

# REVISTA PASAJES

UNAM

UNIVERSIDAD NACIONAL AUTÓNOMA DE MÉXICO

Red Internacional de  
Investigadores y Participantes  
sobre la Integración Educativa

ISSN 2448-5659



UNIVERSIDAD NACIONAL  
AUTÓNOMA DE MÉXICO



**No. 13 julio/diciembre  
2021**



Título: VENTANA INTERIOR

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Descripción y simbolismo.

“Un pez, de espesa caparazón, nada en aguas turbulentas, con gesto que transmite serenidad y confianza. Su cuerpo define un ojo que en su retina enfoca a lo lejos, en el horizonte, una isla que emerge de aguas tranquilas y sobre la cual crecen vigorosamente las hojas de un árbol nuevo lo que ocupa el centro de la escena. El agua, el aire y la tierra – los elementos básicos de la naturaleza - dialogan con el pez que simboliza los seres vivos, representando el conjunto al ambiente, y la necesidad de adoptar urgentemente una nueva relación de mayor humanidad y equilibrio. Las hojas del árbol en tanto, la esperanza que debe animar nuestras acciones. Varias hojas más pequeñas ascienden desde la base, que intenta representar los valores firmes que debemos conservar”

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# A PRAGMATIST HOLISTIC READING OF DEWEY'S PHILOSOPHY OF EDUCATION

## UNA LECTURA HOLÍSTICA Y PRAGMATISTA DE LA FILOSOFÍA DE LA EDUCACIÓN DE DEWEY

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### ABSTRACT

Though there are plenty of excellent works that introduce Dewey's philosophy of education, this paper presents Dewey's philosophy of education in a rather novel way: we call it a 'holistic reading', meaning that our reading of Dewey's philosophy of education is not only selective of the specific works Dewey wrote about the topic, but is understood under the light of his most important ideas that vertebrate his whole philosophical approach. We think and defend that the leading insight of his philosophy is his particular branch of pragmatism, and hence a holistic approach to Dewey's philosophy of education will be a pragmatist holistic reading. The outcome of such reading is a more powerful and insightful connection across all of his ideas, as well as a very fertile proposal for educational research. Our proposal aims to show the relevance of Dewey's work for contemporary educational and social challenges.

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Keywords: Philosophy of education, pragmatism, John Dewey, educational research, instrumentalism.

## **RESUMEN**

Aunque hay un número considerable de excelentes trabajos que presentan la filosofía de la educación de Dewey. Este artículo introduce la filosofía de la educación de Dewey en un modo más bien novedoso: llamamos a esta lectura una 'lectura holista', lo que significa que nuestra lectura de la filosofía de la educación de Dewey no es sólo selectiva de los trabajos específicos que Dewey escribió sobre el tema, sino que es entendida bajo la luz de sus más importantes ideas que vertebran el total de su enfoque filosófico. Pensamos y defendemos que el principal principio inspirador de su filosofía es su propuesta particular de pragmatismo, de esto se sigue que una lectura holística de su filosofía de la educación será una lectura holística pragmatista. El resultado de tal lectura es una más poderosa e inspiradora conexión entre todas sus ideas así como una propuesta muy fértil para la investigación educativa. Nuestra propuesta pretende mostrar la relevancia de los trabajos de Dewey para los retos sociales y educativos contemporáneos.

Palabras clave: Filosofía de la educación, pragmatismo, John Dewey, investigación educativa, instrumentalismo.

## **INTRODUCTION**

There are plenty of published books and articles that present John Dewey's philosophy of education, there is also a significant number of works on Dewey's Pragmatism. However, since Dewey was a public philosopher who wrote so amply in a span of a long academic career, it is easy to present works of a period or an area of study with relative disconnection to the whole of his works. The same applies to the topics of Dewey's interest, there is a tendency to study these in relative disconnection with the whole of his writings. The consequence of such a scattered way of introducing Dewey's thought is a

fragmentary view that might miss the depth of some of his contributions. In this article we aim to exercise the opposite inquiry into his Philosophical ideas about education: we aim to have a holistic approach to his thought, one that has a key to understanding in his pragmatism. Indeed, pragmatism can be considered as that aspect of his thought that pervades all his intellectual endeavours as well as his entire philosophy. Hence this holistic reading of Dewey's philosophy of education will be a way of accessing Dewey's connection with the Pragmatist tradition as well as to his own mind. In carrying out this task, we need to bear in mind that Dewey had an unusually long and productive life, so this also means that the bulk of documents might be overwhelming, and our reading is also a good help towards this task, since pragmatism is an overarching guiding principle from the beginnings of his thought up to his later writings.

When we speak about a holistic pragmatist approach of Dewey's philosophy we mean a twofold holistic approach: on the one hand, we aim to understand the unity of his thought through the topics he considered as contents of his philosophy of education. On the other hand we also mean that the method of inquiry he used is holistic in the way he carried on with his argumentation and style of writing.

The topic of this paper is, then, an introduction to the reader to such holistic approach by presenting the pervasiveness of pragmatism across all of Dewey's work, in order to do this we will firstly gather what Dewey says of his own membership in the tradition, as well as the way in which he developed his own pragmatistic instrumentalist approach. Secondly, we aim to show that Dewey developed a system of thought that can be better understood by applying the holistic approach, and finally we will descend to the philosophy of education produced by Dewey, that will be presented in a new angle thanks to the holistic reading. Finally, this top to bottom sort of movement will allow us to integrate the aesthetic turn towards the end of his life, and how this is bound to transform his ideas on education and democracy.

## **DEWEY AND THE PRAGMATIST TRADITION**

The pragmatic tradition started with Charles Sanders Peirce (1839-1914), he proposed a logical principle called the 'pragmatic maxim' that aims to achieve a degree of clarity in our intellectual conceptions and oriented to future action. William James (1842-1910) popularised Peirce's pragmatism, giving it a particular emphasis on expediency and how truth is connected to our different purposes in life. John Dewey followed both Peirce and James, from Peirce Dewey recovered the use of the maxim for self-controlled inquiry, from James he recovered his 'radical empiricism'.

Dewey's inheritance of both Peirce and James' pragmatism is testified in multiple aspects of his own approach, but in a completely original shape. Dewey used James' *Principles of Psychology*, to express the radical openness to experience that is necessary for self-controlled inquiry, and at the same time takes from Peirce the crucial aspect of considering knowledge as a process of 'doubt' and inquiry, and philosophy understood as a sort of 'inquiry into inquiry'. Dewey's pragmatism is an instrumentalism. Like tools are, so concepts are means of organic interaction with reality: Dewey thinks that action and inquiry are the norm under which we need to submit our ways of doing philosophy. Inquiry and pragmatism, for Dewey, are a way of facing indeterminate situations and through a process of conscious interaction and use of instruments of thought, finally come up with a determination of the situation. His instrumentalism inherits Peirce's ideas of continuity (which Peirce dubbed 'Synechism'), and the idea of evolution (initially in a Darwinian fashion, but last, in a more 'Peircean' view). For Dewey change and transformation are natural processes. Thus, when Dewey recalls the importance of Peirce as the founder of the pragmatist tradition, he tells us:

"Peirce's effort was to interpret the universality of concepts in the domain of experience in the same way in which Kant established the law of practical reason in the domain of the a priori." (ED1, 4)

On the influence of William James in his reading of the pragmatistic tradition, Dewey says:



“In 1898 James inaugurated the new “Philosophical Conceptions and Practical Results,” [...]. After having quoted the psychological remark of Peirce that “beliefs are really rules for action, and that whole function of thinking is but one step in the production of habits of action”, and that every idea which we frame for ourselves of an object is really an idea of the possible effects of that object [...]” (ED1, 5)

The significance of James’ popularisation of pragmatism is of no little importance, since Dewey tells us on James:

“William James accomplished a new advance in Pragmatism by his theory of the will to believe, or as he himself later called it, the right to believe [...] Consequently he claimed the right of a man to choose his beliefs not only in the presence of proofs or conclusive facts, but also in the absence of all such proof.” (ED1, 7)

Dewey’s connection with both Peirce and James not only accounts for the ‘membership’ and continuation of their pragmatisms, but also acknowledges a new way of doing philosophy that is proposed both in the method and the body of ideas that Dewey offered.

## **DEWEY’S INSTRUMENTALISM**

Thus, for our purposes it becomes critical to understand the true and deepest meaning of ‘instrumentalism’. There are plenty of critics about Dewey’s philosophy arguing that instrumentalism is limited to consider only knowledge that is useful and to discard the rest according to our expedient interest. Contrary to this, towards analysing Dewey’s instrumentalism, we should first introduce another concept; ‘experimentalism’. Dewey says about experimentalism: “In order to be able to attribute a meaning to concepts, one must be able to apply them to existence.” (ED1, 4)

For Dewey, people and situations were way more powerful than fixed texts, still he did not reject science but insisted on a harmonious union between them and individual

experiences. We can only find the fruit of knowledge in action, in active inquiry, in something visible and applicable as habits and dispositions to action. If this were not so, theory is nothing more than letters and words in our minds. Assuming our role in a society and being conscious of our actions is the experimentalist disposition: we want to use our concepts as ways of adapting organically to our surrounding world of experience. Experimentalism is also a contribution and a way to communicate: “[W]e do not fully know the meaning of anything till it has been imparted, shared, made common property.” (ED 1, 30)

Now, in order to experiment, we need instruments. Knowledge is an instrument for creating and transforming more knowledge. It is a never-ending chain of discovering, applying and understanding. “[C]onceptions and theories purely as instruments which can serve to constitute future facts in a specific manner.” (ED1, 9), in this, Dewey also continues the fallibilism of Peirce.

Dewey’s instrumentalist approach prompts any potential reader of his ideas to understand that his substantive proposals are to be read as instruments in the way expressed above. However, it is also important to keep in mind that this entails that any body of knowledge that he offers us is a cultural naturalism, i.e., it is influenced by the idea that concepts are ancillary to our condition of organism-in-environment, minds and ideas are always organs for adapting, experimenting, and innovating.

## **PRAGMATISM AS A KEY TO UNDERSTANDING DEWEY’S PHILOSOPHY OF EDUCATION**

Dewey started his professional career in philosophy at the University of Chicago in 1894, in these years North America’s industrialising movement was a full-blown reality. Traditional styles of education were not sufficiently adapted to these realities, but there was also a real risk of industrialising education making it a-critical and purely technical. Dewey offered his philosophy of education as a pragmatist response to the challenges of a changing world.

What Dewey came up with was a 'problem-centred pedagogy', that uses a pragmatist approach to epistemology and inquiry. A teacher needs to facilitate contact with realities that prompt in the study a desire to determine the situation. The pragmatic cycle of education includes an articulation of the problems, the gathering of information, the proposal of hypothesis and the testing of these. Dewey considered that these abilities are lifelong and hence every philosophy has to be, to an extent, a philosophy of education, (see Hildebrand 2008: 12)

### **EDUCATION AND FUTURE ORIENTED INQUIRY**

More than the transmission of knowledge, Dewey attributes schools the responsibility to teach a proper way of thinking. Active, responsible, creative and disciplined students, living the social life and their duties from the school, to form people with habits and qualities.

Based on Dewey's pragmatic perspective, he also proposes schools that generate spaces of interpretation aiming for the truth of a given subject of the universes of experience, understood in terms of a settled answer to a pressing issue. Students do not receive processed knowledge divided in subjects. They do the research, they process the information in their own way and at the end, students are motivated to keep learning and they acquire a new habit: the habit of inquiry.

With inquiry, there is another indirect message conveyed to students. Students understand that knowledge is only information; words with values that we will retain in our minds thanks to memory, but if we find the inner power and creativity inside us, we can transform this knowledge into action oriented to future. Teachers and students must give a deeper sense to knowledge and make it practical and useful.

"Mere facts or data are dead, as far as mind is concerned, unless they are used to suggest and test some ideas, some way out of a difficulty. Ideas, on the other hand,

are *mere* ideas, idle speculations, fantasies, dreams, unless they are used to guide new observations". (ED1, 139)

If we can get children interested in inquiry, they will acquire epistemic virtues. For inquiry we need judgment and organization in the sense of organizing our own mind. What do I know? What else do I need to know? How and in which process will I get to this knowledge I attempt to learn? and more importantly, in which way am I going to use this knowledge? These questions are present in different moments of the inquiry process, but they make us conscious of what we are doing and why?

"Ability to *organize* knowledge consists very largely in the habit of reviewing previous facts and ideas and relating them to one another on a new basis". (ED1,144)

Education has unlimited aims and even though they change depending on the time, space, culture and the child's profile, there are some aims that stay invariant because of their positive impact in the development of people of all epochs. Similarly, 'spaces of inquiry' should be one of these universal aims. Actually, inquiry is both an aim and a methodology. A way to teach and to think, Dewey tells us:

"Memory may provide a refrigerator in which to store a stock of meaning for future use, but judgment selects and adopts the one to be used in an emergency - and without an emergency (some crisis, slight or great) there is no call for judgment." (ED1,148)

## **EDUCATION, HABITS, AND EXPERIENCE**

How should we learn and teach? Based on the "logical" school or the "liberal" one? The first alternative is structured by rules, steps, and discipline. The second one respects the natural development of humans, the individuality and spontaneity. Dewey has a neutral opinion on this dilemma. Both types of school are necessary, and it is a terrible mistake

to try to separate them as if they were opposites poles, when actually, they depend on each other. Again, a characteristic trait of pragmatism is at play here: the dissolution of false dichotomies.

We can translate this type of schools, the logical and the psychological into two elements inside the process of education: habits and experiences. “[U]pon its intellectual side education consists in the formation of wideawake, careful, thorough habits of thinking.” (ED1, 274)

The result of a logical school is shown in the habits we promote in students. Habits of thinking, inquiry, research, talking, and we can carry on and on. Dewey frequently mentions the real aim of education; “learning is learning to think”. After our educational time in school, we truly need to feel as members of society, we achieved values, capacities, and habits, so that we can keep developing our minds. It is not about eliminating the acquisition of knowledge or meanings from schools, but while teachers teach ideas, they should be conscious that they are also teaching habits. “[E]ducation, upon its intellectual side, is vitally concerned with cultivating the attitude of reflective thinking [...]” (ED1, 274)

On the other hand, the psychological school promotes experiential learning. A false belief about this type of teaching is thinking that is all about games and fun. It is about respecting the interest of students besides respecting the natural way to discover knowledge. Dewey mentioned how sad it is to present information previously processed to students. To divide the facts in subjects matters, and force students to receive and memorise these. He says, “Learning is active” (ED1, 238) and to deny this idea is to deny human nature. In his own words, Dewey tells us:

All concepts, theories, general ideas are thin, meagre, and ineffectual in the degree in which they are not reflective expressions of acts and events already embodied, achieved, in experience. (ED1, 271)

We can know a lot, but if we do not know how to use this information, we do not know anything relevant about it. In addition, if our interest is to put these two ways of conceiving schools together we should see and understand education as a natural process. Is not supposed to force too much neither leave students alone. We ought to pursue no exclusive interest on knowledge nor experience independently of one another. We require the harmonious union of both. Respecting the psychological side of students and developing the intellectual one. "Education, therefore, must begin with a psychological insight into the child's capacities, interest, and habits." (ED1, 230)

### **DEMOCRACY AS A PRAGMATIC WAY OF THINKING**

Democracy is one of the most recognized of Dewey's contributions. During decades and multiple writings, we can perceive his way of understanding society and individuals. It does not matter if it is a text about education or pragmatism, Dewey's idea of democracy is steady and clear, and pragmatically formulated.

For Dewey, democracy is not something of a momentary attitude, it is a mode of being in the public world. We cannot be a democratic individual once a year (or whenever we are required to vote), instead, democracy is a way of living. Is not only about actions like voting and selecting the governments who govern us, is more a habit of living in a democratic way. In a day by day basis, democratic individuals behave in the following ways:

[D]emocracy as a way of life is controlled by personal faith in personal day-by-day working together with others. Democracy is the belief that even when needs and ends or consequences are different for each individual, the habit of amicable cooperation [...] is itself a priceless addition to life. (ED1, 342)

Therefore, because democracy is a habit, a way of thinking and a way of acting, we must and we can learn to be a democratic individual. From the first moment of our lives, we become a member of a society, we belong to a specific group (our family) and we need other people to survive. We start to grow and every day, we become more independent

and stronger, we become formed and mature individuals, still we depend on society and its benefits.

Now, school is the other social group in which we will develop our capacities and discover that our family is not the real representation of society. The magic of schools is the diversity we are thrown into in a drastic and early age. When we meet different people, people that do not look the same as us and think differently. Conflict starts, confusion and violence. But this is necessary in lieu of recognition of what is different from us, thus, so to understand his value and respect diversity. This is community, movement, and diversity and not something rigid and standardized. To sum up, one aim of schools and education is to promote habits of respect, empathy and love. To teach how to live in society and how to be democratic, Dewey says on this:

In sum, I believe that the individual who is to be educated is a social individual and that society is an organic union of individuals. If we eliminate the social factor from the child we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass. (ED1, 230)

The pursuit of achieving a democratic society, entails that teachers must promote active students rather than passive. Some people think that if we are compliant to the wills of our governments, then it means that we respect politics and that hereby we are good citizens. Dewey thinks this is quite the opposite, that way of acting demonstrates indifference to the community. Active and involved citizens are the engine of democracy. As Dewey mentions in the following text, education should foster habits of obedience but also leadership. Habits of self-direction and habits of directing others:

The child must be educated for leadership as well as for obedience. He must have powers of self-direction and power of directing others, power of administration, ability to assume positions of responsibility. (ED1, 247)

Schools, as the embryonic community life they are, should sum up all the habits and capacities we mentioned before, so as to form democratic citizens for the future and present. "I believe that education, therefore, is a process of living and not a preparation for future living. I believe that school must represent present life [...]" (ED1, 230)

## EDUCATION AND HUMAN FLOURISHING

We have been concerned to show that the pragmatic approach to Dewey's philosophy is a key to understand his philosophy of education, but the aims of education and philosophy are also revealed in this reading: we can notice that education is aimed fundamentally to human flourishing, both socially and individually, humans in any stage of their educational process engage in an inquiry for the flourishing of their own lives and their communities.

How does Dewey propose to guarantee the human flourishing at schools?

1. *Teachers and schools should promote an integral education that looks for the formation of character.* Subject matter is not the only aim inside schools, personality and character of the child are even more important than knowledge. Emotions, dreams, social conflicts, sports, art, etc., are also concerns in students' lives and schools must integrate them in one harmonious space.

Personality, character, is more than subject-matter. 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 got into the child from without. Learning is active. It involves reaching out of the mind. It involves organic assimilation starting from within. 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 learning. (ED1, 238)



2. *Teachers and adults should respect the nature of the children.* Usually, the curriculum and the method cause the opposite, they force the student to follow a certain rhythm, specific subjects and in an established way. In order to respect the natural flourishing of kids we need to stop limiting their own interest, their dreams and powers.

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, et., out of relation to this social life. (ED1, 232)

In his text 'My pedagogical creed' (1897, ED1: 229-235) Dewey states that adults are the one who should "enter into the child's life" (ED1: 233) in order to know what they are ready for, which material they like, what subjects call their attention, etc. A common mistake is to think that kids are the ones who ought to adapt to our adult world and understand our adult perspective, that they are the immature human being that has to mature, the fool to whom knowledge must be transmitted. Another mistake is to expect a passive and receptive role from students in education.

The child is thrown into a passive, receptive or absorbing attitude. The conditions are such that he is not permitted to follow the law of his nature; the result is friction and waste. (ED1: 233)

However, the worry in the quotation above is that it reflects only a method to memorise and complete the curriculum. If teachers really look for the flourishing and integral realization of their students, they must observe them in a deeper way, discover the child's powers, potentiate their capacities, promote habits of thinking and inquiry. If we as teachers do not have faith in our students and trust in their capacities, education will limit the final aim: human flourishing.

## **DEWEY'S AESTHETIC TURN AND PRAGMATISM**

In the last years of Dewey's life, we can notice a significant turn in his subjects of interest. Even though he never stopped writing about pragmatism, a new topic arrived: Art as experience. What relation has this new subject of interest with the traditional ones?

Both aesthetics and pragmatism are oriented to future action, considering the past, accepting the present and respecting the future. "In this instance, the future is a promise that surrounds the present as an aura. [...] Art celebrates these moments with peculiar intensity." (Leddy, Tom, 2020). Both consider the relevance of experience and action for clarification of our knowledge. Actions oriented to the future.

Aesthetics and pragmatism promote spaces of interpretation. Art is a way to discover the universe, and based on what we understand about it, we represent the universe in a work of art. But this work of art will and must transmit diverse feelings and knowledge to different people. It is a cycle of creators and performers, of artists and interpreters. A harmonic cycle that we also experiment in pragmatic spaces where all participants are interpreters in search for the truth. Artists have also the role of interpreters of the universe. Interpreters are also artists when they get involved in the work of art.

There is plenty of Dewey's material about this subject, but we can summarise it in the next reflections. At the end we notice that art is not something apart from our social life. Aesthetic connects the points: pragmatism, culture, society, significance, time, space and beyond.

### **Art as significance and culture**

When a certain group of people share meanings, culture is born. Art promotes and increases this transmission of meanings. "We deeply respond to art because of its connection with both cultural and natural experience." (Leddy, Tom, 2020)

Art signifies, represents, and looks for balance. Balance in our feelings, actions, in the environment and in the meanings we share. Because meanings are always changing and in constant transformation, culture could be a chaos and society a drama, but art is

different. Art brought this chaos together and created something invariant, beautiful and with an immortal meaning. “Passing from disturbance to harmony provides man's most intense experience.” (Leddy, Tom, 2020). Dewey tells us in ‘Art as experience’:

The difference between the esthetic and the intellectual is thus one of the places where emphasis falls in the constant rhythm that marks the interaction of the live creature with his surroundings. The ultimate matter of both emphases in experience is the same, as is also their general form. The odd notion that an artist does not think, and a scientific inquirer does nothing else is the result of converting a difference of tempo and emphasis into a difference in kind. The thinker has his esthetic moment when his ideas cease to be mere ideas and become the corporate meanings of objects. The artist has his problems and thinks as he works. But his thought is more immediately embodied in the object. Because of the comparative remoteness of his end, the scientific worker operates with symbols, words and mathematical signs. The artist does his thinking in the very qualitative media he works in, and the terms lie so close to the object that he is producing that they merge directly into it. (ED1, 398)

### **Art, time, and space**

The experience of art gives humanity a sense of time and space. A particularly unique quality in humans is our level of awareness of life itself. How many years of life do we have left? In which planet of the universe, we are living? Time and space. Through the centuries we can appreciate “works of art” or maybe even just a vase from 200 b.C can become significant and hence, it serves to remember the past and reflect about the future. Art also serves to know the times when we did not exist and for artists to represent their times. Always with this hope that someone, a century later, will appreciate the past that once, it was the present.

In art, man uses the materials and energies of nature to expand life. Art is proof that man can consciously restore the union of sensation, needs, and actions found in animal life. (Leddy, Tom, 2020)

### **Aesthetic and the intellectual**

Art promotes habits of thinking and imagination. With art we united separated elements. We learn to project all our thoughts in 'something' concrete (a work of art). We "clean" our messy mind and concentrate in just one activity.

### **CONSEQUENCES FOR EDUCATIONAL RESEARCH.**

We have introduced a number of binding ideas present in Dewey's holistic reading that have consequences in educational actions, but perhaps it is paramount to emphasise that the pragmatic character of Dewey's thought influenced in a definite way his proposal for educational research. Indeed, Dewey regards research as a radical openness to experience, and this means that whoever carries educational research also needs a strong sense of education as a mastery of experience. In his *chief de oeuvre* 'My Pedagogical Creed', Dewey goes as far as using religious expressions to emphasise the key aspect of educational research: the logic of inquiry is a continuous openness to experience. This is also a pragmatic trait, one that matches Peirce's one commandment to the life of thought: 'Do not block the road of inquiry'. A researcher, then, needs to conceive education as a road of inquiry that cannot be isolated from the universes of experience. Dewey embraced the approach to educational research that followed from Peirce's famous dictum, which is worth quoting in full:

Upon this first, and in one sense this sole, rule of reason, that in order to learn you must desire to learn, and in so desiring not be satisfied with what you already incline to think, there follows one corollary which itself deserves to be inscribed upon every wall of the city of philosophy: Do not block the way of inquiry. (EP 2, 48)

## CONCLUSIONS

Education, thus, is continued in the most significant ways through the democratic way of living and crowned by the enduring legacy of the artistic expression. Indeed, aesthetics is for everyone and to perceive the art as a privilege just for a specific social class would be an enormous mistake. Dewey thinks that “The idea of art is, then, humanity’s greatest accomplishment.” (Leddy, Tom, 2020) That is why imagination, beauty and art should be a right for all of us and spaces like schools should promote this.

Pragmatism has helped us to build a better understanding of how Dewey’s ideas hang together, but not only so, it also helps us to understand the bigger picture of what Dewey’s philosophy of education is aim to provide: we are not only concerned with an alternative theory of education, but with a project of human betterment both for the individual and the community.

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