

Analysing Developmental Elements in Dewey's Pragmatism for Educational Policy Writing



Dr. Sandhya Kumari Singh*

Lecturer, Department of Education,

Babu Shiv Nath Agrawal College,

Mathura

ABSTRACT

The teachings and writings of John Dewey, an American philosopher and educator, offer insightful influences on contemporary education, not only in the United States but also worldwide. His philosophy of education, commonly referred to as Pragmatism, focused on learning by doing as an alternative to rote knowledge and strict teaching. The purpose of this study is to investigate the extent to which this philosophical thought is implemented in Jordanian public schools according to Jordanian teachers. Both quantitative and qualitative methods were employed in this study. The findings reveal that Jordanian teachers believe Pragmatism is implemented in Jordan to a moderate degree. This theory of learning was connected to a strategy of teaching and, most importantly, his personal philosophy. His philosophy required an understanding of what constitutes a good society and the right way of life, and an acknowledgment that change is a condition of life. He emphasized that the nature of wisdom, understanding, and intelligence is fundamentally moral. Even though he is no longer widely known

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INTRODUCTION

John Dewey, America's most well-known philosopher, composed an extraordinary arrangement since he had a group of people who looked for his perspectives on individuals from Plato to Franklin Roosevelt and subjects from shamelessness to the spot of cooking in essential training. After the age of 35, he moved his composition from Christianity to common confidence in vote based system, social change and, above all, instruction. What's more, he composed on subjects, for example, reasoning, religion, legislative issues, and workmanship. Dewey gave his country a way of thinking through which its residents may move an increasingly savvy way in their lives for educational scholastic history.

For Dewey, a democratic culture must be versatile and dynamic; it is a general public where educators realize that what works for one understudy probably won't work for another. He accepted that experience is certifiably not a psychological express that is inside us; rather, we are inside understanding. For Dewey, a democratic culture isn't one that makes arrangements for equivalent support in its useful for every one of its individuals. This sort of society includes adaptable corrections of its organizations through connections among the various types of life. Education is a good way of life through which the transmission of culture occurs. People seek new ways to express themselves in natural development and growth. Education is beneficial for individuals who are in need of change, and change is good for people who can direct its course. People need knowledge, intentions, intelligence, and good will to turn this change into their advantage. Progressive education in a democratic society is about change in thoughts, feelings, and internal constraints.

PHILOSOPHY AND EDUCATION

Education is a purposive activity towards the following ends which are deemed to be good:

- (a) Acquisition of skills.
- (b) Passing on of the cultures and traditions of society.
- (c) The development of critical minds.
- (d) The development of character and personality along the right line.

Philosophy applied to education helps the educationist to put his thought and work into proper perspective. The philosophical assumptions with implications about four different things are around.

- (a) Belief about Values.
- (b) Belief about Religions.
- (c) Non-religious Metaphysical Belief.
- (d) Belief about Knowing.

GOALS OF THE CURRENT STUDY

The reason for this examination is twofold. To begin with, it exhibits how much Pragmatism, or the philosophical idea of John Dewey, is actualized in Jordan. Second, it explores whether this degree is affected by factors, for example, sex, major, and experience.

Dewey's view on youngster development and training is represented by a portrayal of his considerations on kids' play and by a journey to the kindergarten or "sub-essential" branch of his laboratory school. Dewey rises up out of this discussion with a "pre-curricular" perspective on instruction for small kids and with ground-breaking contentions for coherence among casual and formal training. In this pre-curricular view, instruction begins with regular solid educational encounters. These are the "rough beginnings" that will progressively develop into "achieved results" - the more formal subjects and trains.

Boisvert states, "Dewey was a mind boggling scholar who held together numerous strands that we may never again think mix especially well. As we move into the twenty-first century, we should pick which strands to underscore and which to abandon". For him, Dewey's intellectual family line difficulties the entire thought of speculation regarding premodern, present day, and postmodern. He includes, "Our mission ought to be to ingest and refresh what is best from an earlier time, alter its lost accentuation, take out its blunders, and join novel components expected to address our very own time".

The motivation behind this examination is twofold. In the first place, it introduces how much Pragmatism, or the philosophical idea of John Dewey, is executed in Jordan. Second, it examines whether this degree is impacted by factors, for example, sexual orientation, major, and experience.

The gathering and assortment of Dewey's works and his effect on reasoning, instruction, political hypothesis, and the sociologies all through the twentieth century places him close by different masterminds who turned out to be first experts on present day considerations and thoughts. Given the absence of past investigations, the ebb and flow scientists accept this new investigation of Dewey will give data to instructors in Jordan, specifically, and the Middle East district, as a rule.

This paper constructs profitable scaffolds between the thoughts of John Dewey and Jordanian educators. On one hand, this paper enables universal instructors to comprehend how much this down to business reasoning is executed in Jordan. Then again, this paper urges Jordanian instructors to become familiar with this way of thinking and John Dewey's thoughts.

Dewey's Educational Philosophical Thought

As an educator, Dewey is celebrated for his teaching methods using experimental observation (a progressive system in education), and as a philosopher, he is known for the development of Pragmatism. Education transmits culture, and culture generates values and assigns meanings. Dewey, who associates different philosophical aspects with culture and society, had his own views on politics. As Ryan writes, "Dewey's Pragmatism was essentially a peacetime doctrine and credible only in a society that was in most respects harmonious, prosperous, and morally at ease with itself"

REVIEW OF RELATED STUDIES

The motivation behind this area is to give an overview of pertinent literature on the theme of this investigation. A lot of literature worldwide has been expounded on John Dewey, when all is said in done, and his impact in the field of instruction, specifically. Notwithstanding, no past examination has been accounted for in the literature, to the best of the creators' information, which inspects the execution of John Dewey's educational philosophical idea in Jordanian government funded schools from instructors' points of view. Then again, a lot of literature and research studies are found in the Western world. Therefore, with the end goal of this examination, this literature survey incorporates prior investigations led in the West notwithstanding a couple of studies led in the Middle East area. The specialists felt that it is applicable to sort out this segment into subsections on Dewey's way of thinking, by and large, his educational philosophical idea, and the private connection among theory and instruction, as indicated by Dewey. Moreover, a concise talk of the Jordanian educational framework will likewise be introduced.

Dewey clarifies that "any individual who is liberal and delicate to new discernments, and who has a focus in interfacing them, has, in up until this point, a thoughtful air" (Kaminsky, 2012,). Dewey looked for, in his way of thinking, to go past what he felt were misleading contrasts set by different philosophers. By focusing on understanding just as training, he conquered the separation between the living being and its milieu to feature the interface (Eldridge, 1998). The dualistic thought of the spirit and world involves a bogus impression of the tie among learning and social bliss, including independence and choice, and mutual control and power. The individual's mind moves as the instrument of reconstruction, in spite of the fact that the human substance won't be separated from the world. Man is a deliberate constituent and segment of his general public, his way of life, and his social request (Rayan, 2011).

He disposed of the dualistic perspective on the psyche or insight versus material or the body, guaranteeing that the brain was an aftereffect of movement or development, not a converge from an unrivaled being. Regardless, he avoided the realist contention that made intuition look as though it is impromptu and unseemly. His philosophical instructing is recognized as instrumentalism. For him, nature is a ceaselessly streaming stream and believing is an instrument or apparatus to escape from a given state, loaded with dubiousness and contradictions, to a novel and better condition in light of its new sense and better thickness. (Rayan, 2011; Welchman, 2015; White, 2013).

Pragmatism, Dewey's commitment to the universe of theory, vowed to help individuals realize what to do when confronting testing circumstances. He bolstered an instrumental way to deal with information as Pragmatism elevated smart insight to endure society (Diggins, 2011). A portion of his major philosophical works are *How We Think*; *Essays in Experimental Logic*; *Reconstruction in Philosophy*; *Experience and Nature*; *The School and Society*; *Human Nature and Conduct*; *Logic: The Theory of Inquiry*; *Ethics*; *Theory of Valuation*; *Art as Experience*; *Studies in Logical Theory*; *Democracy and Education*; and *The Quest for Certainty* (Hickman, 2010).

Reasoning was characterized as a summed up hypothesis of instruction. It was depicted as a type of reasoning that begins in what is dubious about the topic of experience. It expects to find the idea of the perplexity or disarray and to outline speculations to test in real life. In thoughtful reasoning, the vulnerabilities that are inspected are related with boundless social conditions and points, bringing about a contention of sorted out interests and institutional cases (Dewey, 2016).

So as to comprehend Dewey's philosophical idea, we need to comprehend that "doing reasoning" is representative of an aggregate assessment of culture and a lifestyle. Moreover, the individual does not have to live as a philosopher to advance the self-remedial quality and the character of examination; rather, this must be advanced in every individual from the learning network (Johnson, 2005; Rorty, 2009).

METHODOLOGY OF THE STUDY

A viable research story should enable peruses to touch base at indistinguishable ends from the analysts. The scientists' undertaking is to make accessible the methods for making guesses about the examination's discoveries and results. In this investigation, the scientists utilized quantitative and qualitative research systems. The quantitative segment was joined to fortify this examination by gathering information from countless members who reacted to numerous inquiries inside a moderately brief period. The qualitative methodology gives data that rose up out of a gathering of individuals to depict parts of the subject under scrutiny.

Overview surveys are significant as reaction rates are typically high for an objective populace who is accomplished and has an enthusiasm for the examination point. The quantitative strategy was valuable in this examination as the analysts had the option to consolidate an assorted arrangement of data from the investigation test and decide connections between factors. This methodology produced broad data on Jordanian state funded teachers who communicated to a moderate degree their conviction that pragmatism is actualized in Jordan. Qualitative techniques develop and increase the value of quantitative examinations. Here, this strategy exhibited a top to bottom examination of the complexities of the Jordanian state funded teachers who explained their perspectives in regards to the impact and execution of Dewey's philosophical idea all through Jordanian schools.

By utilizing the quantitative strategy, the specialists were keen on getting some information about the usage of Pragmatism and the educational idea of John Dewey in the Jordanian state funded schools as an approach to comprehend their experiences, knowledge, practice, and implications. The reason for utilizing the qualitative technique was to increase an emotional comprehension of the experiences of the members and their implications. The two methodologies were utilized on the grounds that despite the fact that they contrast from numerous points of view, regardless they supplement one another. In this way, the qualities each approach brings were esteemed. The qualitative technique permits a more profound comprehension through assessment of what the members state about their knowledge of the execution of down to earth educational idea all through the Jordanian government funded schools.

The Participants

In order to draw conclusions that are relevant to additional groups of people, researchers must decide on a sample representative of its population. In qualitative studies, it is not feasible to develop a statistical analysis that includes a large number of individuals who must provide consent to participate in research studies. These individuals would be engaged in the experience. For this reason, there is always a self-selection factor in these types of studies. Thus, one of the researchers selected ten graduate students from his course on philosophical thoughts (schools) and their educational implementations, and asked them to respond to an open question. These master's students were also school teachers who have had more than five years of teaching experience. They were asked to participate towards the end of the semester and upon the completion of the course so that they would have a good understanding of Pragmatism prior to answering the question.

The other instrument employed in this study consisted of a questionnaire that was distributed among (171) teachers chosen randomly in the northern part of Jordan. Among these participants, 59% were males and 41% were females. The teachers' majors were divided into two areas: 59% specialized in humanities and 41% specialized in science. Their teaching experience was divided into three groups: 24% had less than five years, 29% had between five and ten years, and 47% had more than ten years.

Instrument

The researchers constructed an instrument to assess the extent to which Pragmatism is implemented in Jordanian public schools. The instrument consisted of 21 items that addressed John Dewey's ideas on education. For the purposes of measuring the extent to which Dewey's ideas were implemented, the researchers measured the total scores from the 21 items. Respondents rated the 21 items according to whether they agreed with each statement using a 5-point Likert scale ranging from 1 (totally disagree) to 5 (totally agree). The criterion for assessing the degree to which the teachers implemented pragmatism was based on the following scale: 1 to 2.6 was categorized as weak, 2.6 to 3.4 was categorized as moderate, and 3.4 to 5 was categorized as strong.

OBJECTIVES OF THE RESEARCH

1. To find out the impact of educational policies for the spread of educational institutions.
2. To recommend policy implications for the effective implementation of educational policies, for the working of private government institutions.
3. To study the philosophical thoughts of western educational philosopher John Dewey.

CONCLUSION

Dewey's educational businesslike musings influenced tutoring by empowering more understudy as opposed to curriculum-focused schools. As an option in contrast to educating and transmitting data to students, understudies are instructed to be elegant and sorted out so as to acclimate themselves with regularly evolving situations. Students are concerned progressively about the accomplishment of the gathering as opposed to the achievement of people. His realist thoughts impacted instruction by empowering more understudies rather than curriculum-focused schools. Rather than showing certainties, understudies are instructed to be adaptable and versatile to consistently evolving conditions. Understudies are additionally urged to stress increasingly over the achievement of the gathering instead of the accomplishment of the person. State norms in government funded instruction have diminished the impact of pragmatism in school since understudies are currently expected to ace explicit material.

The understudy focused curriculum calls for group instructing and courses offered by various divisions. Undertakings and hands-on experiences have unequivocal favorable circumstances over talks. As per logical thinkers, this system centers around giving understudies a lot of autonomy just as options in contrast to their present learning conditions. The learning condition transforms into a precise laboratory wherein considerations are experienced to decide if they can be validated.

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Corresponding Author

Dr. Sandhya Kumari Singh*

Lecturer, Department of Education, Babu Shiv Nath Agrawal College, Mathura

sandygandhar2020@gmail.com



IGNITED MINDS
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