

Critical Understanding of John Dewey's Progressive Theory: A Solution to the Problems Facing Current Educational System in Kenya

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Abstract

The inquiry into Dewey's thought in education is gradually justified by profound interest regarding the type of education that is offered currently in Kenya. There is a need to revise the whole system of education if it has to meet Kenyans expectations. This is because it has the tendency to divorce academic from practical skills. It forms individuals who are intellectually arrogant, who despises the wisdom of the old, pretending to be superiors and this creates the system of conflict between the educated and illiterate. Such individuals, in our honest submission, are not ready to participate in societal development through manual works like agriculture. They are only white job color oriented.

This paper will therefore, try to suggest ways through which we can make our education more balanced in terms of academic and practical life, learning and doing so as to be self reliant in terms of job creation, societal development and innovative in the field of science and technology. In order to achieve these aims, we will borrow the ideas of Dewey and compare them with our current education system in Kenya. It is our concern that the views and thoughts of these two system coincides in some degree to challenge as well to rescue the modern man from the evident threatened enslavement of mere academic knowledge without practical skills.

Education should 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. It is important that the present research is meant to provide a genuine understanding of Dewey's view of education briefly compared to current education system in Kenya. We reaffirm that a good education involves the acquisition of both theoretical knowledge and practical skills. Hence, we will approach Dewey 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 perspective.

Keywords: Dewey's pragmatism, education by acquisition of theory and practical skills.

Introduction

The goal of this paper is to discuss the common principles laid down by John Dewey and show how they are relevant to the current education system in Kenya. The centrality of this discursive essay is to compare and contrast the common views about education, their strength and weaknesses, the main features of education in Kenya before and after independence. This will be done along side the chief tenets of Dewey's understanding of education. His pragmatic criterion that identifies education with experience will be explored. Within this context, the paper will investigate and make a brief analysis of how far Dewey's education has been applied to Kenyan system of education. It is important to mention that the provision of education and training to all Kenyans is fundamental to the governments overall development strategy since independence. Kenya's human resources are central to the country in term attaining its aim of industrial and technological advancement. This is the reason why the government has introduced major reforms in education with the view of addressing such broad national goal such as: universal access to basic education and training in order to ensure equality in enrolling the children in schools including the disadvantaged and vulnerable groups in our society. To defend the role of education as the 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 well-informed citizens.

1.0 Understanding Dewey's philosophy of education

John Dewey is regarded as one of the outstanding and most influential thinker in American educational theory and practice. He saw education as a process of social reconstruction. His method involves a process of searching, inquiry and problem solving. This method does not rest on fixed principles. It is a social process since inquiry involves common needs of the society. According to him, the purpose of education is to develop this type of probing intelligence, which together with other skills, would make it possible for man to survive. This survival is only possible if both the society and the school are democratic and if the teacher acts like a guide to help the child as a growing organism.

In this regard, the teacher seeks not to inhibit but to promote growth. Moral aspect of education is found in the developing attitudes and motives reflecting this free intelligence. He insists that students should be molded

to become open-minded, cooperative, inventive and self disciplined. The goal of education is to seek this practical intelligence by which the learner is able to enter into an open progressive society. A society that seeks concrete goals but after one attains that, he or she seeks others beyond. Perhaps this explains why he advocated that the curriculum is not to be fixed but be flexible allowing growth out of practical concern of the child who is already beginning to live his/her life as a citizen (Dewey, 1916:86).

All these are against the thought of John Dewey who sees education as the only way of redeeming the society. He therefore calls for a method of learning by doing, a method that will harmonize theory and practice. Many of the so-called educated people are not able to utilize the knowledge received from school into practice in order to solve problems facing our people. As a result, we have so many problems facing our society today starting from illiteracy, unemployment, poverty, famine and diseases. Consequently, we need a system of education that will form individual who can cope up with situations, create jobs and utilize their education to contribute effectively to their own society (Nyerere, 1968: 55ff).

His major concern is that education has been taken in its utilitarian sense based on schooling and acquisition of certificates and degrees, which are good as a symbol but are not enough. Hence, the ideas of Dewey are not outdated. They are still relevant to the present time. In fact, modern science and technology are good objectively speaking for they enable us to put our intelligibility in the external world and improve our human conditions by use of practical skills. At the same time they tend to posit both good and bad effect if man through practical intelligence does not control them.

2.0 The Cultural Goal of Education

John Dewey insists on the fact that the culture is the root of education. He himself witnessed the American's Godly heritage being lost among their children. For him Culture means, at least, something cultivated and something ripened, it is opposed to the law and crude means, it is the cultivation with respect to appreciation of ideas, art, and broad human interests. He adds, "Any individual who has missed his as a calling farmer, physician, teacher or a student who does not find the accomplishments of result of value to others is an accomplishment of a process of experience inherently worth while" (Dewey, 1916: 12). This indicates that for Dewey, culture is what connects between people of different ages, but of the same nation. It is the common denominator between people because it is beyond what individual desires. It takes into consideration the social values to promote the good of the people.

A good culture must be shared with others and that is why it has to be learned and experienced. This can only be achieved through education. Dewey notes: "Education is essentially retrospective, that it looks primarily to the past and especially to the literally products of the past, and that mind is adequately formed in the degree in which it is patterned upon the spiritual heritage of the past (Dewey, 1916: 72) This shows that cultural education according to Dewey is very necessary in helping the child to acquire wisdom of his society in order to coup up with post modern world challenges.

In this context, Dewey argues that the subject matter of instruction is found in the cultural product of the past-ages. For him, the first aim of education is to foster, and keep alive the culture (Dewey, 1916: 75) Dewey held that the contemporary education of cutting the vital link between the past and the present which tends to make the past arrival of the present in a way that we have conflicts of generations. In Dewey's eyes, some modern education does not allow linkage between cultural values and cognitive knowledge. There is a serious opposition between the past values and modern values. It is the role of education to highlight the sweetness of cultural values so that children do not undermine them.

He notes:

The present, in short, generates the problems which lead us to reach the past for suggestions. And which supplies meaning to what we find when we search... the past is a great resource for the imagination, it adds to a new dimension to life... (Dewey, 1916: 76)

His emphasis on culture as the source from which education should draw its origin was echoed by Angel's ideas that: "if you could remove a people from their roots, they could be easily swayed to your point of view. (<http://www.christianparents.com/jdewey.htm>) Many educational thinkers share similar ideas with Dewey. For instance, J.A Akinpelu notes:

Education should play the role of cultural transmission in a manner that the child will be taught about his/her culture in order to know the truth that is contained in his/her culture (Akinpelu, 1978: 139).

The same idea was implied by Julius Nyerere who saw education as a process of transmitting the cultural values and liberating man from his limitations in order to make him fit in the society which educates him (Nyerere, 1969: 36)

In the same context, Kenyan education should not be left behind as far as culture is concerned. The goal of Kenyan education stipulates that cultural values have to be taught to the youth through promotion of social science, especially history, drama, languages, creative arts, architecture, music, dressmaking, home science and technical subjects like carpentry, agriculture in order to remain relevant to the needs of the society and national development. Education must be regarded and used as instrument for the conscious change of attitudes and relationships preparing the youth for those changes of outlook required by modern methods of productive organization (Kenya Education Commission Report Part I, 1964, 25.)

The critical concern that Nyerere and Dewey have raised is that the students are learning to pass the formal examination and hence, disagreed with the educational values. Their minds concentrate on sciences and languages for excellence in exams. Njoroge and G.A. Benaars, realized this and pointed out noting that the contemporary education is much oriented to cognitive dimension where students learn to get certificates to enable him/her to be marketable job opportunities (Benaars et alia, 1986: 137)

The government has gone a step forward and addressed this point. This is by setting and establishing as one of the objectives to be the promotion of cultural values. This has been done by fostering traditional practices that are conducive to national unity. Thus, education, must promote social equality and eradicate inequality be it on races, tribes, religion and gender inequality. It pays special attention to training in social obligation and responsibility. Hence, the outcome of our educational provision at all levels must be adaptable to change. The Kenya Education Report Commission (1964: 25) had this to say:

Therefore education will acquire purpose and direction, and students will feel themselves to be under the influence of stimulus that we exploit in educational terms.

Education is never an end in itself; its end is a better life and fuller service to the society

The report saw education as blending and reconciling fully African traditional values to form truly an African version of modern society. In this respect, it was in agreement with M. Weber (1948) who saw education as producing a specialist type of man against the older type of cultivated man. According to the (Report of National Committee on Educational objectives, 1976: 12) our schools have not been in the front line in advocating the objectives of the commission. He maintains:

The schools as they are today, do not have capability, time, even motivation to teach the values of the society. This is because the schools are geared entirely to the passing of formal examinations... The question now, therefore, is how the education system is to build into an organized system of teaching the values of the society to the youth.

This statement indicates there was a decline in imparting the moral values among the students. John Dewey summarized this as the lack of connection between the past culture and the current education. Consequently, taking into account such decline, Kenyan system of education from 2000 has advocated all the six goals of education as a way to respecting, fostering and developing Kenya's rich and varied cultures instilling in the youth's special understanding of the past and present cultural values as well as to cultivate a sense of acceptance and adaptations of the unfamiliar cultures. This will promote the quality of education and competence for life.

3.0 Quality of Education and Competence of Life

John Dewey defines education in its broadest sense as a process by which any society perpetuates itself. For him, it is a necessary condition for the survival of any society. For if there were no such shaping, the energies of the young to express themselves, would develop habits of individual and social activity contrary to, and haphazard to the society into which they were born. This would at long last divorce them from the society rather than continue with it (Dewey, 1916: 4). For instance, one of the goals of both primary and secondary is the preparation of the learner to fit into and contribute towards the well being of the society and to fit properly in the world of work. As matter of fact, the life competence is divided into broad areas. First the learner should receive adequate knowledge and skills to be able to earn a living. By this, one is able to fit into the social world. To cope with the real world, one is required to know how to live with others and how to peacefully deal with daily challenges in the society (Dewey, 1916: 9).

By providing skills for development, Kenya implements a curriculum which allows one to terminate his/her studies at any level for they will have acquired some skills necessary for survival. A learner who has learned on electrical installations, woodwork, and carpentry is expected to fit into the world and work if he/she utilizes the education received properly. At primary level, the subjects which are skilled based are offered. Recently computer studies are part of the secondary school curriculum. To stress the effects of HIV/AIDS among the youth the subjects has been incorporated in various subjects both at primary and secondary levels. This is because education is viewed as the most effective strategy in prevention and control of the scourge.

4.0 The Social Goal of Education

According to John Dewey, it 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, 1916: 118). Dewey's meaning of the society is an attempt to synthesis, criticize and expand upon the democratic educational philosophies of Rousseau who emphasized on the individual and Plato on the communal society. For him, the individual is a meaningful concept and society has no meaning a part from its realization in the lives of its individual members. His conception on 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 (Dewey, 1916:118).

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 (Dewey, 1916:119). 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" (Dewey, 1916: 123). 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 (Dewey, 1916: 123).

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 also 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 set up conditions, which stimulates certain visible and tangible ways of acting. And the individual has to feel as a sharer 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, 1916: 14). Dewey's 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, 1916: 20).

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 Eshiwani 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 society. Although the society may differ in their nature and culture, the reality is that they have some common characteristics (Eshiwani, 1986: 23).

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 functions. 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. (Report of the Ministry of Education Science and Technology, 16-17).

5.0 Education and Gender equality

Kenya government is committed in his endeavor to achieve parity in participation at the primary, secondary and high level of education. The greatest challenges for girl-child education in Kenya are to increase access education for girls. Hence, to address this issue of gender as concerns education, the government is promoting gender friendly learning environment in schools with special attention to water and sanitation provision. In addition, the government has lowered the entry points for girls at the university level by one point. Beyond these, several measures have been put in place to improve gender parity. These are: mainstreaming gender equality in education sector and policies plans; servicing teachers on gender friendly classroom methodologies, gender sensitization of education policy makers, and practitioners and the society. This is to establish gender friendly learning environment in schools creating awareness for partnership with the communities around, civil society and other stakeholders. The on going reformation especially the free primary education and expansion of primary and other related institutions have promoted girl-child education than before.

6.0 Education and Social Inclusion

Kenya's commitment to achieve education for all entails reaching out to disadvantaged and vulnerable children and those in marginalized areas. They include orphans, school dropouts, and children with special needs, street children and refugees. This is done in order to improve their living conditions. The bursaries targeting the poor, bright and needy students are allocated in primary, secondary and other higher learning institutions.

The introduction of a system, which abolished fees, charged at public primary schools created learning opportunities for many poor children. The curriculum has been reviewed to make it more manageable and less expensive to the families and the society as such. For the youth who cannot fit in the regular schools, the informal sector popularly known as Jua Kali Sector provides skills training for them. Finally, the government has to come with the policy framework to ensure that all children act of (2001) that provides education, as a right to all children regardless of their circumstances be it gender parity.

7.0 The Utilitarian Goal of Education

Kenyan's system of education is closely related to Dewey's model of education, that is, progressivism which has been adopted by various countries in Africa. In Tanzania, education for self reliance was much stressed by Nyerere who noted that it is education that has intention to help a student to be self reliant in order to be integrated into the society, that is, a socialist society. Such similarities can be traced between Dewey and Kenyan system of education. Both regard the aim of education as community oriented. It implies then, that the interpersonal consideration in order to help the students to live by doing must be highly emphasized. This indicates the utilitarian goal in both systems. Educationists have been urged to acknowledge the necessity of blending theoretical with practical studies, many of which include gardening, metal work which might have vocational value in addition to educational value. John Dewey in his book *Education and Democracy* closely echoed this argument. He maintains:

It is the business of the school to set up an environment in which play and work shall be conducted with reference to facilitating desirable mental and moral growth... The problem of the educator is to engage pupils in these activities in such way that while manual skill and technical efficiency are gained and immediate satisfaction found in the work, together with preparation for later usefulness, those things shall be the subordinated to education that is, to intellectual results and the forming of socialized disposition. (Dewey, 1916: 181)

Hence, the government recognizes the strategic importance of raising the overall education level to Kenyans with much stress on poverty reduction and economic growth. Consequently, increased investment in human capital including health and education has been identified as one of the four pillars of the government overall economic recovery strategy.

In order to achieve the desired economic growth targets and social development, the country requires due attention placed on the development of the human resources through education and training. This is possible by promoting technical and vocational training, as well as teaching of sciences and technology. The government of Kenya notwithstanding the challenges facing educational sector, the ministry of education will take the advantage of positive changes in the country to improve access, equity, relevance and better managed service delivery to the learner. This I suppose, will reduce poverty, achieve desired economic growth, create more employment opportunities and guarantee sustainable development for all Kenyans now and in future. The *Ministry of Education, Syllabus for Kenya Primary School* indicates that:

Kenya has one fundamental goal for her education, to equip the youth to be happy and useful members of Kenyans society. They must learn and accept the national values, and to be useful they must actively work towards the maintenance and development of the

society (*Ministry of Education Syllabus for Kenya Primary School Std., VII-VIII, 11*).

The ways in which Dewey's Ideas are outstanding and relevance has been emphasized all a long this paper. Perhaps one of the educationists called R.S Peter has concisely summarized well Dewey's ideas when he writes:

There are two respects in which his (Dewey) ideas speaks very much to our situation. First, there were plea for the use of practical intelligence backed by the use of science to tackle social, economic problems. Such problems are pertinent today as it was in the time of Joan Dewey. Secondly, his emphasis on shared experience and communication and his attack on the relics of the individualism are opposite in a society dominated by frustration of the desire for maternal gain.

8.0 Implications of Dewey ideas on educational practice

John Dewey's educational thought is centered on experience. It is the reconciliation between idea and matter, that is, theory and practical. This is to mean that Dewey's pragmatic in 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, emphasize 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 thoughts. His thoughts are similar to those of verificationist 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 whereby 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. Consequently, the ethical values would be reduced to mere concepts without vigorous and strict respect in the society because they cannot be verified through scientific experience. They will be taken only as emotions.

Again, philosophically speaking, Dewey's educational philosophy can easily lead the pupils to disregard metaphysics whose propositions cannot be verified scientifically. This means philosophy will loose its main role of investigating the ultimate principles of reality and thoughts. However, Dewey's philosophy of education received a lot of credits not only in America but also, in all the countries of the world. As a progressivist, he reflects the traditional educational that put emphasis on mental learning and strict knowledge of western civilization. Such education renders children to be ignorant of their physical environment. He therefore 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. Such 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. This form of education was welcomed by the government to be an education of man for society through self-reliance method in order to enhance social democracy. Similarly, in Kenya the same idea has been applied through Harambee system in building schools and provision of educational facilities. This has been echoed by many countries of the world especially the developed nations as well. The goal of education is centered on utilitarian value by which an individual is made happy.

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 basing on his natural interest. The teacher uses the child's natural desires to teach him/her. This encourages the child to becomes very active in class. 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 rights, 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 passive. Strictly speaking, if the child cannot be compelled to memorize the lesson, neither be punished physically, the result of this is that the student will not only be passive, but also, will develop a total rejection to any authority be it from the parents, teachers, and even the civil authority. In this way it becomes education of limitless freedom that can create anarchy in classroom and in the society as such.

His emphasis on experience without a strict memorization of the ideas attracts risks by rendering pupils to mere machines. He objects those who know only to act without being able to explain orally what they are doing and how they act. This kind of education that only focuses on problem solving rather than on theories limits abstraction channel of knowing from epistemological ground.

In this context, it is important to mention that since independence, the government of Kenya has not been only concerned with providing a relevant education, but has also, been working towards producing a system of education that will cater for aspiration of the youth as well as serving various interests of national development. Over this period of time, the government has experienced and experimented a number of educational structures and systems. Systems that would and seem to appear either to have had a lot of problems or irrelevant to the country have been discarded. The current education system is thought to have several advantages. The curriculum content and the method are geared more towards synthesizing and creating balance between theory and practice with great emphasis on technical education.

As proposed by the director of education, the approach will not only stress exploitation of local resources and facilities, but would also concentrate on utilizing the experience of the learner in classroom. It is expected, in contrast with the previous old system, to move away from examination centered education. The teacher will adopt a more pragmatic child centered approach proposed by John Dewey. It will create new attitude in the participants for self-employment especially in rural based activities, accompanied by positive attitude towards manual and agricultural work as one of the aim of the current education system.

New goals evolved and will continue to do so as society values and needs change and are incorporated by the government over time in socio-economic and political policies. Taking into account the recent changes in educational system in Kenya and the development, the system is likely to take from now and beyond the national goals of education such as national goals of education such as national unity. Education in Kenya must foster a sense of nationhood and promote national unity. Kenyans belong to different tribes, races and religions. These differences need not to divide them with reasons to fail in coming up with a unified system. They must be able to live and interact as Kenyans. It is an important duty of education to help the young people acquire this sense of nationhood by removing conflicts promoting positive attitudes of mutual respect to enable them live together in harmony and make positive contribution to their societies.

9.0 General Improvement to the Kenyan Educational system

In this context, we notice quite disturbing drawbacks in the current education system. First, inequalities based on sex, lack of sufficient finance which has retarded a lot of well intentioned efforts to reform and expand education to satisfy the social and economic needs of the local man. The insolvent state of the economies in the region has made it difficult for the nation to readily accept new techniques in the school curriculum. The scarcity of qualified local personnel to manage education is still quite a problem.

As a result, since the inception of the current system of education, it has come under constant criticism from parents, teachers and politicians. Some of these criticism lacked professional insight. The argument is basically on the current curriculum due to its burdensome to the pupil and teachers. It requires a lot of books and physical facilities, which the teachers were not prepared for these. The thesis reveals that the government of Kenya has to face heavy task in her endeavor to streamline education system to accord with her status. The local trained man- power which is charged with the responsibility of africanizing the content of education and create jobs for many educated citizens must be serious to achieve this goal of education.

Nevertheless we appreciate the effort employed by the government since independence in early 60's up to now. It has tried to improve its tenability in the area of education. Over years, a lot has been achieved in expanding education to meet the manpower requirements. In this respect, primary, secondary, technical and higher education has been improved. A lot of energy on the curriculum development with particular stress on African culture, science and technology has been achieved. This makes educational development to have a bright future.

10.0 Relevance of Dewey's teaching in other Areas of Studies.

John Dewey's theory of progressivism provides a basis for different fields of knowledge. Some of these are epistemology, environmental ethics, sociology, science and technology. This theory ended up generating a multi-dimensional opening to a multidirectional problem. However, some of areas still need to be investigated

further. 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. Rousseau, Pestolizzi and Froebel have portrayed a teacher 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. But in this debate, I agree with Dewey that education is the process of developing the habit of problem solving and there is no limit of this ability. However, they overlook the fact that Dewey's pragmatists strike the middle path between these conceptions of the role of the teacher. He is not the authoritarian and fearful figure as presented in the traditional education and not dispensable element in the Rousseau's type of child-centered education. The teacher is essentially an organizer and moderator of child's learning in the pragmatist's views. Nevertheless, it would be interesting to conduct a comparative study of Dewey's theory of progressivism with that of Plato who emphasized the education of the individual as closely bound up with the society. As far as education is concerned, it would be a great philosophical contribution to compare Dewey with people like Emanuel Kant who believed that teaching should be adapted to the stage of development of the pupil and far from leaving children to be passive in education, must teach them to think. He believed in goodness of man and so human person must be treated as an end never as a means. Such education must catch up with morality.

More often, it would be interesting to venture in the analysis of concrete ways through which Dewey's progressivism could be the basis for moral, anthropology, science and technology. Furthermore, theologian could further the Deweyan thinking using the teachings of the Catholic Church as elaborated in. Vatican II document on Christian Education, which is worth considering at this point. It opens with the following statement about the human person:

All men of whatever race condition or age, in virtue of their dignity as human persons, have an inalienable right to education. This education should be suitable to the particular destiny of the individuals, adopted to their ability sex, and national cultural traditional. (*Gravissimum Educationis, Vatican Council II, Conciliar and Post Conciliar Documents*, 276).

The declaration also has something to say about the following: aims, the state, parents, teachers, society and school. It points out that education must lead people to associate with one another in order that genuine unity and peace may be promoted.

Conclusion

In this paper, we have attempted to show how Dewey's ideas and teaching about education can be applied in the current situation in Kenya. We have recognized some of his teachings that have already been implemented. We have proposed areas that we need to foster so as to achieve an integral education which is able to respond to the present society. Dewey as a philosopher of education remains a landmark both in his ideas and teachings about education and philosophy in general.

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