John Dewey’s View on School and Social Reform

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I.

John Dewey is frequently believed to have a profound optimism that the school can initiate social reform. In Campbell’s formulation, Dewey’s philosophy probes into the feasibility of social reconstruction via education; Dewey deems that the school is capable of educating future citizens to be ‘better moral, social and political problem-solvers’.1) Bernstein seems to share Campbell’s analysis: For Dewey, Bernstein contends, ‘reconstruction of all social institutions’ can occur through educational reform, thus the school can create social reconstruction and ‘revitalization of democracy’.2) Cremin, one of the renowned scholars of educational progressivism, solidifies this perspective by asserting that Dewey espouses the view in which democracy will be

accomplished through the reformed schooling.3)

In many of his works, Dewey constantly underscores the importance of the school as the social center through which social progress is attained, as shall be seen later. Hence, it is not unusual for him to be criticized as ‘overly optimistic’ or even ‘naive’ about the school’s contribution to improving society.4) However, we can notice that Dewey’s position with respect to this matter begins to alter around the Great Depression. In one of his writings in 1934, he makes it explicit that the school cannot be a creator of ‘a new social order’.5) Westbrook, who is an outstanding contemporary figure investigating the entire span of Dewey’s intellectual life both in scope and depth, briefly mentions this change in terms of ‘a substantial displacement of the classroom from the center of [Dewey’s] reform vision’.6) In short, Dewey’s optimism fades after the Depression.

In this paper, I will make an attempt to illuminate why and how Dewey’s optimism withers, which goes unobserved by numerous studies of Dewey. In doing this, I will examine Dewey’s view of social reconstruction via schools, his recognition of the main hindrances to democracy that cause his fading optimism, his search for solutions, and his final thoughts upon the role of schools. Before I proceed, it is worth noting that since Dewey’s works quoted here, with a few

exceptions, come from the reprint, I add in each citation form Dewey the year of its original publication to demonstrate that Dewey’s shift occurs around the Depression of 1929, as shown above.

II. Democratic Reconstruction of Society via Schools: Dewey’s Optimism

Until the end of 1920s, Dewey maintains his deep faith in the school as a chief and primary agency of social reform. In his formulation, the school is obliged to ‘serve the main purposes of the community as a whole’.7) Furthermore, the school is a social center. In *Moral Principles of Education*, Dewey stresses the social aspect of schooling by postulating that the school is an institution ‘erected by society’ which has the purpose of enhancing ‘the welfare of society’ and providing the society with a better future; the educational system without this ‘ethical responsibility’ is ‘derelict and a defaulter’.8) Namely, the school is the most important producer of social progress and improvement.

By arguing this, Dewey does not insinuate the supremacy of social purposes of education over individual ones. Society, from his standpoint, does not necessarily conflict or contradict with individuals. Rather, both society and individuals are interactive and interdependent. The dichotomy between the two is just one of many kinds of

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dualism that are attacked by Dewey throughout his writings. If the social side is removed from the child, all that is left is mere abstraction; on the contrary, if the individual factor is eliminated from the society, society is simply ‘an inert and lifeless mass’.

Moreover, the individual is ‘subordinate’ without communication of experience from and to others while society is also ‘subordinate’ unless it constantly facilitates the contacts among individuals.

Extreme individualism is avoided by Dewey in that he emphasizes ‘social direction’ of ‘a purely individual consciousness’ toward ‘general or social interests’; simultaneously, extreme collectivism is also declined in that he denounces a society which forces individuals’ conformity to it using ‘the authority of custom and traditions’.

At this point, it should be noted that in Dewey’s formulation, the ethical responsibility of the school is by no means to serve any type of society regardless of whether it is authoritarian, totalitarian, regimental, oppressive, etc. ‘Education as a social process and function’ is not significant unless the desirable kind of society can be defined.

Thus, Dewey conceives the term ‘society’ in two ways--*de facto* and *de jure*, i.e., descriptively and normatively; his concern resides in the latter. Thoroughly investigating a measure for ‘the worth of any given mode of social life’, Dewey proffers two criteria for evaluating society; the variety of shared interests, and free and full intercourse

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12) Ibid. 112.
with other forms of associations.\footnote{Ibid. 95-6.}

The two criteria above are the main features of a democratic society. For Dewey, a good society is a democratic society, and democracy is the direction toward which social reconstruction should be oriented. The democracy in his mind is ‘wider and fuller’ than a democratic political system.\footnote{J. Dewey, \textit{The Public and its Problems} in Boydson, J.A. ed. \textit{John Dewey: The Later Works, Vol.2}, (Carbondale: Southern Illinois Univ. Press1927/1984), 325.} Dewey’s notion of democracy can be explained in two ways. One the one hand, it is a mode of community life which is based upon common factors of society such as shared goals and interests, and active communication among its individual members.\footnote{J. Dewey, \textit{Democracy and Education}, (N.Y.: MacMillan Co.1916/1952), 100.} On the other, it is a method of intelligence used for directing social action--the \textit{modus operandi} of intelligence that is characterized to be both experimental and cooperative.\footnote{J. Dewey, \textit{Liberalism and Social Action} in Boydson, J.A. ed. \textit{John Dewey: The Later Works, Vol.11}, (Carbondale: Southern Illinois Univ. Press1935/1987), 56-7.}

I do not intend to go further about Dewey’s democracy, which is not the main theme of this paper. For him, in short, social improvement via schooling denotes that the school initiates the democratic reconstruction of society by educating its future citizens in the distinctive characteristics of democracy mentioned above. This is how Dewey envisages the school reconstructing society toward democracy.

In Dewey’s view, it is not any kind of school that can produce social improvement. Throughout the fifth and sixth chapters of his \textit{magnum opus}, \textit{Democracy and Education}, Dewey repudiates a number of erroneous conceptions of education which have prevailed, and then
establishes a new one, viz., a democratic conception of education.\textsuperscript{17}) It is when the school founds itself on this democratic conception of education that it becomes a main dynamo which generates the democratic reconstruction of society.

Dewey posits ‘education as growth’: For him, a life is essentially a constant process of growth, and the function of education is to foster this growth.\textsuperscript{18}) In Dewey’s formulation, ‘growth’ signifies the increment and expansion of meaningful experience of children via its incessant reconstruction and reorganization. A special type of experience Dewey is concerned with is ‘reflective’ experience, or experience involving reflective thinking, which is experimental in nature.\textsuperscript{19}) Furthermore, experience is enlarged by communication.\textsuperscript{20}) Hence, Dewey’s idea of ‘growth’ embraces the salient features of democracy--being experimental and communicative.

Along with the notion of education as growth, the school needs to fulfill another crucial requirement in order to initiate social progress: It should be restructured as a community. Dewey emphasizes the importance of making the school ‘a genuine form of community life’, i.e., ‘the most natural form of cooperation and association’ in which children are trained to become good members of democratic society.\textsuperscript{21}) For him, the school has to be constructed as a special environment in which ‘the factors of disposition it is wished to develop’ are

\begin{itemize}
\item \textsuperscript{17}) J. Dewey, \textit{Democracy and Education}, (N.Y.: MacMillan Co.1916/1952), 63-89.
\item \textsuperscript{18}) Ibid. 59.
\item \textsuperscript{19}) Ibid. 176
\item \textsuperscript{20}) Ibid. 6.
\end{itemize}
simplified and ‘the existing social customs’ are purified.22) Moreover, the school can be ‘an embryonic society’ or ‘a miniature community’ by incorporating community activities into its education, not by offering lessons ‘having an abstract and remote reference’ to the future living.23)

To conclude from the foregoing discussion, Dewey believes that the school, which is reformed in accordance with the concept of education as growth and reorganized as a miniature community, becomes the primary agency of democratic reconstruction of society by orienting children toward democratic principles and values. This is Dewey’s optimism. Childs comments on this as follows:

[Dewey] perceived that the responsibilities of the citizens are greater, not less, in a country in which the people rule. He worked for the creation of a school that would prepare the young for these exacting intellectual and moral responsibilities of democratic citizens.24)

### III. Dewey’s Fading Optimism

As stated earlier, Dewey is depicted to have a ‘faith in utopian reform through education’ which is ‘a long messianic tradition in American educational thought’.25) Nevertheless, Dewey’s belief that

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the school can be a chief agency of social reform dwindles, I contend, as he becomes more perceptive to the obstacles which hinder the democratic reconstruction of society; this can be clearly noticed in most of his writings after 1930s. For instance, the idea that the school can be a ‘main agency’ in creating ‘a new social order’, Dewey confesses, is ‘unrealistic’. He goes further by stating “Any such view ignores the constant operation of powerful forces outside the school which shape mind and character.”

According to him, therefore, we should comprehend the fact that the school is merely one of many agencies in ‘forming character’; compared with other agencies, its influence is ‘neither constant nor intense’. Hence, Dewey’s view of the school as a social center and his vision of democratic reconstruction via schooling, expressed in The School and Society(1899) and Democracy and Education(1916) in their fullest scope and depth, are hardly stressed any more.

If we are to understand this change in Dewey more accurately, we need to begin with his disappointment with schools as reforming agencies first: He deprecates that the school has failed ‘notably and lamentably’ in its important function ‘to equip individuals to see the moral defects of existing social arrangements and to take an active concern in bettering conditions’. Dewey expounds his frustration as follows:

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Education was presented as a process of transmission and reconstruction of culture. The need for enabling individuals to take part in the task of a constantly changing society was put in the foreground of educational philosophy. The idea that the school should be a form of community life, and that this principle should be applied in discipline, instruction and the conduct of recitation gained appreciable recognition. This change in the underlying concepts of education gave promise of a type of educational philosophy. It contained within itself the seed of efforts to bring about a definite integration of activities within the school with the activities going on in the larger community beyond the school walls. The promise has not been realized in any substantial degree.

Then, why has the school failed and why has ‘the promise’ been broken? In Dewey’s analysis, the school has failed partly because of ‘the lag in school practice due to inertia’, but mainly because of ‘the influential forces’ of business and industry which are ‘directly antagonistic to the social ideas professed in educational philosophy’. Differently put, as Dewey witnesses assiduous expansion of anti-democratic forces of the currently dominant economic system, viz., capitalism, he comes to realize that the school alone cannot be a chief producer of democratic reconstruction of society. Thus, his optimism withers away.

30) Ibid. 46.
IV. Dewey’s Recognition of Obstacles to Democracy

As hinted above, Dewey’s faith in schools becomes weakened as he recognizes formidable obstacles to democracy, created by capitalism. Considering the fact that Dewey’s critiques of capitalism, which are harsh and severe enough for him to be warned not to be ‘too hard on capitalistic system’ by Levinson, emerge after the Depression, it would not be too conjectural to assume that Dewey’s fading optimism hinges upon the misery and chaos resulting from the Depression.31

Shortly before the Depression, to expound, Dewey begins to be seriously concerned with the excessive greed of capitalism by describing it to be ‘a blind, chaotic and unplanned’ economic system driven by ‘business conducted for pecuniary profit’.32 As the destructive effects of the Depression are propagated, Dewey gets more susceptible to and critical of the influence of capitalism which affects all phases of life.33 His aversion to capitalism is so intense that he becomes skeptical about the compatibility between capitalism and democracy: For him, the ‘question’ is ‘whether democracy is a possible form of society when .. economic power is as concentrated as today’.34

Sydney Hook explains this in the following passage:

For the greater part of [Dewey’s] life he was convinced by the evidence supplied by an expanding capitalism that its basic evils could be eliminated by traditional progressivism. In 1929, however, before the depression broke, in a series of prescient articles, Dewey made the great turn. The diagnosis of the socialists was admitted to be justified.35)

Westbrook adds to this by arguing “Dewey thus arrived by the mid-thirties at a thoroughgoing critique of capitalism and the theoretical foundations of a democratic-socialistic alternative”.36)

Then, why is Dewey so antagonistic toward capitalism? How does he conceive and criticize it? Let us attempt to answer these questions by probing into Dewey’s view on capitalism and his conception of its impacts upon society and education. I will start with his criticism of capitalism.

1. On Capitalism

Most of Dewey’s critical remarks on capitalism are fragmentary although they are by no means insignificant. However, he offers a very comprehensive and structured analysis of capitalism in Part III of Ethics, the 1932 revised version. In this book, Dewey sees capitalism as a term referring to ‘the outstanding features of the present methods of production and economic organization’: There are ‘two corners’ of the capitalist system; the private ownership and freedom of enterprise. The underlying principle which regulates these two cornerstones for the sake of ‘general good’ is competition, or fair competition.37)

For Dewey, in short, capitalism is a new economic system of the industrial age—the system which is founded upon economic individualism that motivates human activities by pecuniary profit. Hence, he rebuts the claim that capitalism efficiently contributes to the improvement of material conditions of mankind; he believes that the improvement should be credited to ‘invention under the guidance of science’, not to capitalism. According to Dewey, capitalism creates ethical or moral problems in that it affects the welfare of people. At this point, it is not my intention to examine all of the problems caused by capitalism that are mentioned in *Ethics*. Rather, I will concentrate on some major ones which I deem to be the most relevant to this paper.

First, capitalism brings about a new division of society between the working class and the white-collar class; the latter includes that ‘high executives’ and ‘principal owners of modern industry’. As the management system of gigantic factories for mass production becomes more sophisticated, the workers get separated farther from their employers and managers; the relationship between them turns impersonal. This is a new class division for Dewey, which replaces ‘the old-time divisions into landlord and tenant, or gentry and common-folk’.

Second and more importantly, capitalism deepens and exacerbates the above rift through unequal distribution of wealth. In Dewey’s analysis, capitalism creates the concentration of wealth in a small

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40) Ibid. 377.
41) Ibid. 380.
segment of the white-collar class whereas it causes the marginalization and pauperization of the working class.42)

Third, related to the preceding two points, Dewey notices that capitalism not merely produces and accelerates the class partition based on the discrepancy of material conditions between the two classes, but also creates and aggravates the conflict of interests between them. And thus, it ruptures the community life of society.43)

Next, the capitalist economic system jeopardizes the security of people by causing unemployment. According to Dewey, ‘panics and depressions’ in the economy, which are primarily responsible for unemployment, are mostly the consequences of ‘the single-minded pursuit of profit, combined with lack of any far-reaching plans for stabilizing industry’.44) Under capitalism, to put it another way, unemployment is not accidental, but unavoidable; it is a ‘confession of the breakdown of unregulated individualistic industry conducted for private profit’.45)

From the preceding discussion, it is interesting to see that in Dewey’s critiques of capitalism, its main defect resides in the unrestricted pursuit of profit, not its system of private property. To borrow Tyack’s explanation, Dewey is ‘more concerned with the antisocial effects of the profit motive of character--its miseducative quality--than with the dynamics of capital accumulation’.46) Despite

42) Ibid. 408.
43) Ibid. 383.
44) Ibid. 382.
the similarity between Dewey and Marx with regard to their antagonism toward capitalism, this is one of Dewey’s diverging points from Marx, which would be worth further investigation through some future works. Then what are ‘the antisocial effects’ and ‘miseducative quality’ of capitalism conceived by Dewey?

2. Impacts of Capitalism on Society and Education

After he systematically criticizes capitalism, Dewey moves on to examine how it affects both individuals and society. In his view, first, capitalism creates the monopoly of political influence by ‘the few who have economic power’, and thus becomes ‘fatal to the realization of liberty for all as it is fatal to the realization of equality’.47) In short, the capitalist system violates the ideals of democratic society, which incapacitates the school to lead social reform by making its democratization extremely difficult.

Second, Dewey contends that the inequality caused by capitalism is not only eco-political, but also intellectual and cultural since it falsely assumes and rationalizes individual difference with respect to endowed intelligence in order to vindicate unequal distribution of power and wealth.48) For him, this is the rejection of the belief in intellectual potentialities of all individuals, which is totally undemocratic.

Third, the capitalist system endeavors to maintain its status quo by ever being reactionary to social change: Its beneficiaries resist ‘every effort at planned control of economic forces’ by preserving their

‘privileges and legal rights they already possess’. Dewey continues: When the school faces the choice between the status quo and change, it takes the former ‘unconsciously by accommodation to the exigencies of immediate pressure and of estimate of probability of success in carrying out egoistic ambitions’. Here, it is worth noting that despite his dissatisfaction with existing schools, Dewey implicitly denies the reproduction theory, i.e., a Marxian view of schooling, as shall be discussed later in this paper.

Fourth, the economic individualism, which is the most dominant feature of the capitalist system, distorts the wholeness of human beings, and destroys the cooperative mode of society by ignoring the social aspect of human actions and by encouraging excessive competition that results in conflicts among individuals; hence, the economic individualism disintegrates the socialness of human nature by inducing ‘apathy and incapacity of thought in collective matters’. Thus when the school is subordinated to economic individualism, its role as a community is degraded; it merely becomes an arena for competition among egoistic individuals striving for their material success. Put another way, the influence of economic individualism on the school increases ‘by the part that accumulation and acquisition’ play in the American life. And “the schools set out to have pupils accumulate

property and material goods”.

Finally, Dewey points out that capitalism limits and degenerates human actions by locating the entire emphasis upon material gains. Namely, ‘emphasis upon acquisition’ under capitalism ‘has exaggerated the significance of business and money, materialistic in comparison with cultural aims and values’. Thus, ‘it is constantly repeated, and finally generally believed, that most men would not engage in productive effort unless driven by hope of personal gain or the pressure of imminent loss or disaster’. In the capitalist system, activities of human beings are considered to be simply economic in scope, and the role of intelligence is degraded into an instrument for pecuniary interest.

From the preceding analysis, Dewey concludes that as long as capitalism is a dominant social force, there is ‘a growing pessimism about the possibility and the value of democracy not only as a form of government but as a principle of social relations and organization’. In his view, the prevailing impacts of capitalism hinder the democratization of both schools and society. Under these circumstances, the school is no longer a ‘primary agency’ of social reform. Thus, Dewey’s optimism dwindles, and he seeks some measures by which we can remove, or at least mitigate the evils of capitalism described previously.

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54) Ibid. 65.
V. Dewey’s Alternatives

In dealing with capitalism, Dewey urges that ‘we should through organized endeavor institute the socialized economy of material security and plenty that will release human energy for pursuit of higher values’. According to my understanding, Dewey means three things by ‘socialized economy’: social control of industries and natural resources, equal redistribution of wealth via taxation, and establishment of a social welfare system.

First, Dewey argues for ‘social control of capitalism’--‘socialization of all natural resources and natural monopolies, of ground rent, and basic industries’. In other words, natural resources such as ‘mineral deposits, water power, oil, natural gas’, infrastructure industries like ‘transportation and communication’ and financial businesses should be put under public control through government action.

Second, Dewey underlines the need for equal redistribution of national wealth through fair taxation. Thus, he recommends the government to ‘force the wealthy owner of the nation to surrender their control over the lives and destinies of the overwhelming majority’ and ‘to compel them to pay taxes commensurate in sacrifice, with that of people with very small incomes’.

Third, Dewey proposes social welfare programs to aid the unemployed such as unemployment insurance, municipal housing, relief fund, etc. Since the unemployment results from the failure of the present economic system, the society is ‘responsible for alleviating the distress due to unemployment’.59) He vehemently opposes any attempt to ‘throw responsibility upon private charity’; instead, he advises the adoption of ‘an inclusive government program’.60)

Dewey emphasizes ‘political action’ in order to accomplish ‘socialized’ or ‘planned’ economy’; the political action aims at ‘people’s recovery of the control of government’.61) To change the expression, he espouses the transition of political power from a small number of capitalists to the mass—the transition which is essential to rectify the defects of the present economic system. This leads him to political activism.

Completely disillusioned with the existing political parties he frequently denounces as ‘servants of business’, Dewey calls for the necessity and urgency of organizing a new party which embraces the discontented ‘middle class’ including teachers, farmers, ‘the struggling white-collar worker’, etc.62) His political activism is manifested in his deep involvement in various political organizations such as the People’s Lobby and the League for Independent Political Action; both

62) Ibid. 167, 171.
are committed to the creation of a radical third political party based on the coalition of laborers, farmers and the middle class.63)

To summarize, Dewey’s recognition of formidable barriers to democracy that are embedded in the capitalist system directs him to political engagement through which he searches for remedies for the illnesses caused by capitalism. Does his political activism obviate the role of the school in achieving social reconstruction he envisions?

At this point, it would be a total misinterpretation of Dewey to assume that by political action, he merely refers to such activities as recruiting the party members, publicizing its political agenda, promoting campaigns, etc. For him, political action is not simply political, but educational. It is educational in that it teaches people democracy. Moreover, political action is indispensable with education; it signifies little unless it involves people who are educated into its values and principles. Therefore, any kind of social change which is attained without education ‘will be badly done and it will have to be done over’.64) Hence, Dewey insinuates that there is something the school can do for democratic reform of society, despite that his firm belief in the school as a primary engine of social reconstruction has been weakened. Then what can the school still do?

VI. The School Revisited

The preceding discussion has shown that Dewey’s critical view of capitalism hinges upon his more emphasis on economic reform and political activism. As stated above, nevertheless, this does not mean that Dewey’s dwindled belief in the school, or his faded optimism after the Depression abnegates the school’s role with regard to the democratic reconstruction of society. This is true in that Dewey clearly rejects the reproduction theory according to which the school simply degenerates itself into ‘the subservient tool’ of an economically dominant class. For him, the reproduction theory is an oversimplification of the complexity of ‘the existing situation’ that is marked by ‘conflicting criss-cross tendencies’; therefore, it is ‘an exaggeration of actual conditions so extreme as to be a caricature’. Furthermore, the conclusion inevitably drawn from the premises of the reproduction theory, viz., the revolution is by no means feasible; any revolution should deal with those who have been reproduced under the old social order and would sustain ‘a mentality, a type of belief, desire and purpose that is constant with the present class-capitalist system’, which would seriously undermine its purity.65)

For Dewey, the school is still ‘the most deliberate means’ through which the ideals and values of ‘any social group’ are distributed.66) Currently, in his view, the undemocratic capitalist group is powerful,

but this is not the only social group existing in a real society. Here lies Dewey’s unrelinquished hope for the school: He emphasizes the urgency and importance of the ‘alliance of educators with others’ which alone can change the ‘state of things’.67) He moves on to encourage teachers to join ‘locals of the American Federation of Teachers’.68) In short, the core of Dewey’s tactics is the reclamation of schools by teachers and educators from dominant economic forces.

Moreover, Dewey emphatically argues for the awakening of teachers and educators with regard to social and economic problems of the present: Deploring ‘economic illiteracy of teachers’, he urges that they change the priority of their concern from ‘psychological techniques’ to social matters of the real world.69) In addition, he recommends the school to inform students ‘about the present state of society in a way that enables them to understand the conditions and forces at work’.70) Here arises an extremely subtle and delicate issue—the issue of indoctrination for producing a new social order.

One of Dewey’s critics, Diane Ravitch, claims that he is ‘disingenuous’ about this issue; I do not agree with her.71) On a few spots, Dewey certainly appears to be sympathetic with those who would go for indoctrination to reform the capitalist system that has caused the

70) Ibid. 182.
catastrophes. According to him, educators, who believe that ‘the remedy for the drift and aimlessness’ is ‘deliberate indoctrination on the basis of a new social order’, are doing a courageous job in ‘arousing teachers to think more about existing conditions’.72) Nonetheless, Dewey succinctly repudiates the idea of indoctrination to be the contrary of democracy; it is ‘something very different from education’ in that it does not involve ‘the active participation of students in reaching conclusions and forming attitudes’.73) He reconfirms this point by contending that teachers’ attempt to ‘make their students swallow the idea’ they believe in is ‘wholly undemocratic’.74)

From the foregoing discussion, we can conclude that Dewey successfully avoids the two extremes with respect to the role of schools in reconstructing society; the total distrust of schools, and the Messianic faith in them. In his view, the former is absurd while the latter is based on naive optimism which he himself is accused of having espoused. His withering optimism does not amount to blind pessimism. Rather, it offers a more realistic picture of how the school contributes to social progress.

For Dewey, the school cannot initiate the democratic reconstruction of society. However, it is one of some elements that are conducive to the latter. Although it is not the chief agency of social reform, it is still a meaningful participant. The following citation from Dewey serves well as the closing remarks on his fading optimism:

I do not think .. that the schools can in any literal sense be the builders of a new social order. But the schools will surely, as a matter of fact and not of ideal, share in the building of the social order of the future according as they ally themselves with this or that movement of existing social forces.\textsuperscript{75}
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Abstract

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John Dewey is known to have a faith in schools in terms of their ability to initiate social reform. In this paper, however, I will show that his faith fades away when he witnesses the destructive forces of American economic system around the Great Depression. I will make an attempt to illuminate why and how Dewey’s optimism withers, which goes unobserved by numerous studies of Dewey. In doing this, I will examine Dewey’s view of social reconstruction via schools, his recognition of the negative impacts of capitalism on democracy that cause his fading optimism, his search for solutions, and his final thoughts upon the role of schools.

Key Words
Dewey's view of social reconstruction, Dewey's conception of school reform, the Great Depression, Dewey's critique of capitalism, Dewey and socialism