The Subject-Matter of Education

By Worth Sharing | Nov 27, 2015

Here is an excerpt from My Pedagogic Creed, John Dewey’s famous declaration concerning education first published in 1897. He believed that students thrive in an environment where they are allowed to experience and interact with the curriculum, and all students should have the opportunity to take part in their own learning.

Timely & timeless words from one of the finest advocates of child centered learning.

I believe that the social life of the child is the basis of concentration, or correlation, in all his training or growth. The social life gives the unconscious unity and the background of all his efforts and of all his attainments.

I believe that the subject-matter of the school curriculum should mark a gradual differentiation out of the primitive unconscious unity of social life.

I believe that we violate the child’s nature and render difficult the best ethical results, by introducing the child too abruptly to a number of special studies, of reading, writing, geography, etc., out of relation to this social life.

I believe, therefore, that the true center of correlation on the school subjects is not science, nor literature, nor history, nor geography, but the child’s own social activities.

I believe that education cannot be unified in the study of science, or so called nature study, because apart from human activity, nature itself is not a unity; nature in itself is a number of diverse objects in space and time, and to attempt to make it the center of work by itself, is to introduce a principle of radiation rather than one of concentration.

I believe that literature is the reflex expression and interpretation of social experience; that hence it must follow upon and not precede such experience. It, therefore, cannot be made the basis, although it may be made the summary of unification.

I believe once more that history is of educative value in so far as it presents phases of social life and growth. It must be controlled by reference to social life. When taken simply as history it is thrown into the distant past and becomes dead and inert. Taken as the record of man’s social life and progress it becomes full of meaning. I believe, however, that it cannot be so taken excepting as the child is also introduced directly into social life.
I believe accordingly that the primary basis of education is in the child's powers at work along the same general constructive lines as those which have brought civilization into being.

I believe that the only way to make the child conscious of his social heritage is to enable him to perform those fundamental types of activity which make civilization what it is.

I believe, therefore, in the so-called expressive or constructive activities as the center of correlation.

I believe that this gives the standard for the place of cooking, sewing, manual training, etc., in the school.

I believe that they are not special studies which are to be introduced over and above a lot of others in the way of relaxation or relief, or as additional accomplishments. I believe rather that they represent, as types, fundamental forms of social activity; and that it is possible and desirable that the child's introduction into the more formal subjects of the curriculum be through the medium of these activities.

I believe that the study of science is educational in so far as it brings out the materials and processes which make social life what it is.

I believe that one of the greatest difficulties in the present teaching of science is that the material is presented in purely objective form, or is treated as a new peculiar kind of experience which the child can add to that which he has already had. In reality, science is of value because it gives the ability to interpret and control the experience already had. It should be introduced, not as so much new subject-matter, but as showing the factors already involved in previous experience and as furnishing tools by which that experience can be more easily and effectively regulated.

I believe that at present we lose much of the value of literature and language studies because of our elimination of the social element. Language is almost always treated in the books of pedagogy simply as the expression of thought. It is true that language
is a logical instrument, but it is fundamentally and primarily a social instrument. Language is the device for communication; it is the tool through which one individual comes to share the ideas and feelings of others. When treated simply as a way of getting individual information, or as a means of showing off what one has learned, it loses its social motive and end.

I believe that there is, therefore, no succession of studies in the ideal school curriculum. If education is life, all life has, from the outset, a scientific aspect, an aspect of art and culture, and an aspect of communication. It cannot, therefore, be true that the proper studies for one grade are mere reading and writing, and that at a later grade, reading, or literature, or science, may be introduced. The progress is not in the succession of studies but in the development of new attitudes towards, and new interests in, experience.

I believe finally, that education must be conceived as a continuing reconstruction of experience; that the process and the goal of education are one and the same thing.

I believe that to set up any end outside of education, as furnishing its goal and standard, is to deprive the educational process of much of its meaning and tends to make us rely upon false and external stimuli in dealing with the child.

Combine this with the earlier What the School is

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