific occasion or demand and its own specific place. When there is knowledge being put into action, another valued relation is added. For an example, if an ideal is gained through an education process, there is a designated plan of action, there follows series of change to bring about growth. Pragmatism could be said to be a continuation of critical empiricism in emphasizing the priority of actual experience over fixed principle and a priori reasoning in critical investigation”. Consequently, Dewey’s pragmatic theory of education is summed up in his workable phrase that ‘education brings about development in the society when it is learning by doing³⁸’.

This famous slogan and praxis of Dewey’s pragmatic theory of education was not intended to be a credo for anti intellectualism but was meant to call attention to the fact that the child is naturally an active, curious and exploring creature. With this, he called for a properly designed education which must be sensitive to this active-developmental dimension of life and must serve as a guild to the child, so that through his participation in different types of experiences his creativity and autonomy will be cultivated rather than stifled. This focuses on the effects and the power that teachers should have in affecting students’ lives positively. The pragmatic theory of education by Dewey established the fact that an individual at the early stage is not completely

malleable, nor is his natural endowment completely fixed and determinate. As a kind of contrast with the traditionalists' and essentialists' theories, Dewey avowed that education is not just a preparation or fixed knowledge for future. It is not just a 'getting ready' or a 'process of preparation' of the child but for the responsibilities and privileges for adult life. If it were to be so, Dewey argued, such knowledge or learning would be absolute by the time the child grows up. The mistake, Dewey further explained, is "not in attaching importance to preparation for future needs, but in making it the mainspring of present efforts". This made him summarize his argument in the following words; "the need of preparation for a continually developing life is great and it is imperative that all energy should be bent to make the present experience as rich and significant as possible"³⁹.

This means that as the present merges insensibly into the future, the future is taken care of. Dewey established a formidable educational theory believing that the function of education is to encourage those habit and dispositions that constitute intelligence. This will enhance whatever one learns and makes it practically demonstrable able. In his pragmatic theory of education, he stressed creating the proper type of environmental conditions for eliciting and nurturing that habit that can bring about development or progress both on the individual and the society. His theory considered education as the continuous reconstruction, growth, learning and experience. This also helps in the development of the moral character of the child. Through education, virtue is inculcated not by imposing values upon the child but by cultivating fair-mindedness, objectivity, openness to new experiences and courage to change one's mind in the light of further experience. Dewey's pragmatic theory of education emphasizes the need for evaluation as a by- product of active/pragmatic education.

This is because; to evaluate something presupposes a relationship of means to an end as it is determined by judgment. Hence, Dewey said: the standard of evaluation in relation to valuation is formed in the process of practical judgement⁴⁰. In education, this standard changes continually with the circumstances being exerted upon every society. The specific standard of educational evaluation for a practical valuation and judgment; is to consider new factor of which the old policies should not be measured on the basis of the past. To determine a pragmatic standard in education means to appeal to the present situation in consideration of other issues that shaped education in its pragmatic form.

To be concise, Dewey has narrowed his pragmatic theory into different issues. These issues gave a holistic meaning, explaining concisely what a pragmatic theory of education is all about, since educational subject matters are for transmission, learning, knowledge, pragmatism, valuation and society. Progressive education is famous for insisting that learning take place by doing⁴¹. This means that whether the subject is history, arithmetic, literature, or science, if it cannot be learned through an activity, then, it immediately falls under suspicion. So, it is no surprise that Dewey regularly denigrates “formal education” “mere bookishness” and what is popularly termed the academic.

a. Issue of Transmission

The questions, what is to teach? ‘By what method’, have been a task to what will be the curriculum characteristic of a teachers in schools. Teachers are important in transmitting the role of a pragmatic theory of education. This is why Dewey said the teacher’s concern is with the subject matter of science as representing a given stage and phase of the development of experience. His problem is that of inducing a

personal experience. Every teacher must transmit knowledge in a dignified manner capable of inducing growth. Dewey shaped this assertion when he said every teacher should realize the dignity of his calling; that he is the social servant set apart for the maintenance of proper social order and the securing of the right social growth⁴². The question of method according to Dewey is ultimately reducible to the question of order or development of the child's power of interest. The curriculum should contain higher motives above the present social life of a child with this; Dewey said the subject-matter of the school curriculum should mark gradual differentiation out of the primitive unconscious unity of social life". The best content of curriculum made manifest through teaching is the best type of teaching that bears in mind the desirability of affecting interconnection"⁴³. With this in mind, a student will systematically be led to utilize earlier lessons so as to help understand the present one and also to be use the present to throw additional light upon what has already been acquired.

b. Issue of Learning

Learning is active and it involves reaching out of the mind. It involved organic assimilation starting from within. Dewey talks about learning as something the individual should do when studying⁴⁴. Learning involves organic assimilation starting from within. Dewey affirmed this saying, one learns in consequences of his direct activities". Learning requires thinking because "thinking is the method of intelligent learning and learning is that which employs and rewards the mind". Dewey characterized this concept-learning in two senses of the word 'Learning'. The sum total of what is known is handed down by books and learned by men. Something, which the individual does when he studies; is an active personally conducted affair.

This transmission occurs by means of communication of habit of doing, thinking and feeling from the older to the younger. Dewey's critics have often accused him of encouraging disorderly permissiveness in schools. Dewey's views of the learner, like his relationships to progressive education must be considered carefully⁴⁵. Dewey preferred an internal discipline designed to cultivate self-directing and self-disciplining persons. In educational psychology, today, it is widely agreed that constructive learning is the key to successful learning with regard to this, Slavin in his book *Education Psychology Theory and Practice* said:

One of the most important principles of educational psychology is that teachers cannot simply give students knowledge. Students must construct knowledge in their own mind. The teacher can facilitate this process by teaching in ways that make information meaningful and relevant to students, by giving students opportunities to discover or apply ideas themselves, and by teaching students to be aware of and consciously use their own strategies for learning⁴⁶.

Although authors in *Educational Psychology* like R.E Slavin very often do not explicitly mention Dewey, his theories clearly stand in the line of his educational and psychological approach. "What proponents of constructivist education and psychology can, among other things, learn from Dewey is that construction implies a broad field of creative and productive activities that are necessary components in the self organization of learning in every learner⁴⁷". Dewey uses the terms "to construct" or "construction" in many of his works. These terms point not only to the construction of material complexes like building or walls but also to the construction of ideas and meaning. In this sense, Dewey suggests that one constructs ideas, concepts, theories, values and so on. These constructions according to him differ from person to person and from culture to culture to a certain extent. Constructions therefore are necessary processes in the development of experience. We use our past experience to construct

new and better ones in the future”. Constructions are not arbitrary as Dewey explains with regard to the construction of theories and knowledge in social and moral matters.

c. Issue of Knowledge

The characteristic notion of knowledge peculiar to Dewey’s pragmatic theory, is that “knowledge is the tool for managing experience-no such thing as genuine knowledge and fruitful understanding except as the offspring of doing”. The ability to adapt to change is what makes one’s knowledge pragmatic. Dewey affirmed this saying; “knowledge is power and knowledge is achieved by sending the mind to school of nature to learn her processes of change”. Pragmatic theory of education does not under-rate ‘belief’ but puts knowledge as its tool of investigations, practical and activity when he asserts that:

On the side of knowledge, the division carried with it, a difference between knowledge in its full sense and belief. The former is demonstrative, necessary-that is true belief on the country is only opinion; in its uncertainty and mere probability, it related to the world of change as knowledge corresponds to the realm of true reality⁴⁸.

Comparing this to the views of ancient philosophers, it is clear that some of their thoughts were cosmogonist assumptions. There should be a research for knowledge that could be transformed into doing, without the fear of mistakes. This is because “the greatest thing is not to avoid mistakes but to have them take place under conditions such that they can be utilized to increase intelligence in the future”. With this, it further entails that “knowledge is a perception of those connections of an object which determines its applicability in a given situation”.

d. Issue of Value

The term value means a distinctly intellectual act an operation of comparing and judging to evaluate. When these occur, Dewey responds saying this occurs when a direct full experience is lacking and the question arises which of the various possibilities of a situation is to be preferred in order to reach a full realization or vital experience". The term value is inextricable in education. Everything about education is valuable. Dewey in affirming this, says, "Of the consequences of that result the state of education is perhaps the most significant and as a means of the general institution of intelligent action which holds the key to ordered social reconstruction". The pragmatic theory of education sets out a good process of living capable of making one's life fruitful and significant. Dewey opines this when he says;

Since education is not a means of living but is identical with the operation of living a life which is fruitful and inherently significant, the only ultimate value which can be set up is just the process of living itself and this is not an end to which studies and activities are subordinate means; it is the whole of which they are ingredieants⁴⁹.

e. Issue of Society

The issues of society are characterized calls for these vital questions 'what is society' why are institutions is involved in the issue of educational processes? The question is elucidated more in Dewey's projection, understanding and position of society in his pragmatic theory vis-à-vis education. Society is one word, but infinitely contains many things. Society covers all the ways, in which, by associating together, men share their experience and build up common interest and aims. The pragmatic theory of education from its societal background can enrich individuals when the habit and

aims of groups are good. To affirm this, Dewey in his book: the *School and The Society* says “Army education is given by a group tend to socialize its members but the quality and value of the socialization depends upon the habits and aims of the group”. Society adjusts to changes in order to maintain their structures by educating their citizens pragmatically⁵⁰. Hence, as societies becomes more complex in structure and resources the need of formal or intentional teaching and learning increases. No society should ridicule another in terms of educational matters. This is because all institutions are educational in the sense that they operate to form the attitudes, dispositions, abilities and disabilities that constitute a concrete personality”⁵¹. Social institutions including economic, domestic, political, legal and religions are all enlarged and improved experience.

Endnotes

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CHAPTER FOUR

EDUCATION AND DEVELOPMENT IN DEWEY'S PRAGMATIC APPROACH TO EDUCATION

4.1. The Child and the Teacher

In the formal learning process, the child and the teacher are left alone in this formation process in which the teacher as a professional is expected to direct, communicate and share experiences with the child learner. The teacher recognizes that teaching involves human interaction, relationship and requires that the teacher possess accurate understanding about pupil and their behavior. The teacher in his interaction with the child should encourage rather than condemn the pupils to punishment¹.

All the child needs is the teacher's collaboration so that he can explore his environment and gain control over it. In exploring their world, learners encounter both personal and social problems. It is a problematic encounter that leads children to use their intelligence to solve their challenges. The teacher's role is simply to determine how the discipline of life shall come to the child². As regards discipline, the social life of the child should be taken as focus of concentration or correlation. This becomes one of the ways to make the child conscious of his or her social challenges as it will enable the child to perform those fundamental types of activities which make civilization what it should be in the society. Dewey considered the meaning of philosophy to the extent that he proposed an educational extension of the pragmatic test of meaning. For him, building on the pragmatic notion that the meaning of ideas or conceptions is to be found in the definite practices to which they lead, he suggests that the actual significance or differences in philosophical outlook may be discovered

by developing their implications and consequences for the educational practices that gave development to self and society. He affirms this in his book *Democracy and Education*, the need to reconstruct philosophy with all its pragmatic practices saying that philosophy which makes no difference in the practices and application of values, principles is an artificial or verbal philosophy.”³. This means that philosophy will not only be something of attitude or conduct but, further to reflect those pragmatic values in consideration of how to help develop the individual and the society. However, to start with this, one of the theories that are so comprehensive in scope are to employ philosophy as a tool for effective reasoning. Hence, one of the operations to be undertaken in a reconstructed philosophy is to assemble present reasons. This is why separation would differentiate between theory and practice so that one can say that theory is the most practical thing.

Since the distinctive purpose, problems and subject matter of philosophy grow out of the stresses and strains in social life and the form of philosophy arises, it is equally good to posit and prepare a background that will solve these problems with reference to changes in human life. Dewey, in this book *Reconstruction in Philosophy* asked us to see philosophy as that rational tool with pragmatic effect on individual and the social processes. One should not be afraid to make mistakes capable of developing ideas that are pragmatic. Dewey supported this when he said the great thing is not to avoid mistakes but to have them take place under conditions that they can be utilizing to increase intelligent in the future⁴. This was because, in philosophy, there are not many who exhibit confidence about its ability to deal competently with the serious issues and problems of the day. This lack of confidence is manifested in concern for the improvement of techniques. The reconstructive effect is felt not only giving

attention to the 'form' at the expense of substantial content. The 'scientific revolution', the 'industrial revolution', and 'political revolution' become indispensable parts of interest in the development of philosophy. Another task for philosophers is to create a romantic exaggeration of what can be accomplished by 'intelligence', reason' and 'pure interest'. As fundamental to his entire reconstruction, Dewey has attacked with all weapons in his cognitive ability to the traditional elevation of knowledge.

Dewey in his book; *Reconstruction in Philosophy*; insisted that the exposition of his instrumentalism presupposed that knowing is a form of doing, that which cannot exist apart from that which is known is the object of knowledge. The consequences of operations performed by intellect are not mysterious entities existing sufficiently before the act of knowing is to be illuminated. This concept had been abused and used by philosophers to designate where knowledge resides. That is, it has been as the highest organ or 'faculty' for laying hold of ultimate truths.

But, Dewey was saying that, it should be a shorthand designation for great and ever-growing methods of observation, experiment and reflective reasoning which had in a very short time has revolutionized the physical and to a considerable degree helped to improve the physiological conditions of life. Dewey said, "Any education given by a group is likely to socialize its members but the quality and value of the socialization depends upon the habits and aims of the group"⁵. This habit could be inculcated into an individual with every measure of discipline. This is to make them to be well educated as well as making the young ones grow and develop their full potentials. Discipline is one of the productive factors in education. Discipline helps to break down the child's self-will and thereby eradicate his/her purely natural and sensuous

self. To be disciplined one should not expect to achieve it by mere thinking of goodness in its ideal realm since it is just the immediate will, which acts on fantasies and caprices, not on reasons and thinking. If we advance reason to a child, we leave it open to him/her to decide whether the reasons are weighty or not and thus, we make everything depend on his/her self.

So far as children are concerned, University and the substance of things reside in their disciplined parents, teachers and guardians and this implies that children must be obedient. To support this, E. Igboausi in his book: *Special Themes in Ethics*: adds, if the feeling of subordination, discipline, producing the longing to grow up, is not fostered in children, they become wayward and impartment⁶". The question, why do we choose to discipline a child rather than an adult remains the bedrock for a developed and highly moral/spirited society to emerge. A child has been, in many ways, in order to fit the societal demands of this category of persons. Some view a child as an innocent God's creature who is being pushed by the adult to face a forced task called education/learning.

Some children are potential future leaders of society. The innocence of a child will contribute to the societal development since his or her mind is a *Tabula Rasa*- a plain or blank sheet/ organ without any form of experience⁷. At this stage, the concept of life is inconceivable to him/her. A teacher or an adult should force impressions that are discipline (experiences) unto a child so that his/her view about society and his or her relations with others will be without frictions. Following the point made from the above, in the early childhood a child is part of a pattern he never fully understands and which he is powerless to change. A child cannot explain them as he or she is made to fit into a situation which he/she cannot change. Now, it is important to stress

more issue of individual differences in education as a motivating factor for societal development. Adults very often have failed to study and understand their pupils. Here lies the misunderstanding of their humanitarian assignment. Some have made that mistake of regarding all the pupils as the same, and so expect them to behave alike. *The Child and the Curriculum* provide insight into how Dewey thinks about moving away from largely private interpretation on experiences and facts and towards a more publicly defensible theoretical understanding⁷. But here, each child is a different individual and should be treated according to his personality type. Less disciplined adults make derogatory remark about a child's home, culture or training.

Such remarks put off some children and instill in them the spirit of fear and poor vision about the entire society. Discipline as a concept that leads a child to positive self-control, orderliness, obedience and power of co-operation with others is a vital concept for a societal development. The terms Dewey maintained can be distinguished for discussion and clarification but they cannot be separated conceptually or operationally, nor can the curriculum be understood rightly and fully if it is dichotomized from the child. He said that education is powerful to achieve.

Of this Dewey said:

Discipline means power at command: mastery of the resources available for carrying through the action undertaken. To know what one is to do and to move to do it promptly and by use of the requisite means is to be disciplined, whether we are thinking of an army or a mind. Discipline is power⁸.

Discipline, as a developmental concept, requires an intellectual volition to know and consider one's actions and the consequences. This personal awareness and volition are what make individuals to appreciate societies moving towards development. This is

because discipline is self-directed and not totally other-directed. Discipline, as Dewey further described, involves the power to endure in an intelligently chosen course in the face of distraction, confusion and difficulty. In this dimension, the sustaining factor in societal development is the interest of that society. Interest in fact, measures the depth of grip which the foreseen end has upon one in moving one to act for its realization. The fact is that interest and discipline are connected and not opposed to one another is made obvious by such relationship like this. There is a seeming problem in Dewey's notion of discipline.

Dewey and his colleagues in progressive education believed that the school could, and should, effect significant changes in a society. Education through industry puts them into the active mode necessary for the challenges they will confront:

Children in school must be allowed freedom so that they will know what its use means when they become the controlling body, and they must be allowed to developed active qualities of initiative, independence, and resourcefulness, before the abuses and failures of democracy will disappear⁹.

He blamed such an anomaly on bad social conditions of life which can be remedied in the school. This remedy must entail a shot at a genuine reorganization of education so that learning takes place in connection with the intelligent carrying forward of purposeful activities. As a matter of fact, one will agree with Dewey that it is tedious and slow work, but he still believes that it can be accomplished by staking a step at time. This reorganization inevitably involves courage and persistence as it is with the nature of discipline. Discipline is meant for the child and the adult. The two, if we reiterate what had been affirmed above, are complementarily helpful to each other. The Progressive Education Movement was part and parcel of a broader social and political reform called the 'Progressive Movement' which dated to the last decade of

the 19th century and the early decades of the 20th century. Progressive education has to do with educating the “whole child”, that is, to attend to physical and emotional, as well as intellectual growth Dewey’s emphasis on change and growth is of course at the heart of his philosophy; yet growth is, always from something as well as to something. The school was conceived as a laboratory in which the child was to take an active part by learning through doing. The theory was that a child learns best by actually performing task associated with learning. Creative and manual arts gained importance in the curriculum and children were encouraged toward experimentation and independent thinking¹⁰. Hence, in contradistinction to the traditionalists, Dewey saw the child as the most important factor in the development of a society. He argued against the traditionalist understanding of the place of a child in the educational scheme.

The traditionalists, he observed, consider the child from the adults’ standpoint. Neglecting the existing capacity of the child, the traditionalists authoritatively impose adult standards, subject matter and methods upon him. They fail to take into consideration the individual experiences and inclination of the child. Such an approach inhibits a thorough-going pragmatic education that will encourage a complete development of the child’s natural capacities and potentials. The child, according to Dewey, should not be seen as a miniature adult. Rather, he is to be considered as a human being in his own right, a growing entity with specific powers and a lot of potentials. He should be the centre, the pivotal point around which educational principles revolve¹¹. As quoted by E. Ezewu, Dewey views on the child in the educational process is summarized as follow: Education must begin with a psychological into the child’s capacities, interest and habits... The powers, interests

and habits must be continually interpreted; we must know what they mean. They must be translated into terms of what they are capable of in the way of social service. Thus, child centeredness in Dewey's educational thought implies absorption into a confined world whose values derive from immediate needs of transaction with environment modified by social pressures; children are left with no standard outside themselves in terms of which to judge their own inadequacy¹².

In line with his notion of the school, Dewey's view about the child is very essential because it allows the child to participate actively in the social reconstruction and to the development of the society. A deep insight reveals that schooling is defined by the type of education obtained in a formal and specialized setting known as the 'school'. The concept has been taken to be synonymous with educating, but it is different since it is the process of formal education and not by itself education. Schooling at this length is only a part of education since education takes place also in an informal setting, but still it is an essential process to develop a person's abilities and talents following some prescribed rules, regulations and curriculum.

For Dewey, the school's threefold functions are to simplify, purify, and balance the cultural heritage. Simplification means that, the school, really curriculum makers and teachers as social agents, select elements of the heritage and reduce their complexity by designing units appropriate to the learner's maturity and readiness. This makes it an organized and systematized institution which brings children or youths for the purpose of educating so as to lean values, skills and treasure knowledge which is important for the survival and attainment of societal development. The need for formal education arises out of a rapid growth in civilization. With the advancement,

the gap between the capacities of the young and the concerns of adult widens. Hence, it becomes imperative that international agencies and centers for studies are formal. The importance of formal education lies in the fact that without it, it is impossible to transmit all the resources and achievements of a complex society. School came into existence when social traditions are so complex that a considerable part of the social heritage is committed to writing and transmitted through written symbols¹³”

Some people argue that the establishment of schools has some attendant dangers. The education received therein often and easily come abstract and bookish since much of what is learned is given in symbols. Consequently, they maintained that, what is learnt oftentimes is not translated into real life experiences. Dewey promised that he would indicate “the main problem” in need of solution and he will “suggest the main lines along which their solution is to be sought”. The solution is the same as that which he has offered previously, namely, an education derived from experience, even if that experience is artificially produced in the school. To address the above foreseen danger, Dewey as quoted by Simon A. Okafor, conceived the school thus:

The school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends..... the school must represent present life-style as real and vital to the child as that which he carries on in the home, on the neighborhood, or in the play ground¹⁴.

The school, for Dewey, should furnish individuals with practical knowledge which is functionally relevant to the needs of the society. To that effect, they are responsible for the purification of the society. For school to attain the above social ends, they must be democratic as Dewey pointed out. He averred;

That democracy and education bear a reciprocal relation, for it is not merely that democracy is itself an educational principle, but that democracy cannot endure, much less develop without education in that narrower sense in which we ordinarily think of it, the education that is given in the family, and especially as we think of it, the education that is given in the family and especially as we think of it in the school¹⁵.

He further advised that we should take it seriously, energetically and vigorously the use of democratic schools and democratic methods in the schools; and that we should educate the young and the youth of the country in freedom for participation in a free society. It is only at this point that we can succeed in producing free individuals who will intelligently participate in developing a free society. Ideas and experiences which are not woven into the fabric of growing experience and knowledge but remain isolated seemed to Dewey a waste of precious natural resources. The dichotomy in-school and out-of-school experiences, he considered it especially wasteful, as he indicated as early as 1899 in *The School and Society*¹⁶.

From the standpoint of the child, the great waste in the school comes from his inability to utilize the experiences he gets outside the school in any complete and free way within the school itself; while on the other hand, he is unable to apply in daily life what he is learning in school. That is the isolation of the school its isolation from life. When the child gets into the schoolroom he has to put out of his mind a large part of the ideas, interests and activities that predominate in his home and neighborhood. The role of “play” is important to progressive reform of education. Dewey’s discussion of play is revealing, with reference to the German educational reformer, Froebel, Dewey notes that Froebel’s “own sympathy with children and his personal experience led him to emphasize the instinctive expressions of child-life, his philosophy led him to believe that natural development consisted in the unfolding of

an absolute and universal principle already enfolded in the child". Dewey places significant qualifications on play. He first notes that "obvious" "educational value" of play is that it teaches the children about the world in which they live". The nature of play, Dewey maintained, is that of imitation. What he means here is that children in *School for Tomorrow* imitate what they see the adults do either at home or in school when they are playing.

The more they play the more elaborate becomes their paraphernalia, the whole game being a fairly accurate picture of the daily life of their parents in its setting clothed in the language and bearing of the children. Through their games they learn about the work and play of the grown-up world. Besides noticing the elements which make up this world, they find out a good deal about the actions and process that are necessary to keep it going¹⁷.

So the school being unable to utilize this everyday experience sets painfully to work on another tack and by a variety of artificial means, to arouse in the child an interest in school studies Thus, there remains a gap existing between the everyday experiences of the child and the isolated material supplied in such large measure in the school. To bridge this chasm between school and life, Dewey advocated a method of teaching which begins with the everyday experience of the child. There is a problem of children engaging in play that is not supportive of Dewey's aspiration for social change. That is, they may imitate the wrong thing namely the life of their parents.

Dewey warns that without proper supervision, the play of children may constitute "a strong influence against change". If the child's play is merely a replica of the life of his parents for example, when the play in the house, the children are just as apt to copy the blunders and prejudices of their elders. In playing, they notice more

carefully and thus fix in their memory and habits, more than if they simple lived it differently, the whole color of the life around them. Dewey maintained that unless the initial connection was made between school activities and the life experiences of the child, genuine learning and growth would be impossible. Nevertheless, he was careful to point out that while the experiential familiar was the natural and meaningful place to begin learning, it was more importantly the intellectual starting point for moving out into the unknown and not an end in itself¹⁸. To further reduce the distance between school and life, Dewey urged that the school be made into an embryonic social community which simplified but resembled the social life of the community at large¹⁹.

A society, he reasoned, is a number of people held together because they are working with common lines, in a common spirit, and with reference to common aims. The common needs and aims demand a growing interchange of thought and growing unity of sympathetic feeling. The tragic weakness of the schools of his time was that they were endeavoring "to prepare future members of the social order in a medium in which the conditions of the social spirit were eminently wanting". Thus, Dewey affirmed his fundamental belief in the two-sidedness of the educational process.

Neither the psychological nor the sociological purpose of education could be neglected if evil results were not to follow. To isolate the school from life was to cut students off from the psychological ties which make learning meaningful; not to provide a school environment which prepared students for life in society was to waste the resources of the school as a socializing institution²⁰. The Social Goal of Education According to John Dewey was essentially true that education envisages the provision of skills and knowledge to allow the students to be fully integrated into their lives as

persons and into societies as citizens as well as social human beings. Education aims at social efficiency. It is education for the society. Dewey's meaning of the society is an attempt to synthesize, criticize and expand upon the democratic educational philosophy of Rousseau who emphasized the individual and Plato on the communal society. For him, the individual is a meaningful concept and society has no meaning apart from its realization in the lives of its individual members.

His conception of the meaning of the society differs from that of Rousseau's. John Dewey captures this point when he says: We must not forget that Rousseau had the idea of a radically different sort of society, a fraternal society whose end should be identical with the good of all its members which he thought to be as much better than existing states as these are worse than the state of nature. From this point of view, Dewey indicates that recognizing the individuality of its members in order to form a social entirety attains the social efficiency. Then before reaching the level of social integration, there is a recognition of individual capacities that forms the basis of earning one's own living. Thus, education has to take into account the individuality in order to avoid overwhelming fact of parasitism done by some members upon the activities of others in the society.

However, Dewey was aware of the fact that the emphasis is put to the economic conditions and individual standards in a manner that there is a danger to consider this as the final end, he further noted: "But social efficiency as an educational purpose should mean cultivation of power to join freely and fully in shared common activities". He goes on to say: This is impossible without culture, while it brings a reward in culture, because one cannot share in communion with others without learning, getting a broader point of view and perceiving things of which, one would

otherwise be ignorant. Hence, the purpose of education should recognize the individuality of each student in order to build a cultural social body. For Dewey, the aim of efficiency must be included within the process of experience. He agrees with the fact that what man does and what he can do depend upon the expectations, demands approval and condemnations of others. Man is a rational being linked with other beings in a manner that he cannot actualize himself without taking into account the activities of others. Thus, education has a social function in providing the social values in the society in order to guarantee the shaping and fostering of immature members. Moreover, it must sets up conditions, which stimulates certain visible and tangible ways of acting.

And the individual has to feel as a share of the associated activities so that he considers the success or failures of his group as his individual success or failure. In addition, education should aim at imparting the beliefs and the ideas of the group in the students. Dewey understanding of education leads us to consider the school as a small society where a student is learning and doing at the same time. He notes with a lot of concern that: it is the business of the school environment to eliminate so far as possible, the unworthy features of the existing environment from influence upon mental habitudes, it establishes a purified medium of action.

Dewey notes that, as the society becomes more enlightened, it realizes that it is responsible to transmit and conserve the whole of its chief agency for the accomplishment of this end. For Dewey, the school has to balance various elements in the society taking care of each student to get opportunity to escape from limitation of the social group in which he was born to become a man who is ready to live peacefully with those who have different cultures from his own. This has prompted the

government to take social function as one of its main concern. Socialization in education helps the students to live with others at school, at home, in the community as well as the society at large. It moulds the students to know their duties and rights in the society where they live. Hence, Ibe, etal in the book: *Sociology of Education of Social [Psychology*, has this to say about the role of the society and education: Education, therefore, has turned out to be one of the most instrumental social institutions in the modern society²¹. Although the society may differ in their nature and culture, the reality is that they have some common characteristics. There are social systems, which require the fulfillment of some universal functions if they are to continue to exist. Education as a process is concerned with these universal functions²². It has the function of transmitting skills, knowledge, norms and values from one generation to another to achieve social inclusion, which is facing a lot of challenges.

They include cost of education, inadequate financial resource, culture, bad curriculum inadequate teaching and learning materials. A good education should strive to solve such challenges in order to achieve education and social inclusion such as gender equality. In 1899, Dewey gave three lectures, which were published a year later as '*The School and Society*' which was delivered before an audience, parents, and other interested personalities in the elementary school. Five other articles in this book were not added until the 1915 edition. In the preface of this later edition, Dewey expresses his satisfaction that, the book was aimed towards the development of the child who will in turn influence the society positively. In this book, Dewey called for a collaborative effort by individuals to build the society through education as only reliable instrument to develop society. He succinctly stated that there was always

something which really needed to be done; each member of the household should do their own part faithfully and in cooperation with others. *The School and Society* is simply the expression of a plan to utilize the characteristic activities of children. It is thus a description of the failure of the 'traditional' school to meet the challenges of a new industrialized society, with the new education as a proposed remedy. When Dewey spoke of *school and society* he did not mean that the:

School should mirror the prevailing values of society, but that the school should approximate a more ideal society. If from a very early age the child receives the type of training which provides him with the instruments of 'effective self – directive self – direction' in the life of the school, then we will have the best guarantee for effective reform and development of our society²³.

Dewey also displayed some of his beliefs regarding the best method to teach children. He examines the child's world in order to discover a sense of how the child's world operates. According to him, children learn through the process of experiencing things. The school is to be an extension of the home, in which the children's experience is to lead understanding of the new modern industrial world and its problems. This book *School and Society*, Dewey, finds out that the schools in which children are educated contradict their very learning style by nature Dewey said children in the school should learn how to be productive in the society²⁴.

Children need to be intertwined in the process of doing. The idea of the separate subject in the school is the key area of analysis by Dewey because of how children learn. When a child wants to build a chair to sit on, they will discover or examine disciplines across the realm of mathematics, sciences and language skills while building the chair. Instead of separating this activity into different disciplines. Throughout this book, *the School and the Society*, it is stated that children need to

have a link to what he/she (the child) is learning and what the child sees as a benefit to the society. This book still focuses on the effects and the power that teachers have in common in order to affect student's lives positively. There is much discussion on Dewey's classic educative experiences and how education should be hand-on in learning. Dewey also asserted that teachers in schools should reflect the needs for ideal personalities in a society²⁵. This should reflect and emulate real life, challenges and occupations of their role models so as to give out good examples to their students.

Learning occurs in leading, showing or doing by example and not in repeating facts and figures on multiple-choice tests. We wonder why the greatest young minds are thrown into mathematics and science courses instead of being encouraged to explore the arts and music. He did not dislike mathematics and sciences but the school should try to develop children's talents in consideration of other social science courses. This book continues to show how coursework should not be limited to multiple-choice, fill-in the-blank, and other methods of factoid memorization but rather coursework should include the exploration of skill-sets and also how the skill-set explored for societal development.

This book has provided hope for educational systems, most of which, despite the efforts made in order to make the school look more attractive. Organizations still remain too mechanical in learning procedures and detached from social applications regarding the capabilities they serve. This book *the School and the Society* is a model that need to be applied in actual issues in human existence and it redefines education by integrated inherent aspects of human nature for a societal development. The dichotomy of in-school and out-of-school experiences he considered especially wasteful, as he indicated as early as 1899 in *The School and Society*. From the

standpoint of the *child*, the great waste in the school comes from his inability to utilize the experiences he gets outside the school in any complete and a free way within the school itself; while on the other hand, he is unable to apply in daily life what he is learning in school. When the child gets into the schoolroom he has to put out of his mind a large part of the ideas²⁶, interests and activities that predominate in his home and neighborhood. The common needs and aims demand a growing interchange of thought and growing unity of sympathetic feeling. To isolate the school from life was to cut students off from the psychological ties which make learning meaningful. To provide a school environment and effective learning is to prepare the students for life in society. Education is a process of living and not a preparation for future living. It is at this background that Dewey said in this book that the school must represent a real life and as an institution, and should simplify an existing social life so that people will find solution to their problems.

The school, which as simplified a social life-agent should grow gradually out of the home life, it should take up and continue the activities with which the child is already familiar, to in the home. The moral education centers upon this conception of the school are a mode of social life. The discipline of the school should proceed from the life of the students as a whole and not directly from the teachers. Israel Scheffler stresses that teachers must perform the act of teaching because it is certain that every culture must get newborn members to behave according to its norms through many agencies. This could be seen as an effort to teach the young generation in such manner as not merely to furnish the minds of the pupil with suitable information alone but to cultivate and develop their mental, moral and physical capacities in the best possible way²⁷. This is why Jonas F. Soltis considered the work of a teacher in a school as “a dynamic rational but intentional activity”. Teaching and influences are necessary in

the school environment. Thus, it is necessary for the teacher to differ, and vary and adopt methods of teaching suitable to achieve the desired objectives²⁸. Education is a wider intellectual umbrella with teaching as a shelter, therefore, should not be confused. With a good teacher, conscious of his/her social role in societal development, through the knowledge he/she imparts to children in school, a society definitely must be transformed. When a teacher is conscious of his/her social role, the goal of the school is often regarded as providing each child the opportunity to do good work and to have the satisfaction that comes from feeling worthwhile in his own eyes as well as in the eyes of others. Teachers are a group of persons charged with the task of teaching certain things in international agencies like schools.

The role of a teacher is not an easy one. Deliberate effort and the taking of thoughtful pains are required of him to design a special environment for the education of pupils. According to Dewey, the only way in which adults consciously control the kind of education which the immature get is by controlling the environment in which they act, and hence think and feel. We never educate directly, but by means of the environment.

It then behooves teachers to design special environments for the specific purpose of educating the young, lest the work be left to what Dewey called 'chance environment'. The environment has to be designed in order that it will incorporate both the natural impulses and interests of the individual and that of the society. In this respect, the teacher ought not to exert his authority in a personal way. By this Dewey means that the teacher should not impose his individual standards on the child. He should not wield his authority in such a way as to merely exhibit his supremacy over the child. Instead, he should be preoccupied with the effort to evolve the proper type

of environmental conditions for eliciting and nurturing the child's capacities. In certain occasions when it is necessary for the teacher to be firm and forth right, he must do so not for personal interests, but for the interest of the society. Elaborating on the above view, Simon A. Okafor has this to say: in the book: *Philosophy of Education for Beginners* that:

The teacher is to see himself as a guide or director and not the centre of educational process. His duty is not to impart a ready-made knowledge to the child but to construct a series of educative experiences and prudently direct the child as he grows by passing through those experiences, developing his intellectual ability through and in the process of social activities shared with his school mates²⁹.

In practical terms, a less 'bossy teacher' as presented by Dewey allows individuals the opportunity and freedom to take initiative and be responsible for their actions. In effect, they freely engage in communal projects that will promote or bring about development in the society. Dewey's conception of curriculum stems from the concept of the child. He rejected the rigid subject-based curriculum of the traditionalists. In his view, the traditionalists' curriculum is built in such a way that it limits or restricts the outward expression of the child. It is fixed and regimented that the usual motive behind it is to inculcate the young minds to fixed principles that are considered immutable.

A streamlined mode of conduct and behavior is demanded of such and every individual must be incommoded enemata the individual differences, impulses and experiences. Curriculum should therefore, be a child centered education. The child's natural impulses and desires should constitute the starting point. It is the duty of the teachers to evolve a curriculum that will suit the impulses of the child and the developmental needs of the society. In this case, a good knowledge of the pupil is

required and should be the basis for curriculum making. Consequently, Dewey strongly emphasized that individual differences should be considered in making the curriculum because mechanical uniformity merely brings about insincerity and deceit. He rejected forced training when he said, "Behind the enforced uniformity, individual tendencies in irregular and more or less forbidden way". The curriculum should make room for an individual to express freely his or her real self. It is only when the individual is allowed to confidently exude his individual idiosyncrasies that the teacher would correctly observe him and only then will it be possible for him to develop a suitable methodology that would direct the child in the right direction for proper development. As a matter of fact, a good curriculum should not impose any methodology. It should be such that learning is not external instead; it has to engage to the mind of the learner in activity. He buttressed this idea in the following remark:

There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the purposes which direct his activities in the learning process, just as there is no defect in the traditional education greater than its failure to secure the active co-operation of the pupil in construction of the purpose involved in the study³⁰.

The curriculum is a strong factor joining the child and the teacher. It is used on the learner by the teacher with a planned methodology in order to have a desired outcome-evaluation. It is important to note that the curriculum is not so much what is found in the printed guide as what the teacher makes of it in the classroom. Hence, curriculum document becomes a vital guide to an instructor to fine-tune the learner to the aspirations and goals of a desired developed society. The aim of our nation's curriculum in education should be provide useful activities which will help people to

carry out with the support of our government the task of national development. Curriculum as that subject-matter of instruction or a planned course of instruction helps to direct and impart good knowledge in children who are future leaders of any society. Applying Dewey's view on curriculum to the society, our curriculum should help foster the national objective so that the five national goals are met³¹. The main national goals are: (a) A free and democratic society (b) A just and egalitarian society (c) A united, strong and self-reliant nation (d) A great and dynamic economy (e) A land full of bright opportunities for all citizens. Globally, education manifest itself in curriculum because it becomes an instrument for national development; to this end, the formulation of ideas and their integration for national development is the interaction of persons and ideas are all aspects of good curriculum.

In a well-designed curriculum, it must fostered worth and development of the individual, to have a general development of the society. In curriculum also, every citizen of a given society is supposed to have a right to equal educational opportunities irrespective of imagined disabilities and each according to his or her abilities. A good curriculum provides every child the need for national consciousness and national unity. There is an inculcation of the right mind-set of values and attitudes for the survival of the individual and of the, entire community. The acquisition of appropriate skills and the development of mental, physical, social, abilities and competencies as equipment for the individual to live in and contribute to the development of the society is the effect of a good curriculum.

Dewey closely connected methodology with curriculum. According to him, method means the arrangement of subject matter which makes it most effective in use. Method is never something outside its material. Subject matter is derived based on the

life experience of the pupil; Dewey's methodology equally makes room for child-activity based on his level of experience. To that effect, he advocated a scientific methodology which is the method of intelligence in experimental action³²". This is to say that the child is activity involved. He does not merely sit down and listen to lectures; he rather finds things out for himself through simple experiments. This will help that child to be confident, reliable and contribute maximally to the development of the society. In the light of this, pragmatic methodology in education brings about development in the society. Dewey placed experience as that which will make us be actively or passively involved in our actions. He said:

The nature of experience can be understood only by noting that it includes an active and a passive element peculiarly combined. On the active hand, experience is trying-a meaning which is made explicit in the connected term experiment. On the passive, it is undergoing. When we experience something, we act upon it, we do something with it; and then we suffer or undergo the consequences. We do something to the thing and then it does something to us in return: such is the peculiar combination.³³.

The purpose of methodology is therefore, to direct the course of any work towards an effective result by proper arrangement of the curriculum. To develop a methodology suitable for the aforementioned desired development, Dewey stressed the need for teachers to have a good knowledge of the child's prior experience to know the latent in him/her to be developed. He equally observed that the more a teacher is aware of the past experiences of the child, the more he understands better the influences at work that need to be directed and utilized for the formation of reflective habits. A good methodology hence varies with the individual and it is flexible. This is quantitative and qualitative comparison of values. Evaluation is referred to as that desired value of an action, event and process of thought. This is important and fundamental in education because it helps to evaluate and measurement of the quality

and impact of learning outcome on an individual. Anything done is evaluated in order to decipher whether it is good/profitable or bad/unprofitable. Dewey recognized the urgent need to select, organize, the resultant effect of any study and learning. Evaluation is centered on the initial subject-matter of an event.

This is why it is obvious that for subject matter to be meaningful to an individual, it must be based on his/her immediate life experiences. This should not be abstract or beyond the individual's range of experiences. Hence, Dewey maintained that anything can be included in the subject matter, be it Arithmetic, History, Geography or any of the natural sciences in as much as it falls within the scope of ordinary life experiences of the learner. Evaluation must derive, revolve and centre on those facts and knowledge that are concretely meaningful to an individual. Subject matter is what evaluation centers on. It must be those facts and truths that are not outside the range of experience. At this point, it is important to note that no particular subject matter is absolutely or intrinsically more important than the other. Dewey holds that, every subject matter is evaluated and acquisition of knowledge is intrinsically invaluable.

To that regard he stated that:

Certain conclusions follow with respect to educational values. We cannot establish a hierarchy of values among studies. It is futile to attempt to arrange them in order, beginning with one having least worth and going on to that of maximum value. In experience, in so far as it marks a characteristic enrichment of life, its worth is intrinsic or incomparable³⁴.

Evaluation in its valued effect scrutinizes knowledge and creates room for withdrawal, improvement and adjustment. The cognitive, affective and psycho-motor domains of an individual could be determined, ascertaining the level of assimilation of any resultant learning outcome. The teacher in his interaction with the child should

encourage rather than condemn his pupils to punishment. Experience has shown that encouraging the child in the learning process brings better result; equally the bond between the child and the teacher is strengthened when the child feel the teacher is interested in his success. Teachers should not stop at interacting with the child but should rather give a helping hand to the child in facing the complexities of the changing society.

However, Dewey in advocating for a democratic education and schooling said that education is meant that the child (learner) must be free to test all ideas, beliefs and values. Dewey opposed barriers of custom or prejudice that segregate people from each other, Dewey equally kicked against authoritarian or coercive style of teaching that block genuine inquiry. His ideals school was a place where children and teachers together plan the curriculum and activities that they would pursue. This brings enjoyment in teaching and learning.

Dewey's well known work: the child and the curriculum provide a guide to the idea that he used at the laboratory school, viewing children as socially active human beings. All the child needs is the teacher collaboration so that he can explore his environment and gain control over it. In exploring there world, learners encounter both personal and social problems. It is problematic encounter that leads children to use their intelligence to solve their difficulty.

4.2. Education for Social Integration and as a Means for Attaining Development

There are factors that are responsible for the emergence of social disintegration. They include, ethnocentrism, differences in economic interests, frustration and social discrimination. Social integration in a society (with the instrumentality of different

leaders at the helm of affairs) to have the interest and vision of avoiding self/group-interest for the greater good of the majority and keep intact equal opportunity and privilege for all. Such is the perfect application of democratic pluralism. The conflicts between different sectors of the community like politics, education, agriculture, management, labour, religious groups, health, transport and socials, could be resolved through amicable dialogue which results in peaceful co-existence between each group. Integration must take place with a fusion of ethnic, political, social, economic, psychological and cultural ideologies of the people in any given society. This will help the society to work collectively for the common good of all.

a. Ethnocentrism

We are the products of our individual cultures, beliefs and environment. In looking into ethnic group, cultural differences, beliefs and education, it provides the unbiased platform for inter or intra ethnic tolerance. Education must not be a belief that one's own ethnic, cultural and religious group's values are superior to those of other groups. As a universal phenomenon for change, it has ethnocentric qualities of unifying societies. It is the greatest tool to social harmony. It should be inculcated in everybody in the society that respect, tolerance and acceptance of other ethnic groups other than one's own is of paramount importance for peace, progress and social cohesion. Social acceptance of all ethnic groups promotes the formation of national loyalty.

National loyalty devoid of unbiased and selfish interests is required for the development of the wider society. Substitute "patriotism" for "ethnocentrism" and "national" for "social". Havighurst statement, we see what teaching can do: Patriotisms arise as one of the steps in the formation of national loyalties. Just as the individual learns loyalty to his family, to his school, his national horizon expands; he

learns to be loyal to his nation, cultural and racial group. He derives a sense of membership and a willingness to make sacrifices for the good of the group³⁶. The striking point here is the individuals are taught how to respect and promote social justice in the nation and national solidarity for the development of the entire social which must start from their local environment closer to them.

b. Differences in Economic Interest

The world's greatest enemy is greediness with respect to economic interest at the detriment of another nation. Educating our experts on economic matters will enable them to introduce policies that will not bring economic conflicts between groups/nations. Conflicts are subject to rational settlement by the enlightened minds (educated leaders). Both sides in economic controversies must collectively agree that cooperation is essential; consequently in a democratic society, they are bound to resolve their conflicts through dialogu. These differences in economic interests have given rise to disunity in the society. This is evident when various ethnic, racial and religious groups are given unequal economic opportunities. Havighurst et al discouraged unequal economic opportunities among groups because; "this factor of economic opportunity becomes an increasingly important source of inter-group conflict in times of economic depression and operates to increase hostility in both the favoured and the unfavoured group."

c. Frustration

Dewey's pragmatic education does not encourage frustration. But, when a child is grown and has failed to acquire basic skills, values, knowledge and training required of him/her to be considered as an educated person frustration sets in. Inequality of

economic opportunities for the individual and social growth/development creates frustration for both the individual and the society at large. When a society is frustrated, the consequences are hunger, embezzlement, political instability, poor economic empowerment strategies and implementation. For instance, a nation at war, experiences increase in taxes and prices go up; food, clothing and fuel are rationed, as working hours are lengthened. Any visible minority group in a society can be made the scapegoat of frustration. This brings about social disintegration which repels development and growth. Social integration, when seen from the perspective of social justice given to satisfy the basic needs of a group could be the solution to frustration. Nations that have effective plans and implementation of policies overcome frustration.

d. Social Discrimination

Having considered three sources of non-social development in a complex society, one becomes aware that ethnocentrism, economic self-interest and frustrations can cause problems, but if they are not considered rightly. To depart from these three issues mentioned, if not handled well will cause social discrimination. Discrimination itself means to make a distinction in favour of one thing or person or group as against another. Social discrimination hurts people a great deal and it hinders development. Development is that ideological and practical transformation of something to be valued. It deals also with the notion of morality as it relates social discrimination. Social discrimination becomes “morally questionable when one group or sector of society secures a source of status or opportunity and prevents other groups from sharing on it”. It is the highest form of deviation from the truth and authentic criterion which subsists of unlawful encroachment into the freedom of

others. Dewey in this theory encouraged all to make the impact of education felt in his or her character, actions, relationship and events. This will help to accommodate others without the feeling of social discrimination. Asouzu in supporting Dewey affirmed:

..... In the execution of such acts that encroach into freedom of another person, we negate not only the principle of complementarities but also the imperative therefore.... This is what makes such acts as murder, tyranny, human commercialization, slavery, neo colonialism, and Osu Caste system inimical to education and its integrating values towards societal development³⁷.

Education could suffer this retrogressive anomaly when people in charge allow themselves to be influenced by the three societal ills mentioned above. This kind of discrimination results from selfishness on the part of the favoured group. Educational discrimination is evident in the process of admission into colleges and universities. Boys and girls are denied the opportunity to attend certain schools or colleges because of their race, religion, socio-economic status and nationality in all international level. Dewey in condemning this educational discrimination stated that the school cannot be a preparation for unequal social life except as it reproduces, within itself typical conditions of social life.

An economic discrimination which leads to frustration is a practice that denies people the right to buy or sell goods and services in the open market simply because the individuals are members of some minority group". All these forms of discrimination are found all over the world. They are undemocratic and, when a society indulges in them, there must be retrogression of economy, militancy, inter-group conflicts, intrusion and domination of other's nations and moral decadence are under development of societies.³³". Educational systems mirror the successful social

integration-an improvement on societal needs. For an achievement of a formidable democratic pluralism, education must permeate and move all towards escaping prejudices, discrimination, corruption and violation of fundamental human rights. In line with Dewey's vision of achieving a peaceful and developed society Havighurst et al., opined that one should agree that, promotion of social integration and democratic pluralism should occur within the formal educational system³⁸. To achieve this objective, an active program has grown up in many schools and colleges known as 'citizenship education'. Education that is aimed at increasing social integration and democratic pluralism must involve a number of different approaches to secure development at its global level as it functions.

These functions of formal educational system are: (1) Providing pleasant experiences for all to be shared by all (2) Giving opportunity to minority groups (3) Teaching the facts about human behavior.

a. Providing Pleasant Experiences for all to be Shared by all

One of the aims of education is the provision of pleasant experiences to be shared by all with development as its resultant effect. This at the same time helps to promote a healthy balance between developmental stability and fluidity in the society as well as to providing progressive 'aim' for democratic pluralism. Any society without aims is a culprit of poverty and other qualities of underdevelopment. This was why Dewey contends that "an aim means foresight in advance of the possible end or possible termination". Aim as a foreseen end, gives direction to an activity. In relation to the processes, societal development involves careful study of present conditions so as to observe the possible means and hindrances on the way to development, the proper order in the use of means and to make a choice from possible alternatives. But with

regard to educational aim for a sustainability of societal development, Dewey maintained that educational aims are broad and it is only those involved in the task of education like the parents, teachers and lecturers government. Their various aims must indefinitely vary, differing with different individuals and situations to change with the growth of the child. Dewey insists that it is only by being true to the full growth of all the individuals who makes it up can a society by any chance be true to itself. Dewey insists that the society needs to recognize the individuality of its members in order to attain a social efficiency. Then therefore reaching the level of social integration, there is a need to recognize the individual capacities that form the basis of earning one's own living.

Dewey maintained that democracy in education has to do with the recognition of the individuality of each student and the teachers in their contribution towards growth of the society. in the context of education, the worth of the individual is recognized for the individual's sake and for the general development of the society. 'Education fosters the worth of individual development, for the sake of general development of the society⁴⁰'. Educational assessment and evaluation shall be liberalized by their being based in part on continuous assessment of the progress of the individual".

b. Giving Opportunity to Minority Groups

The majority must shun prejudice and segregation against the minority. Every student, to avoid the aforementioned vices must be brought together under one national educational objective and its social integration for the democratic pluralism as a tool for friendly co-existence. Dewey still has vision when he said "education should arrange its program that it provides opportunity for all (young) to engage in activities which call for the exercise of the complete act of reflective thought". Dewey believes

firmly that the belief of particular groups of people (majority) are superior because of biological inheritance, does not rest upon pragmatic evidence. Yet it is used by dominant groups as a justification for their discriminations and prejudices⁴¹.

C. Teaching the Facts about Human Behaviour.

Facts about human behavior are taught in school and college levels. People learn how to manage their anger, frustration, and ask why social discrimination is practiced. These facts are taught to children as well as adults. Individuals, as a result of such learning, become more conscious of their lives, attitudes, behavior and are able to control and change them. Dewey's *Democracy and Education*, unequivocally affirmed this when he said the only way to make the child conscious of imbibing good social heritage is to enable him or her learn and perform those fundamental types of activities which make civilization what it is⁴².

Education learned from this perspective of gaining facts about good human behavior make education a thing of continued reconstruction of experience, character and mode of thought. According to John Dewey, there are four characteristics of a good educational aim which brings about societal development: they are; (1). A good educational aim must be an outgrowth of existing conditions and needs of a particular individual to be educated. It must be based upon a consideration of what is already going on; upon the resources and difficulties of the situation. (2). It has to be flexible and not rigid .A good educational aim suggests the procedures of attaining it and these procedures, correct and amplify the aim. (3). Good educational aim does not claim to be general and ultimate. There should be room for adjustment and development. It must arise out of specific existing social conditions and must be geared towards

improving or developing the existing conditions of the society. (4). Good educational aim is experiential. This means that it must constantly grow as it is tested in action. Education is pragmatic when it is all the time its own rewarding motive. The above assertion denotes that education for social integration is intrinsically worthwhile and that a particular study or discipline is educative in so far as it is worthwhile in its own right. A state of affair cannot be said to be educative when it is abstract and has no worthwhile relevance to the educated or to the society in which one finds oneself.

Thus, since education is intrinsically a worthwhile enterprise, nothing can be said to be educative unless it is worthwhile. Education is a very important enterprise because it engenders a comprehensive and wholesome development of both the child and the society to which he/she belongs. It is characteristic of John Dewey that clarifies his terms before he engaged in an analysis of educational theory towards societal development. Thus, in order to buttress the necessity of education to life as a developmental tool in a society, he distinguished between animate and inanimate beings.

There should be development in a society only when living things are responsive and sensitive to their environment. The effect of this development is by enduring and struggling to use surrounding energies to their advantage. Hence, Dewey described life as 'a self-renewing process through action upon the environment. The necessity of education is a transformatory development of life lies in the fact that each individual who is the 'carrier of life-experience' of his group is born and at a point dies. There is the need for him to be initiated into the language, beliefs, ideas and social standards of the mature members. R.S. Peters's *Ethics and Education* supported this fact when he said, The objects of consciousness are first and foremost objects in a public world that

are marked out and differentiated by a public language, language into which the individual is initiated⁴³. Dewey described the above social import of education as a work of necessity for achieving societal development desirable for elongation of life. What Dewey means by growth is, Cumulative movement of action towards a later result. The truth of this statement is evident in the education of a child since the development and future of a society is determined by the future of the young ones. The future of the young ones, in turn, relies on early education. So education here is a movement towards the development of the society which is the 'later result'.

In this sense, Dewey equates education with growth in the sense that it is the inward development of a child's mental abilities for future adjustments and development. But, he made it clear that a 'later result' is not a fixed end. Development is not fixed but, dynamic. Therefore, growth is a continuous process that is synonymous with life as well as its development which will develop society as well. In the same vein, the educational process is one of continually re-organizing, reconstructing and transforming. Like growth, education has no end beyond itself, it only creates room for more education with development as its by-product.

The condition for growth, as Dewey holds, is immaturity both in its physiological, psychological and cognitive sense. There is always the tendency to measure or interpret immaturity based on fixed adult standard. This idea is not encouraging because there are always individual differences and the way individuals are brought up. When an adult interprets the immaturity of a child, there should always be that consideration of the possibility of moral luck. This is because there are things outside children's control in which they are born into. There are things one finds self doing or accepting owing to the fact that a child's belief and world view has been defined

initially simply because he or she has been born into those existing realities of the moment. This means that the maturity of a child could be influenced in such a child's environment as Igboanusi's *Ethical Moral Schemata* affirmed it. This is why in education, precisely in classroom management a good instructor irrespective of his or her achievement should descend to the level of every student in order to bring about a desired behavioural change required in societies⁴⁴. Sequel to this, Dewey opined that any attempt to define immaturity by means of fixed comparison with adult accomplishments limits the capacity and potentiality of the child.

But, childhood immaturity understood intrinsically and absolutely designates a positive force and ability to grow rather than a mere lack to be filled. Such an understanding leads to a better positive and constructive understanding of the two chief traits of immaturity 'dependence' and plasticity'. These intrinsic qualities of immaturity depict that life has an intrinsic quality for growth or development and that the business of education is with that quality". There are essential pillars/concepts of development in any given society especially in a formal setting. On the contrary for progressivism, change is not permanent and it is the essence of reality. Thus seen, education is always in the process development.

Education must be ready to modify methods and policies in the light of new knowledge and change in the environment the special quality of education lies in constructing it as a continual reconstruction of experience and progressivists in educational theory are pragmatists. The basic principles of this theory of education consist of the following; (i) Education should be life itself, not a preparation for living, each child should enter into learning situation situated to his age and oriented towards experiences that he is likely to undergo in adult life. (ii) Learning should be

child-centered, the teacher advises rather than directs.(iii) Learning through problem-solving should be the methodology. Knowledge should be a tool for managing experience and for handling novel situations. (iv) The school should encourage cooperation rather than competition. Man by nature is social; he derives satisfaction from relations with others. (v) Democracy should be the order in the school. One can rightly say that from progressive basic principles that Dewey was a progressivist.

The concept development is the noun form of the verb develops. It means “the gradual growth of something, so that it becomes bigger or more advanced”. It is that ever progressive attitude or quality found in living things. It could be felt from different multifarious nature of life. It is important to note that development is not only economic growth but, also a condition in which people in the country should have adequate resources and opportunity of jobs and avoid inequality among themselves. Niyi Salami sees development from three levels of individual, social, groups and state. At the individual level, he says, development implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. Niyi Salami in quoting McGurk, said:

Development implies not only a change in time but also change, which has directional; development frequently implies advancement or improvement over some more primitive status. To have a clear definition of development it informs that for any “change to be a development; it must be directional, meaning that it must proceed towards a certain end which is an improvement upon an earlier stage⁴⁵.

Development has also been viewed as either a goal or a process. The synonymous concept was what Heraclitus talked about when he said that nothing is permanent except change itself; everything is in a state of flux. In a physiological form; the sense is the visible and perceptible change and increment in the cognitive, affective, and

psycho motor domains of our body. In dealing with our physical environment, it is felt as a social phenomenon. In fact, in social life, the individual needs a kind of motivated leadership and goal-target attitude in order to develop man's environment. With this, Hobbes said that when a thing lies still unless something else removes it, it will lie still forever and this is a truth that no man should doubt. But, when a thing is in motion (developing), it will eternally be in motion, unless someone else stops it, though the reasons are the same (namely, that nothing cannot change itself)⁴⁶. In politics, the ever propelling concept that energizes the politician as well as the citizen is desire to achieve great development. This is pursued by enacting progressive and pragmatic law for a societal development. In scientific domain, Galileo starts by affirming Dewey's progressive nature of scientific research when he said:

The variation of speed observed in bodies of different specific gravities is not caused by the difference of specific gravity but, it depends upon external circumstances and in particular, upon the resistance of the medium, so that if this is removed all bodies would fall with the same velocity⁴⁷.

This means that the nature of science is an ever developing field whereby external influences from nature become the scientists' interest. Development holistically, means a gain in the quality of life of the individual in a society. Population explosion can cause development in the country. This gives rise to many problems of raising numbers of people beyond the production and political instability that hampers development, functionless fertility, and environmental degradation. Development when conceived with positive minds brings progress and increment of something. The more people develop, the more they would become instruments for further change. Development undoubtedly qualified purely human events and therefore, is devoid of any mythical content and refers to as change which is directional, cumulative and

purposeful. In the nationwide, education is seen as one of the determinant of measuring a country's development. For a good life, education has been a persistent concern of man throughout history. This discourse expresses the importance of education in national development. Educational system has not been measurable in terms of quality education due to non-functionalism of its theory and practice. To develop educational standard is to allow people participated in everyday life be that of race, social politics, freedom of association. Development is the essence in education to have value.

4.3. John Dewey's Democratic and Educational Ideal

Dewey has it that, there are two elements in his criterion of education and democracy. The first signifies not only more numerous and more varied points of shared common interest, but greater reliance upon the recognition of mutual interests as a factor in social control. The second means not only free interaction between social groups, but change in social habit-its continuous readjustment through meeting the new situations produced by varied intercourse. These two traits are precisely what characterize the democratically constituted society.

Dewey says that the realization of a form of social life in which interests are mutually interpenetrating and where progress and readjustment is an important consideration and makes a democratic community more interested than other communities have cause to be in deliberate and systematic education. For Dewey, the devotion of democracy to education is a familiar fact. The superficial explanation is that a government resting upon popular suffrage cannot be successful unless those who elect and who obey their governors are educated. Since a democratic society repudiates the principle of external authority, it must find a substitute in voluntary disposition and

interest; these can be created through education. But, there is a deeper explanation for Dewey's democracy is more than a form of government; it is primarily a mode of associated living of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of the others and to consider the action of others to give point and direction to his own is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity. These numerous and more varied points of contact denote a greater diversity of stimuli to which an individual has to respond and they consequently put a premium on variation in his action.

Dewey said, they secure liberation of power which remains suppressed as long as the incitation to actions are partial as they must be a group which in its exclusiveness shut out many interest. Dewey is of the opinion that, the widening of the area of shared concerns and the liberation of a greater diversity of personal capacities which characterize a democracy are not of course the product of deliberation and conscious effort. On the contrary, they are caused by the development of modes of manufacture and commerce, travel, migration, and intercommunication which flow from the command of science over natural energy.

But after greater individualization on one hand, and a broader community of interest on the other have come into existence, it is a matter of deliberate effort to sustain and extend them. A society marked off into classes need to be specifically attentive only to the education of its ruling elements. For Dewey, a society that is mobile and full of channels for the distribution of a change occurring anywhere must see to it that its members are educated to personal initiative and adaptability. The result will be a

confusion in which a few will appropriate to themselves the results of the blind and externally directed activities of others. Dewey's interest in democracy also emphasizes the importance and pragmatic method in education. A democracy has that great need for the method of the resolution of conflict in the society. This will bring progress because it will accommodate different views from different groups. The presence of forceful authority and the application of unacceptable fixed standard can never be seen in a democratic society. It rather seeks to make its adjustments by inquiry, discussion, conference and the principle of majority rule on growth.

Dewey does not refer growth been strictly in its physiological/ anatomical development, but holds that educational maturity is needed for social progress. With this view, Dewey asserted that: since growth is the characteristic of life and education is growth and development; it has no end beyond itself⁴⁸. The criterion of the value of school education is the extent to which it creates a desire for continued growth and supplies means for making the desire effective. As regard learning and doing, Dewey asserts that the most direct movement at the traditional separation of learning and doing has been given by the progress of experimental science.

If this progress has demonstrated anything, it means that a genuine knowledge and fruitful understanding is the offspring of doing⁴⁹. Men have to do something in order to find out something; they have to alter conditions. This is the lesson of the laboratory method and the lesson which all education has to learn. He further stated that, all education which develops power to share effectively in social life is moral. It forms a character interested in the continuous readjustment which is essential to growth. Talking about aims and mind, Dewey concluded that, acting is one acting with an intelligently. For Dewey, to foresee the terminus (end) of an act is to have a

basis upon which to observe, to select, to order objects and our own capacity to judge. To do these things means to have a mind, for mind is precisely intentional purposeful activity. To have a mind to do a thing is to foresee a future. Mind is that capacity that refers present conditions to have future results and future consequence is to have a present conditions. On educational social transformation, he asserts that, education is the bedrock for social transformation. Dewey demanded that the anarchy of the present conditions should be replaced by a well-planned and visionary type of education in which production will bring about social transformation. With this he asserted:

An identity, an equation, exist between the urgent social needs of the present and that of education society, in order to solve its own problems and remedy its own ills, needs to employ science and technology for social instead of merely private ends. This needs the society to be experimental, inquiry, and planning for social ends are organically contained is also the need for a new education.⁵⁰.

In line with the review of the book, the supreme task of our generation is to bring about the social transformation. This is the faith of the writer in this book *Democracy and Education* and transformation could be achieved through co-operative, peaceful economic and political means, provided education could be kept free to carry on its social functions. When one say that education is a social function, which secured, direct and develops people in the society. This is to say that quality education brings good ideals which prevails conflict in the society.

4.4. Impact of Environment on Education

Environment could be defined as a surrounding, external conditions influencing development or growth of people, animals' or planet' living or working conditions".

This environment, according to Dewey, is supposed to be a spring source for development in a society. In his political or pragmatic theory of education he stressed on creating the proper type of environmental conditions for eliciting and nurturing those habits that can bring about development/progress, both on the individual and the society. Dewey rejected abuse and neglect of environmental factors necessary for the development of individuals like educationist, scientists and technologist in their experimental/practical forms. From this it means that education is valuable, progressive and good only if it brings about development in any environment or society. Thus, the most penetrating definition of philosophy which can be given is that, it is the pragmatic theory of education in its most general phases”.

This general phase could mean when one sees ones theories of education as that which has been associated with Experimentalism, Reconstructionalism, Pragmatism and Progressivism. For education to have impact in the lives of individuals, it must be an experimental type of learning capable of being put into practice. Experimental learning is the process of making meaning from direct experience. Aristotle in support of this said for the things we have to learn before we can do them, we learn by doing them”⁵². This means that there is an act of learning through reflection on doing instead of being rigid, old and formal approach to education.

Dewey conceived new education as growth, since life for him, is a continuous process of problem solving. We has come to realize this fact that social environment forms the mental and emotional disposition of behavior an individual’s by engaging them in activities that arouse and strengthen certain impulses which have certain purposes and certain consequences. Dewey says, for instance, that a child growing up in a family of musicians will inevitably have whatever capacities he has in music stimulated and

relatively stimulated more than other impulses which might have been awakened in another environment. Some kinds of participation in the life of those with whom the individual is connected are inevitable; with respect to them the social environment exercises its educative or formative influence. Dewey said, even in present-day societies, it furnishes the basic nurture of even the most insistently schooled youth. In accord with the interests and occupations of the group, certain things become objects of high esteem and others of aversion. Association does not create impulses or affection and dislike, but it furnishes the objects to which they attach themselves.

The way our group or class does things tends to determine the proper objects of attention and thus to prescribe the directions and limits of observation and memory. What is strange or foreign (that is to say outside the activities of the groups), tends to be morally forbidden and intellectually suspended. It seems almost incredible to us, for example, that things which we know very well could have escaped recognition in past ages. We incline to account for it by attributing congenital stupidity to our forerunners and by assuming superior native intelligence on our own part. But the explanation is that their modes of life did not call for attention to such facts, but held their minds reverted to other things. Just as the senses require sensible objects to stimulate them, so our powers of observation, recollection, and imagination do not work spontaneously, but are set in motion by the demands set up by current social occupations.

The main texture of disposition is formed independently of schooling by such influence. What conscious deliberate teaching can do is at most to free the capacities thus formed for fuller exercise to purge them of some of their grossness and to furnish objects which make their activity more productive in meaning. Dewey has it that,

while this unconscious influence of the environment, it is so subtle and pervasive that it affects every fiber of character and mind that may be worthwhile to specify a few directions in which its effect is most marked. The fundamental modes of speech, for the vocabulary, are formed in the ordinary intercourse of life and carried on not as a set means of instruction but as a social necessity.

The baby acquires as we say the mother tongue. While speech habits thus contracted may be corrected or even displaced by conscious teaching. Moreover, in major morals conscious instruction is likely to be efficacious only in the degree in which it falls in with the general "walk and conversation" of those who constitute the child's social environment. And the good taste esthetic is appreciable. If the eye is constantly greeted by harmonious objects, having elegance of form and colour, a standard of taste naturally grows up. Against such odd conscious teaching can hardly do more than convey second-hand information as to what others think.

Such taste never becomes spontaneous and personally engrained, but remains a labored reminder of that to whom one has been taught to look up. To say that the deeper standards of judgments of value are framed by the situations into which a person habitually enters is not so much to mention a fourth point, as it is to point out a fusion of those already mentioned Dewey said. In general it may be said that the things which we take for granted without inquiry or reflection are just the things which determine our conscious thinking and decide our conclusions. And these habitudes which lie below the level of reflection are just those which have been formed in the constant give and take of relationship with others. Any environment, Dewey says, is a chance environment so far as its educative influence is concerned, unless it has been deliberately regulated with reference to its educative effect. An

intelligent home differs from an unintelligent one chiefly in that the habits of life and intercourse which prevail are chosen or at least colored by the thought of their bearing upon the development of children. But schools remain of course, the typical instance of environments framed with express reference to influencing the mental and moral disposition of their members. Roughly speaking, they come into existence when social traditions are so complex that a considerable part of the social store is committed to writing and transmitted through written symbols. Written symbols are even more artificial or conventional than spoken; they cannot be picked up in accidental intercourse with others.

In addition, the written form tends to select and record matters which are comparatively foreign to everyday life. The achievements accumulated from generation to generation are deposited in it even though some of them have fallen temporarily out of use. Consequently as soon as a community depends to any considerable extent upon what lies beyond its own territory and its own immediate generation it must rely upon the set agency of schools to insure adequate transmission of all its resources.

To take an obvious illustration for the life of the ancient Greeks and Romans it has profoundly influenced our own (American) and yet the ways in which they affect us do not present themselves on the surface of our ordinary experiences. Precisely in similar fashion, our daily associations cannot be trusted to make clear to the young the part played in our activities by remote physical energies and by invisible structures. Hence, a special mode of social intercourse is instituted to the school to care for such matters. This mode of association has three functions sufficiently specific as compared with ordinary association of life. First, a complex civilization is too

complex to be assimilated. It has to be broken up into portions as it were, assimilated piecemeal, in a gradual and graded way. The relationships of our present social life are so numerous and so interwoven that a child placed in the most favorable position could not readily share in many of the most important of them. Not sharing in them, their meaning would not be communicated to him and would not become a part of his own mental disposition. For Dewey, there will be no seeing the trees because of the forest. Business, politics, art, science, religion, will make all at once a clamour for attention as such confusion would be the outcome. The first office of the social organ we call the school is to provide a simplified environment.

It selects the features which are fairly fundamental and capable of being responded to by the young. Then it establishes a progressive order, using the factors first acquired as means of gaining insight into what is more complicated. In the second place, Dewey says that, it is the business of the school environment to eliminate, as soon as possible, the unworthy features of the existing environment from influence upon mental habitudes. It establishes a purified medium of action. The selection aims not only at simplifying but at weeding out what is undesirable. Every society gets encumbered with what is trivial with dead wood from the past and with what is positively perverse.

The school has the duty of omitting such things from the environment which it supplies and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it strives to reinforce the power of this best. For Dewey, as a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as make a better future society. The school is its chief

agency for the accomplishment of this end. However, it is the office of the school environment to balance the various elements in the social environment and to see to it that each individual gets an opportunity to escape from the limitations of the social group in which he was born and to come into living contact with a broader environment.

Such words as “society” and “community” are likely to be misleading for they have a tendency to make us think there is a single thing corresponding to the single word. As a matter of fact, a modern society is many societies more or less loosely connected. Each household with its immediate extension of friends makes a society; the village or street group of playmates in a community; each business group, club, is another? Passing beyond these more intimate groups, there is in a country like our own a variety of races, religious affiliations, economic divisions. Inside the modern city, in spite of its nominal political unity, there are probably more communities, more differing customs, traditions, aspirations, and forms of government or control, than existed in an entire continent at an earlier epoch.

Each such group exercises a formative influence on the active dispositions of its members. A clique, a club, a gang, of thieves, and prisoners in a jail, provide educative environments for those who enter into their collective or conjoint activities as truly as a church, a labour union, a business partnership, or a political party. Each of them is a mode of associated community life, quite as much as is a family, a town, state. There are also communities whose members have little or no direct contact with one another, like the guild of artists, the republic of letters, the members of the professional learned class scattered over the face of the earth. They have aims in common, and the activity of each member is directly modified by knowledge of what

others are doing. In the olden times, the diversity of groups was largely a geographical matter. There were many societies, but each, within its own territory was comparatively homogeneous. But with the development of commerce, transportation, intercommunication, and emigration, countries like the United States are composed of a combination of different groups with different traditional customs. It is this situation which has, perhaps more than any other one cause forced the demand for an educational institution which shall provide something like a homogenous and balanced environment for the young. Only in this way can the centrifugal forces set up by juxtaposition of different groups within one and the same political unit be counteracted. Dewey says that, the intermingling in the school is for the youth of different races, differing religions and unlike customs create a new broader environment.

Common subject matter accustoms all to a unity of outlook upon a broader horizon than is visible to the members of any group while it is isolated. The assimilative force of the American public school is eloquent testimony to the efficacy of the common and balanced appeal. Dewey says that, the school has the function also of coordinating within the disposition of each individual the diverse influences of the various social environments into which he entered. As a person passes from one of the environments to another, he is subjected to antagonistic pulls and is in danger of being split into a being having different standards of judgment and emotion for different occasions. This danger imposes upon the school a steadying and integrating office. In summary, Dewey says that the development within the young of the attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions, and knowledge. It takes place through the intermediary of the environment. The environment consists of the sum

total of conditions which are concerned in the execution of the activity characteristic of a living being. The social environment consists of all the activities of fellow beings that are bound up in the activities of any one of its members. It is truly educative in its effect in the degree to which an individual shares or participates in some conjoint activity.

Dewey has it that, deeper and more intimate educative formation of disposition comes without conscious intent, as the young gradually partake of the activities of the various groups to which they may belong. As a society becomes more complex, however, it is found necessary to provide a special social environment which shall especially look after nurturing the capacities of the immature. Three most important functions of this special environment are simplifying and ordering the factors of the disposition it is wished to develop. In his book, *Democracy and Education*, Dewey says the social environment forms the mental and emotional disposition of behavior in individuals by engaging them in activities that arouse and strengthen certain impulses that have certain purposes and entail certain consequences”⁵³.

For example, a child growing up in a family of musicians will inevitably have whatever capacities he has in music stimulated more than other impulses which might have been awakened in another environment. Some kinds of participation in the life of those with whom the individual is connected are inevitable with regard to this, the social environment exercises an educative or formative influence unconsciously and apart from any set purposes. The social interaction exerts influences in the child and through such influences the main texture of disposition is formed, independent of the school. The social and biological interaction brings about growth in the individual. Growth is the kind of continuity that most concerns Dewey who insists that the

educative process is continuity process of growth, having as its aim at every stage an added capacity of growth. Indeed, for him growth is the aim of education since growth is the characteristic of life, education is all one with growing; it has no end beyond itself'. For growth to occur, one must have the capacity, the potential, to change "the ability to develop. For Dewey, "intelligence is the key to freedom to act". Freedom is the ultimate product of intelligent reconstructive inquiry, which often requires deconstruction of established habits and customs. Dewey maintained that the work continuity, recover harmony, and utilize loose impulse and redirect habit.

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CHAPTER FIVE:

EVALUATION AND CONCLUSION

5.1. MERITS OF DEWEY'S PRAGMATIC APPROACH TO EDUCATION

This section has dual purpose. It intends to underpin the merits of Dewey's pragmatic theory of education and in so doing formulate in concrete ways how the theory can be applied to change education system. To begin with, we must recall that by his theory of reconstruction, John Dewey state that: Nothing is more important than education in remodeling society, and that if persons are creatures of habit; education provides conditions for developing habits, such that instead of revolution and the societal dislocation that go with it, change is achieved through education¹. This is one of the unique merits of Dewey's education and the foundation of his educational philosophy².

The importance of Dewey on this merit lies in the fact that he is able to dig out education from the rubble it had fallen into in the hand of previous educationists, especially the scholastics whose uppermost interest in education centers around memorization and syllogism. Dewey here goes steps back in time and recovers the primary goal of education, namely, a tool for reconstructing society as originally formulated by the grandmasters of education such as Plato and Aristotle. It must be noted here that Dewey does not eschew reasoning in his educational theory. His contention is that we must operate at a higher level of thinking and this must be met when people involved and have agreed to rise above their problems. This is why opinion especially in education sectors should be treated as an open factor in a problem that needs adjustment. Consensus demands communication and for education

to yield pragmatic result there must be a consensus with an effective communication in order to be communicated for educational benefits. In addition, Dewey's pragmatic theory could be differentiated from other philosophical outlook from the fact that the ancient philosophers looked at realities from speculative point of view. This was a cosmic effect to make the world intelligible and know the stuff the world is made of. The medieval philosophers went into a school of thought explaining reality in terms of supernatural belief. The modern philosophers approached reality from philosophical scientific outlook. But, Dewey came in the contemporary era and made a shift into pragmatism.

Now, how can this particular merit be a paradigm for educational system?. First, it has to be realized that the educational system is curriculum centered and that is why it has not been able to influence the totality of the institutions in various segments of the country. It becomes imperative therefore that the inherent factors of Dewey's philosophy of educational ideas in which he expected that the curriculum of the school system should be created having the child as the determinant factor in its formulation. This reverse from subject to child centeredness will help bring the neglected the child to the basic limelight of his educational journey.

This will be especially in line with the way our society is structured. In the communal beliefs of our people, development and progress are sustained by wisdom of cultural heritage. Applying Dewey's theory in this environment will enable this culture to be followed up by the philosophic basis of progressive education. Also, we discover that both society and ideas are constantly changing. This kind of change is as gradual as it is important, gradual because experience has shown that all things are subject to change. Is it change from good to better or from bad to worse? Dewey's progressive

education in this regard of change is a kind of improvement, a structural improvement to what has been invoke. What this implies is that change in educational system like change in other facets of life is possible through Dewey's progressive education. Educational system could aspire to higher a more democratically scientific system where like the pragmatic learning system, learning becomes a miniature society and a social laboratory where experimentation of values play key role in the process of attaining and discovering factual truths. It will thus, acquire a propensity of dominating traditional values and belief systems, which ordinarily hinder the genuine intellectual pursuit of truth.

With these essential considerations of educational system, and Dewey's progressive education and educational reconstruction which will aid the teacher and the child to plan an open ended philosophy of education that will subsequently moderate the excessive Romantic freedom version on child license. It will also encourage learning by reflexive reconstruction of their view which will readily improve the system of education through tested practices which further advocates freedom through enquiry.

Some authors easily classify Dewey's thought in education in the long running tradition of the idealist and realists schools of philosophy of education which erected the teacher into an authority figure, the embodiment of all wisdom, and the custodian of all knowledge. Other authors likened his theory to those of Rousseau, Pestolizzi and Froebel who portrayed teachers as an interested but passive of child's learning activities. Others classify it within the Christian philosophers like St. Thomas Aquinas, who stressed that knowledge which progresses from sense experience, reaches its heights in wisdom of metaphysics and is complemented by a progression downwards from revelation. And majority puts him on the long tradition of positivists

and empiricists who held that truth is not some quality hidden in some external object waiting to be discovered. It is an idea that has to be tested, verified and found effective in solving the problem. While positions are all correct because they each portray an aspect of Dewey's education which is both integral and comprehensive this dissertation agree with Dewey that education is the process of developing the habit of problem solving and there is no limit of this ability.

The mistake of these scholars who try to squeeze Dewey into particular schools of educational thought or groups, is that they overlook the fact that Dewey's pragmatism strikes the middle path between these conceptions of the role of the teacher³. He is not the authoritarian and fearful figure as presented in the traditional education and not dispensable element in Rousseau's type of child-centered education. The teacher is essentially an organizer and moderator of child's learning in the pragmatist's views. This comprehensive understanding of the teacher is another merit of Dewey's pragmatic education which can transform educational system.

Also pragmatism through reconstruction, will give disciplinary measures and moral teaching to the educational scheme, so that through this means, the immensity of moral decadence in our society can be ameliorated if not nipped in the bud, by this style also society through its education, when reconstructed and reformed under this guideline will become more refined, renewed and re-organized to encompass the interest of the child in an ever changing world. Another merit of Dewey's pragmatic education that will be very useful to the situation is his emphasis on experience. It is the reconciliation between idea and matter, that is, theory and practice⁴. This is to say that Dewey's pragmatic educational theory suggests that a pupil has to learn the ideas at the same time putting them into practice. It is the famous method, which gave,

emphasis on what is called learning through doing. He tries to define knowledge in terms of experience, which made his school a true rejection of idealism that put emphasis on theories. His education gives priority to action rather than thought. His thoughts are similar to those of verificationists' thought of Vienna cycle, which suggests that ideas are true as far as they can be tested through experience. For pragmatist school of Dewey nothing is fixed in advance, no fixed values. Nature as it is therefore is the best field of learning. Observation takes an important place in Dewey's school.

The environment that surrounds a pupil has to be a real place where by the child learns and unfolds the concrete life. In this context, there is a room in educational philosophy of Dewey, of positivism and empiricism if these seeds are given room to germinate. Therefore Dewey is against education systems that render children to be ignorant of their physical environment. He rejects the idea of relying on formal textbooks to teach the students. For him, they don't help the child to be creative in discovering himself and improve his personal talents. Consequently, he urges that teachers should give a guide in class while teaching and not to be authoritarians.

Education is centered on the child who learns through experience and should match with the social reality. The child cannot be isolated from social experience, which is the microscope of the society. And indeed it is the true reflection of the society as a whole. Dewey maintains that education has to teach the child about his culture in order to link the past and the present. These views as presented by Dewey became a foundation stone to many African countries including Kenya. Most of them have adopted a stable curriculum to include essentially social-cultural values as a subject matter. It is the considered opinion of this dissertation that experience based education

if religiously implemented in educational system. The final merit of Dewey's education that will be discussed here is his close connection of education with democratic pluralism. In a democratic society, there are greater chances of achieving a comprehensive and wholesome education. His statement 'democracy is itself an educational principle, that democracy cannot endure much less develop without education⁵'. In this sense, democracy serves both as a means and as an end in education. It serves as a means because it provides a suitable medium for a wholesome education to thrive and as an end; because it is through education that individual and social development is achieved. This refers to the educational philosophy that helps in preparing students for democratic citizenship.

He stressed that consciously guided education aims at developing the mental equipment and moral character of students is essential to the development of civic character. This means that when the individuals are bound by limitations, expectations or rules have no part in a democratic environment. Dewey formulated a program for developing what he called scientific thinking which entails the mental habit of free inquiry, tolerance of alternative viewpoints and free communication. He believed in cultivating children's capacity for the exercise of deliberative and practical reason in moral situation. As a result, he urged teachers to teach not "ready-made knowledge" as he called it, but a method that would enhance moral reasoning.

The best way to do this, he said is to introduce students at the outset to a mode of associated living which is a characteristic of democracy. A school for Dewey should be "a community of full participation, conjoint communicated experience in which social sympathy and deliberative moral reason would develop". Dewey recognized that the major instrument of human learning is language which is itself a social

product and is learned through social experiences. To transmit the contents of the language to the young is to initiate the young in the ways of civilized life which was for Dewey the primary function of the school as an institution of the society. Specifically, Dewey thought that in a democratic society the school should provide students with the opportunity to experience democracy in action. For Dewey, democracy is more than a form of government; it is a way of living which goes beyond politics, votes, and laws to pervade all aspects of society⁶.

Dewey recognized that every social group, even a band of thieves, is held together by certain common interests, goals, values, and meanings and he knew that every such groups also comes into contact with other group. He believed, however, that the extent to which democracy has been attained in any society can be measured by the extent to which differing groups share similar values, goals, and interests and interact freely and fruitfully with each other. A democratic society, therefore, is one in which barriers of any kind class, race, religion, color, politics, or nationality-among groups are minimized and numerous meanings, values, interests, and goals are held in common.

In democracy, according to Dewey, the schools must act to ensure that each individual gets an opportunity to escape from the limitations of the social group in which he was born, to come into the environment and to be freed from the effects of economic inequalities. The schools must also provide an environment in which individuals may share in determining and achieving their common purposes in learning so that the contact with each other to the students may recognize their common humanity: "The emphasis must be put upon whatever binds people together in cooperative human pursuits" Dewey's belief in democracy to the schools' ability in

providing a staging platform for social progress pervades all his work but it is perhaps most clearly stated in his early *Pedagogic Creed*, he asserts that:

Education is the fundamental method of social progress and reform. All reforms which rest simply upon the enactment of law, or the threatening of certain penalties, or upon changes in mechanical or outward arrangements, are transitory and futile⁷

These problems are the reasons why the society has remained underdeveloped and poorly democratized today. It is the contention of this dissertation that Dewey's pragmatic theory of education if applied can help to bring harmony and neutralize these ethnic tensions in order to put on the truth part of democratic citizenship.

5.2. DEMERITS OF DEWEY'S PRAGMATIC APPROACH TO EDUCATION

After Dewey's death on June 1st, 1952, his reputation went into a rapid eclipse. His views on philosophy was seen as woolly and outmoded by the emergent orthodoxy of analytic philosophy. At the same time, his educational writings became the butt of criticism from those inclined to blame him for all the difficulties encountered by post-war 'progressive' education. More generally, his social and political thought came under fire from all directions. It was viewed by 'realists' such as Reinhold Niebuhr as blindly optimistic in the hopes that it vested in democratic participation, and by critics from both right and left as offering nothing more than an empty and perhaps ominous espousal of 'scientific method.' The basic contribution of these scholars who mounted various kinds of attacks against Dewey that is of interest to this dissertation are the demerits to his educational theory which they underscored. This section will briefly highlight some of these demerits. In the previous chapters, this work observed that Dewey in an attempt to point out his views on education split the concept into two-

formal and informal education. By informal education, he meant the type of education that goes on intentionally in a society and through which a society propagates itself. For him, it is an informal process of transmitting societal conventions more to the younger generation. Formal education on the other hand is a formal and systematic way of transmitting knowledge, skills and values to individuals for the sole purpose of solving societal problems.

From the foregoing, it is clear that Dewey in writing about education does not consider the universal characteristic that should define education insofar as it is education, irrespective of place and time. This is the first loophole in his philosophy of education. His concept of formal and informal education makes the concept of education relative and subjective. The implication of this is, since education is problem oriented and problem varies from society to society, one who is considered educated for instance may not be considered educated on the Germany since these are two different environments facing two different categories of problems. If this is allowed it will make and mess and destroy the foundation of what we know today as science. This is so because science operates with universal laws that are not restricted to any particular environment.

The second shortcoming of Dewey's pragmatic education is that he was not able to account for the place of the uneducated thereby making everyone educated. This particular demerit is informed by Dewey's obsessive association of education with problem solving. Now, if education is about problem solving and every human being as Dewey elaborates has an inherent creative ability to solve problem, it then implies that every human being is educated since every human being can solve at least one problem. While this is good on a pragmatic and superficial level, it becomes

problematic when probed with a penetrative assessment. For instance, it makes it difficult to distinguish between one who is educated and another who is not educated. In other words, this is a demerit to Dewey's theory because it blurs even if it is a thin line that separates the educated and the uneducated and which to some extent has been the force driving interest in education. To ignore the distinction between the educated and the uneducated in an environment like society would amount to deglamorizing education among a youthful population that is already looking for reasons to leave school in pursuit of money. The third shortcoming of Dewey's educational theory is his overemphasis on the importance of experience in learning without a corresponding emphasis memorization of the ideas. What Dewey ignores here is that this attracts the risks of rendering pupils to mere machines.

The objection here is that those who know only how to act without being able to explain orally why or what they are doing and how they act, are only operating like a machine which when programmed can perform these duties more perfectly than a human being. In other words, an integral education should not overemphasize one aspect of the human faculties at the expense of the other but should harmonize the two for maximum result. Dewey's kind of education that only focuses on problem solving rather than on theories limits abstractive channels of knowing from epistemological ground and this is very dangerous as it risks the degradation of human beings.. The fourth shortcoming of Dewey's pragmatic education concerns his doctrine on punishment. The goal of education, according to Dewey is centered on utilitarian value by which an individual is made happy⁸. This happiness is extended to the whole society in which one lives and finds strength. He is called at the same time to contribute generously to the well-being of his society by promoting its social and

cultural values. For Dewey, the process of education finds its origin and purpose in the child. The child is immature to be nurtured based on his natural interest. The teacher uses the child's natural desires to teach. This encourages the child to become very active in class. From this background, he refutes the idea of physical punishment to correct, or stimulate the child.

This is because corporal punishment will frustrate the child and finally demoralize his/her interest. Furthermore, with the promotion of the universal human right the rejection of corporal punishment suggested by Dewey has been embraced by many governments. Infact, it has been abolished in many schools since it is against the children right of not being tortured. This also restricts teachers who abuse it by punishing the children with undue course like anger, resentment and revenge. However, if we look at it as a corrective measure to the doers for their good, then, it is always medicinal for better future of the child.

In the same line, there are other corrective measures to replace physical punishment. The danger is likely to arise by the fact that refusal of the physical punishment brings total freedom, which can be abused if not restricted. It has been said that Dewey's philosophy of education renders the child active rather than passive⁹. In concluding this section, it is important to note that any educationist who wants to maximize the advantages of Dewey's educational theory must take note of these shortcomings so as to develop or build up countermeasures to overcome them. This is exactly what this dissertation has done. In the next section, the dissertation will discuss the conclusion of Dewey's theory of education which in a way includes how the discussed above can be recommended.

5.3. Conclusion

The conclusion of this dissertation is that the implementation of John Dewey's pragmatic education in the educational system will equip the product of the system with self-confidence that will help them to confront the ever changing problems of the society¹⁰. Dewey central point is that education should be made to be functional in both theory and practice. Having this in mind, the educators and all lovers of education would be able to abide on Dewey's functionalism of education, so as to better education system. This is because any nation that wants to develop fast must give priority to education.

Dewey's pronouncement of his theory of education as pragmatic was a right thing in a right direction. The dissertation makes it clear that if the information assembled and analyzed in this work, is made available to everybody, starting from the primary, secondary, and university level, the condition of education in the country improve remarkably. Education is an esoteric term; it is a common term. Education is a common term because it has been associated with man from the beginning.

Even before civilization, what to know has always been part and parcel of man. In definition, education is the process of acquiring ideas, knowledge and skills which a person can use to solve daily life problems. With this assertion, it means that it aims at making children self-confident, self-dependent and to make them strong mentally and physically. The essence of this thesis is to examine and evaluate the crisis of education in educational system and how Dewey's philosophy of education could be used to salvage the image of dwindling educational system. The excitement and awareness of the impact of education and its process made man to start agitating for

justice and infrastructural improvement in the society¹¹ and education virtually the brain behind this. It does this by training the mind of the nation to guarantee a distinctive vision so that the nation could plan things ahead in time. Dewey perceives education as a lifelong process that begins as soon a child is being socialized into the norms and fashions in the society. With this in mind, he postulates concepts punctuating the entire landscape of his educational thought as instrumentalism and experimentalism in education. Analysis is the process of breaking a concept into more simple parts, so that its logical structure is displayed. As a result of this, this work find out that education trigger a paramount importance to man, since it is the only way to reveal man's ability to interact authentically with others in the society.

With this assertion therefore, the educators, scholars, teachers, and students should abide on the view of John Dewey's functionalism of education, so that our educational system will be better. Any nation that wants to develop fast must give priority to education. Education is the process of developing the habit of solving problems. As conspicuously elaborated throughout the work, the problem of education is that majority of schools and teachers in schools are failing to apply this method of teaching/learning by doing of John Dewey's utility of education.

Added to this problem is the fact that most teachers are acquainted only with the theoretical knowledge during their school time without the corresponding practical approach to education. In other words, these teachers cannot be blamed because. To worsen the situation, the facilities that could be used to demonstrate before students are usually unavailable in schools. For example, a friend of mine in micro biology once told me that she has not seen a microscope before but it is mention every day in their class. As amply demonstrated in this study, this state of affairs in is completely

in contrast with Dewey's approach. Accordingly, Dewey's educational view is child centered. He is highly convinced that in educating the child, the instructor should aim at helping the mind to understand man and his environment so as to solve the problems around him¹². In the bid to achieve a juxtaposition between Dewey's educational proposals, this dissertation also pointed out the need to ask whether it is actually and practically true that has a philosophy of education and if she does, how genuinely are these philosophically protected and inculcated into good use for the integral development of educational structure and all round structure of the nation's socio-political sphere. The study averred from this that educational system has remained dysfunctional because of the inability of educators to adequately respond to this question.

Thus, the society as well as the educational system is challenged with many problems which subsequently threw thinkers and educationists in search of concepts and ideas which may provide solution to the socio-educational inequalities, for instance, poverty, child labour and corruption, etc. that have crippled the system. It was from this purview that this work argues that Dewey's educational philosophy and his result oriented approach will provide a reliable solution to the educational system. John Dewey bases his interpretation of his educational reconstruction on his definition of education as 'continuous reconstruction or reorganization of experience which adds to the meaning of experience and which increases the ability to direct the course of subsequent experience. Dewey's emphasis is that the aim of education is the development of the learner's ability to deal with future problems and human growth through interaction. For him the ideal educational system is the reconstructionist and pragmatic system. This study thus discovered that Dewey's philosophy of education is

extraordinarily comprehensive. It's auditing of past experience and its program of values must take effect in conduct. Dewey argued that education possibly encompasses the entirety of philosophy, he emphasis that societies reproduce themselves in only two ways, biologically and culturally and that education is the site of cultural reproduction. Education is the bedrock of nation's development¹³. All societies/nations must endeavor to strengthen her educational objectives/ policies at all levels or sectors of the economy. In addition to this, everybody must be actively involved in the process of nation building.

It is therefore the recommendation of this dissertation that politicians, sociologists, economists, educators, students, technologists, philanthropist and others must come together to sit and deliberate on how to transmit and develop our national and individual endowments. This will help to provide intellectual life-balance, develop national consciousness and loyalty to truth and principles. Education when conceived as teaching involves imparting of knowledge. As dissemination, it contributes to national and international dialogue and constructive criticism for the nation's socio-economic and political growth. As service orientation, it is beneficial through community service and professional training for the development of our national high-level and intermediate manpower needs.

This is because the issue of progress in education needs everybody to get involved and be educated, not only for the present benefits, but for a possibly improved condition of man in the future. This means that education secures the future of individuals and the development required for the stability of all activities in the society. The idealistic approach when applied to the societal situation should propel our great thinkers to idealize and plan well for the good of our people. Policy makers

should think aright, and through that inculcate the power of positive thinking in the citizens. Our ideas should be seen by all as good, capable of initiating development. This is evident in the growing areas of need, unfulfilled dreams, and unattainable goals, high rate of unemployed graduates, and gross inadequacy of the educational system to meet the national goals of education. It has been trial and error all the way, and the nation appears the more confused. In examining the educational system in our societal development, one issue that cannot be ignored is the effect of our present curriculum known generally as 6-3-3-4, to the overall quality of the educational system. Dewey's interest to the learner cannot be separated from the social demands. For Dewey it is the teacher's duty to channel his learners' interests along socially and democratically desirable ends. Similarly, intelligence, according to Dewey, only comes about through action with concrete things as we attempt to solve problems that confront us¹⁴.

In the same way, 'doing' is not the mere action on things for such actions do not give room for the learner to profit from what he does. To Dewey, only such doing that is guided by a hypothesis has educative value. What the foregoing portends is that only teachers with thorough training and an understanding of the principles of progressive and democratic education can achieve expected results. With the low quality of our teachers and excessive centralization of the system, which turns teacher into mere conformists of the established order than innovators with our excessively large classes which make learner-centered methods very intractable; with little motivation of teachers arising from their unfavourable conditions of service which suppress the creative instinct, adopting pragmatic and progressive educational ideas may well amount to teachers abdicating their responsibilities to no one¹⁵. Hence, the argument

of this study is that educational system requires a revolution. Nevertheless, this revolution cannot come about by just any type of education. It must be a functional type, a blend of theory and practice that amounts to socio-economic freedom, successful industrial, technology and agricultural development. It must be contrary to educational system which primarily serves as a store of information not interested in doing, to use Dewey expression. Inherent in it is the difficulty of translating theory into practice¹⁶. We need to fashion a good curriculum, method and stable educators to ignite a functional education in Nigeria. John Dewey's pragmatic philosophy of education in building a standard quality of education should understand with the diagram..

Issue	Dewey	Nigeria
Culture	Culture is a necessary comprehensive context through which ones experience can be lived and even approach nature.	Education is a means of preserving culture.
Scientific	Scientific method is used as a means of problem solving.	Introduction of science and technology into the school curriculum.
Learning by Doing	The students must acquire theoretical and practical skills for self reliance and contribution to the growth of the society.	Education is a means of enquiring appropriate skills for self development and self fulfillment.
Freedom of the Individual	The freedom of teachers and students to exhibit their intelligence in order to widen their horizon.	Respect for the worth and dignity of the individuals.
School and Society	The school must assume social function. The school being a social institution must transmit culture and reconstruct it	Education is a means of promoting social interaction and promoting the common goal of the society.
Education as Component of Democracy	Education is an indispensable component in the democratic faith because it is only through realization in the life experience of individual in communities that	Education is a means to have a free and democratic society and achieving democratic and sovereign nation

	democracy flourishes.	
Child Centeredness	Educational aims belong to the learner rather than the teacher. The child is the purpose for which educational enterprise exist	Promotion of the physical, emotional and psychological development of all children.

This is to meet the social, cultural, political, economic and technological demands of our country¹⁷. Teamwork is required to affect this, so as to prevent the further decay in academic standard. Having enriched the mind, can then think to offer solutions to problems, promote justice in governance and help significantly in alleviating suffering. This total attention will make the system to be functional, relevant, and directional to addressing educational problems of the society.

Humans have a creative drive which should be nurtured and allowed to grow in a fertile environment, whether that environment is at home or at school. Education does not mean being merely literate, though it is intrinsically connected to literacy. It has a very profound meaning. We have attempted to show how Dewey's ideas and teaching about education can be applied to improve the current Nigeria educational problems¹⁸. We have identified some of his teachings and how they can be implemented. We have also proposed areas that we need to foster so as to achieve an integral education which is able to respond to the present society¹⁹.

In the end, just as no system of education is perfect and can be said to require no improvement, so are the ideas of any thinkers. Records shows that the educational ideas of the best philosophers in the world have suffered the most mordant, invective and sometimes, ideal criticisms. Yet they have remained the most widely noted and used models. Thus, it is the argued position of this dissertation that if Dewey's

propositions and the changes recommended in this text are implemented, educational system will become a beacon to other Nations who are also battling with improving their educational system.²⁰.

Endnotes

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