

Scholarly Analysis of Theories of Education and Human Development

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Abstract

This study is an integrated and comparative analysis of theory of human development as propounded by Craig and Baucum (2002), Craig and Dunn (2010), Dewey (2009), and Illich (1970 & 2010). The analysis of the theory of human development enabled the identification of the forms and structures of human development, the impact of education in shaping cognitive development, and the consequences of industrialization on human development. The integration of the theories of human development provided explanation for variation of views and reconciliation of opposing thoughts. The study afforded me the chance to position the theoretical framework necessary for understanding human development concepts and laying more scholarly discuss on current research on academic freedom and promotion of intellectual competence among youths. The study employed an ethnographic design, narrative essay and grounded theory in triangulated methods of qualitative strategies. Exhaustive theoretical review led to emerging themes, patterns and categories weaved together in a scholarly integrated narration. The study portends cognitive benefits to scholars employing article annotations, educational policy makers and human capital development consultants.

Keywords: *Academic freedom, Intellectual competence; Human Development; Deschooling society*

Date of Submission: 25-05-2026

Date of Acceptance: 03-06-2026

I. Introduction

Human capital remains the most priced assets of the organization and the optimal utilization of human capital assets has ripple effects on the outputs of other forms of resources at the disposal of management. Human development theories have being at the center of theoretical studies for centuries. Scholars continues to analyze human development from the cradle to the grave. The import is to understand the complex nature of man in every stage from childhood, to adolescence, adulthood and to the old age, human attributes continues to provide new dimensions for scholarly studies and analysis. The social economic consequences of the study is to promote social cohesion, increase understanding, improve outputs and reduce social conflicts and bridge harmony among humans.

II. Theories of Education

Theory of learning and thinking in Schools, Craig, G. J., & Baucum, D.

Craig & Baucum (2002) held that formal schools play vital and crucial roles in the development of children, as intelligent testing, physical, social, and emotional competencies are shaped through the formal interactions schools provide. Strong argument was advanced by Craig & Baucum (2002) in favor of formal schools positing that challenges, demands, and expectations that children encounter varies considerably from those faced at home. According to Craig & Baucum (2002) children are confronted with the immediate challenges of separation and the need to adapt to new environmental social life. The abilities of children to quickly adjust to their new learning environment and define their success in schools underscored the view of Craig & Baucum (2002) who argued that the greater the expectation gap, the more difficult the child adjustment will be. Craig & Baucum (2002) stated that added to the challenges of separation the child learns to cope and positively manage higher independence as the absence of parents becomes conspicuously felt.

Teachers' expectations of school children often place the later under undue pressure because they are expected to do things themselves and compete with classmates intelligently. Craig & Baucum (2002) ascribed success in school to three factors of: Family background, the school environment, and individuality of the child, and argued that coping with dependency autonomy, authority, aggression, and conscience influences child's adjustment to school, learn the complex rules, adherence to classroom socialization, regulations, and striking the right balance between cooperation and competition among classmates, autonomy and obedience in relation with teachers are some of the dilemma of a new entrant to school environment Craig & Baucum (2002). Teachers' effectiveness has been weighted on the basis of how they manage time with relations to activities of teaching facts

or concepts, correcting, discipline, and praising, stating general rules of behavior, and other circular activities. Craig & Baucum (2002) was alarmed to note that in a half hour lesson, some teachers spend only 10 to 15% of the time on academic work, and argued that when teachers maximized time on task, children learn more.

Striking optimal balance content teaching and class administration is identified as most of teachers' dilemma. Craig & Baucum (2002) posited that time spent more on actual teaching and less on other activities such as order maintenance produced better learning results. This is because, according to Craig & Baucum (2002) time and energy spent in socializing children has only indirect connection to intellectual and social development of the child. Developing competent learners and critical thinkers in today's fast changing technological world, is a continuous challenge to education psychologists, as knowledge gained becomes obsolete in a short time interval. Craig & Baucum (2002) therefore advised that learning ought to be a life long experience in order to comprehend and use the ever changing information. Educational psychologists have come to terms with reality of helping children become self directed, competent learners and critical thinkers, instead of memorizing disconnected facts and principles.

A range of teaching strategies to help children develop into critical thinkers, was advanced by Craig & Baucum (2002) as: Remembering, which will help the child to recall a fact, idea, or concept; repeating, involving following a model or procedure; reasoning, by relating a specific event to principles or concepts; reorganizing, involving extending knowledge to new contexts and proffering original solution to problems; relating, involving connecting knowledge to experience; and reflecting which enables the child to explore thoughts and how it occurred. Craig & Baucum (2002) held that teachers have the responsibility of helping students develop critical thinking skills, and argued that teachers need to challenge students with interesting problems, increase their curiosity, develop related concepts, encourage them to think through problem by evaluating alternative reasoning, construct and test hypothesis and foster questioning (p.340). Craig and Baucum (2002) admitted that teaching students to develop critical thinking is a difficult task, going beyond mere impartation of facts and principles. The crisis of teaching methodology underscores the importance of democratizing education and to make learning more natural and less institutional.

The evolution in educational teaching methodologies have placed great emphasis on teaching, learning, and thinking strategies which involve tailoring instructions to the child's peculiar learning style and developmental level, and fostering independent self-regulated and self-paced learning. Students develop their programs of study, pace their quarterly targets of accomplishment, customize their research fields and strategies, and design their learning time tables. Craig & Baucum (2002) advocated for small group learning environment, and advised for cooperative rather than competitive learning techniques. Craig & Baucum (2002) argued that the cooperative learning techniques increase over all performance, build team spirit, and raise self-esteem among students. Craig & Baucum (2002) identified factors responsible for success in schools to be either: the social economic status of parents in form of families' income level, self perceived competencies, cultural values, gender differences, and parental influences (p.340). Social expectations, biological factors, outlook concerns, gender bias/preference, and perceived expectations predict achievement, motivation of gender academic performance. Schools motivational achievement is a function of interplay of socio-biological factors.

A poorly or malnourished child may not cope with academic challenges at school. Educational levels of parents dictate their involvement in the academic challenges of their wards, and children whose cultures place high premium on education tend to perform well in school. Craig & Baucum (2002) argued that gender bias and stereotypes about a particular gender predict child's outcome in school. Demeaning behaviors from parents about a particular gender invariably produce low achievement outcomes. In sub-Saharan Africa the girl child is retarded mostly by low parents' expectations.

Theoretical frameworks for human development by Craig, G. J., & Dunn, W.L. (2010)

The study of human development is predicated on existing theories and assumption which represent proven views of scholars and researchers over the years. Craig & Dunn (2010) posited that human development is the consequences of a number of interacting and intertwining forces reflecting cultural, social, and historical conditions in individual lives. These forces are the result of changes in the physical structures, thoughts, or behaviors of individuals due to biological and environment influences overtime. According to Craig & Dunn (2010) genetic, neurological, or physical conditions affecting the development of individual summed the biological factors while individuals' specific experiences that shape higher behavior and development represent environment factors. The interacting social and cultural forces which shape individuals' development represent social cultural context (Craig & Dunn 2010:4). Advancing argument for the theoretical approach to the study of human development, Craig & Dunn (2010) stated that development psychology is not simply a collection of cultural wisdom, but as science it requires the construction of a comprehensive view of how development unfolds, referred to as theories (p.9). Craig and Dunn (2010) defined theory as an organized, coherent set of ideas that help in understanding, to explain, and to make predictions and argued that theory helps in the understanding of phenomenon. The enormous complexities of human behaviour and diverse cultural development have over the years thrown up many theories of human development.

Human development according to Craig & Dunn (2010) could be analyzed from four major domains of: *Physical growth and development, cognitive growth, personality development, and social cultural development*. In their explanation of human development theories, Craig & Dunn (2010) argued that aspects of development underlying changes in physical shape and size, brain structures, and sensory build-ups define physical growth and development domain. Socialization and enculturation developmental aspect is expressed in the social cultural domain. Development in the acquisition of skills, perception, thinking, and reasoning abilities including language mastering reflect cognitive developmental domain (p.8).

Craig and Dunn (2010) discussed the four major theories that would aid the understanding of human development psychology. They are: psychodynamic or psychoanalytic theories, behavioral theories, biological theories, and cognitive theories (p.9). Theories according to Craig & Dunn (2010) are “broad frameworks set of assumptions and principles that help organize data, and lead to predictions and explanations” (p.9), and further explained that biological views of human development rests on understanding of genetics functions, focusing on the neuroscience development and education (p.10). Genetic as a very special topic underlying the entire arrangement of all human genes according to Craig & Dunn (2010), is rapidly gaining attention in modern developmental neuroscience.

A fundamental discovery in the study of changes in the brain organ, as it help to explain cognitive pattern in human development is neuroscience. “Neuroscience employs non-evasive and harmless procedures, such as brain scans, to identify how brain structure and functions predict behavior and development change” Craig & Dunn (2010). Neuroscience is appraised as very beneficial as it assists in understanding the brain change during rapid cognitive development. According to Craig & Dunn (2010) scientists could predict patterns of behavior and development by “careful analysis of the brain structure” (p.11).

Another biological view of human development discussed by Craig & Dunn (2010) is the evolutionary theory, defined as the process by which species change across generation (p.11). The concept of natural selection is at the core of evolutionary theory. Craig & Dunn (2010) ascribed much credit to Charles Darwin (1809-1958) for his contribution to the development of the evolution theory. Craig & Dunn (2010) argued that the basic idea of natural selection rests on the fact that individual vary in physical and behavioral characteristics in relation to successful coping and adapting to environment.

The concept often referred as “survival of the fittest” assumed that individuals that cannot adapt to their environment may not live to reproductive age. The concept presupposed that only individuals that possess the coping and adapting characteristics are more likely to live long enough to reproduce and pass the genes to the next generation (p.11). Craig & Dunn (2010) argued that evolution lays the foundation for social and emotional development of a child from theoretical lenses of early child-hood attachment. The understanding of evolutionary process according to Craig & Dunn (2010) assists developmental psychologists to understand why human development proceeds as it does. Psychodynamic or psychoanalytic approach as defined by Craig & Dunn (2010) is the theory originated by Sigmund Freud (1856-1939) which emphasized unconscious process and the importance of early childhood development.

Freud (1946) as cited in Craig & Dunn (2010) believed that human development was determined by unconscious process, operating partly in the minds or psych beyond the individual’s control and awareness, explained as the interplay of the three intra-psyche processes labeled as *the id, ego, and superego*. Human behavior and development were largely determined by how an individual dealt with conflicts of id impulses, such as avoiding pains or seeking pleasure, or those involving superego, which ignites the conscience to feel guilty when wrong acts are done, and the interplay of the ego which is the rational or conscious part of personality. Craig & Dunn (2010) held that Freud (1946)’s perspective is important because it produced keen insight into issues involved understanding human development.

Psycho-social theory, which addresses how social interactions with others shape the development of personality, was ascribed to Erikson (1902-1994) as cited in Craig & Dunn (2010). The theory emphasized conscious (or ego) forces and centers mainly on the effects of social interactions in shaping personality. According to Craig & Dunn (2010) the theory of behavioral psychology centers in understanding how individuals behave. Craig & Dunn (2010) argued that though the behavioral approach has began to wane, modern behaviorists are still studying how individuals’ environments affect interplay of cognition and emotion, in shaping behaviors through human experience. Craig & Dunn (2010) claimed that environmental context does help in the expression of genetically based traits “through individuals’ experiences” (p.10). Craig & Dunn (2010) held that behaviorism is anchored on the view that the appropriate views of psychology should be observable behaviors. Individuals’ personality is revealed by studying his/her behavioral pattern.

Three constructs that help to define the behavioral theory are *classical conditioning, operant conditioning, and social learning theory*. Craig & Dunn (2010) posited that classical conditioning is a learning strategy which emphasized association between environmental events and the relational response. Operant conditioning is that which assumes the acquiring of learning due to reward or punishment, and social learning theory emphasized the influences of the social behavior of others on individual’s learning. Craig & Dunn (2010) claimed that classical conditioning is a major way human development and behavior occurs particularly with

influence of environmental events in shaping childhood behaviors, growth and development. Craig & Dunn (2010) argued that operant conditioning serves as an important foundation on which researchers build an understanding of much of human development, as the place and influence for reward and punishment could be applied in equilibrium to control and shape behaviors.

While both classical conditioning and operant conditioning theories address how environment circumstances affect behaviors, there are other ways in which people respond and learn from their environments, not through personal experiences alone but from the experiences to others. This underscores the importance of social learning theory. Craig & Dunn (2010) argued that cognitive developmental theories focus on thinking, reasoning, and problem solving. The concept of adaptation, which defined the process by which individual achieve success in their peculiar environments, assimilation theory which is the process of incorporating new information into existing schemas, and “schemas is the mental structure that process information perception and experience, underlined the focus of cognitive views of human development” Craig & Dunn (2010:16).

The analysis of a child’s developmental progress through lived experience with the environment was addressed by Craig & Dunn (2010) who argued that while Piaget (1896-1980) emphasized that the child is an ‘active scientist’ who develops increasingly complex thoughts and strategies through interactions with physical environment, developmental researchers are emphatic that the child is a social being who from interaction with others develop cognitive identity. Craig & Dunn (2010) argued that cognitive development takes place through shared experiences in simple activities as cooking. This happens when people acquired learning and gain understanding through expertise and apprenticeship under more knowledgeable learners. The process is termed ‘guided participation’ Craig & Dunn (2010). The divergences and somewhat incoherence of the various theories of human development necessitated the reconciliation of the discordant theoretical thrust and a convergence in developing a body of knowledge in human development psychology.

This concern gave birth to the systems approaches. Craig & Dunn (2010) claimed that systems theories “hold considerable promise as a means of integrating views that centre on biological, psychodynamic, behavioral, and cognitive perspectives” (p.19). The biological model recognizes human development as a dynamic interactive processes beginning with genetic endowment and unfolds due to contact and interactions with environment. Craig & Dunn (2010) posited that humans are complex organism with multiple influences responsible for shaping their milieu, therefore the system theories provide a broader focus for understanding human developments.

Theory of Educational waste, School and Social progress Dewey, J.

The educational theory of Dewey (2009) centered on the need to widen the scope of the current school systems, to enable seekers of knowledge benefit and acquire desired potential in life. Dewey (2009) suggested that the range of outlook within which schools are to be assessed, needed to be enlarged beyond the measurement of progress made by the individual child, his normal physical developments, advance in ability to read, write, and figure his growth in such disciplines as geography, and history, improvement in manners, habits of promptness, order, and industry. Dewey (2009) argued that the decision of the new movement in education must necessarily take the broader or social view for objective and holistic appraisal (p.21). The need to align required curriculum and methodological changes in education with the whole social evolution changes in the larger society underscored Dewey (2009)’s philosophy. The educational changes advocated by Dewey (2009), was termed “New education” anchored on many recommended educational innovations (P.22).

Theory of educational waste and school and social progress by Dewey (2009) is framed in the existence of educational gaps between theory and practices, the growing irrelevance of the traditional educational curriculum, the failure of the training manuals, techniques, and methods, the growing abstractness in the framework of traditional education in answering to the questions of the society. Dewey (2009) identified the lost of relevance in modern education, and eulogized the good old days of skills demonstration in household chores, such as cloth weaving from sheep shearing, the carding and spinning of the wool, and plying the loom. The children according to Dewey (2009) were initiated into the mysteries of the several processes while training in habits and order of responsibility. This process helped mould the child in character and discipline. This is what Dewey (2009) identified as education at close and intimate acquaintances with nature at first hand, and knowledge of social necessities (p.23).

As the child grew the educational process was a continual training in the adventured forces of childhood apprentice, in domestic spinning and weaving, of the saw mill, the grind mill, the coppersmith, and of the blacksmith. Lessons learnt by children assisting in blowing fire for the blacksmith, pounding clay for the potter, and picking wool for the weaver, provided practical curriculum that bridge social gap between realities and real-life experiences not prevalent in the traditional school curriculum. Dewey (2009) held that the traditional school curriculum has failed to answer the vital questions of life in its abstractness and theoretical incoherence with practice. The isolation of the school from the ordinary conditions of daily living, such that it has become very difficult for children to get the desired discipline there from. Dewey (2009) asserted that through active occupation, “the entire spirit of the school is renewed, and a miniature community and an embryonic society” could emerge with practical answers to human social needs (P.27).

The traditional schools as institutions according to Dewey (2009) is boxed in from realities, producing humans as appendices of industrial machines with no opportunity to develop personal imagination, because theories are learnt as end in itself with sole aim of excelling in competitive examinations. Dewey (2009) claimed that academic and scholastic, instead of being titles of honor is becoming terms of reproach. He held further that the ever expanding gap between theory and practice reflects tragic conditions where not up to one percent of the entire school population truly attains higher education. Arguing for radical educational reforms Dewey (2009) held that the aim of the traditional school is to turn out products equipped enough only to get bread and butter, as the school is not able to “find hold” upon its members to be more useful to the society (p.33). Dewey (2009) stated that unless the school introduces and turns the child into active member of the society, saturating him with the spirit of service, and equipping him with effective instruments of self direction, the society remain inept of the deepest and best guaranteed of a society worthy of lovely and harmonious living. The abstractness of the school system renders it incapable of proffering answers to the needs of the society.

The inabilities of the school system to offer a commensurate benefit to the society is what Dewey (2009) termed “educational waste”. Dewey (2009) argued that any waste at all is the function of lack of organization and deduced that the waste of children’s precious time at school are because of inadequate and perverted preparation. Dewey (2009) adjudged the traditional school as a social waste due to its isolation from realities of life, and insisted on necessary re adjustment to render it effective. The isolation diagnosed by Dewey (2009) is presented in the lack of unity in aims, and lack of coherence in the studies and methods of the incumbent schools. Dewey (2009) offered a historical evolution of the traditional schools in graphical presentations, showing relationship and incoherence between its various parts and components, noting the conflicts in purposes of kindergarten and the primary schools.

According to Dewey (2009) the kindergarten was fashioned as institutions of moral instructions, while the primary schools were tailored to teach writing and reading skills, and to prepare inmates for business ventures, as such there existed opposing aims of morality and business between the kindergarten and primary schools. Dewey (2009) offered analytical insight into the evolution of the secondary schools and university as research centers. The dilemma in the teachers’ training curriculum which emphasizes mastering methodology while teachers were trained on how to teach (method), they were deft of what to teach (content bankruptcy). The emerging school structures, according to Dewey (2009) is that of divergent parts and ideals, with educational unity suffering dissipation, contending patchworks, friction, reduplication, and ill-defined transitions. The gap between theories and practice which became the bane of education rendered traditional schools ineffective and colossal waste, as the schools had failed to integrate the collection of intellectual resources into practical work.

According to Dewey (2009) an ideal school ought to enable the child come to school with all the experiences he has got outside the school and to leave with something beneficial to his/her community. Such school is that which would connect theory and practice. Dewey (2009) argued that through this connection, the child gains his most natural introduction to the study of science by daily acquiring practical experiences.

Theory of educational philosophy, knowledge, and democratic concept in education Dewey, J.

Continued human existence is ensured by the process of education. Through education life is relayed by the transmission of beliefs, values, and customs. Death is inevitable as such if there is no medium of effectively transmitting these values, there would be disastrous discontinuation of value system, resulting in un-bridged gulf between generations. Dewey (2009) argued that education is a necessary means by which society is preserved through the process of transmission from the older to the younger generation. Continuity of life requires re-adaptations of the lived environment. Dewey (2009) identified education as the necessary means for social continuity, hence the existence of inevitability of death.

Through the process of education beliefs, ideals, practices, and customs are kept in perpetual relevance, while impartations of these virtues result in knowledge hand-over. Dewey (2009) argued that once this transmission ceased, life will come to abrupt end and social life will be wasted. In other to effectively educate and transmit values, Dewey (2009) identified communication as a teaching and learning medium for the continuing existence of a society. The transmission process in the traditional society occurred naturally through communication of habits of doing, thinking, and feeling flowing from the older to the younger, but with the growth of civilization, the gap between the older and the younger generations widened and more conscious and formal means of transmission is mostly required. Dewey (2009) cautioned that unless steps are taken to ensure that genuine and thorough transmission takes place, society will relapse into barbarism and savagery because of the cognitive backwardness that would result. The argument by Dewey (2009) is a submission that school is one of relatively superficial methods of transmission for the deposition of the immature, and called for coming to terms with more fundamental and persistent mode of tuition and placement of scholastic methods in true context.

The place of social interactions in recycling the wheels of education informed Dewey’s recommendation that individuals within society engage in process of intercourse with each other for educational communication to take place. He observed that all must be cognizant of the societal common end, and regulate their specific activities in view of it in other to form a community. To ensure a sharing of purpose and communication of interest,

“members of the society must interact with reference to the emotional and intellectual disposing of each other in a mutual interchange of skills, and technical abilities in smooth coherence” Dewey (2009:10). Accordingly, all communication is educative, and the process of living together is education. Communications share experiences for the common good and help to assess human association in the contributions it makes to the welfare of the society.

Social arrangement is educative and Dewey (2009) held that the problem envisaged by philosophy of education is the need to strike and keep a proper balance between formal and informal, the incidental and intentional modes of education. He held that as the society becomes more complex, the need for formal or intentional teaching increases, but as the formal training grows the danger of creating undesired dichotomy between knowledge gained informally and that acquired in school arises creating a dilemma. Dewey (2009) advanced two polar yardsticks in the measurement of the value of social life as, *interest by members of a group and freedom of interaction across other groups*. A society entrenching barriers internally and externally is an undesirable society because such barriers impede free intercourse and communication of mutual experiences. A democratic society, according to Dewey (2009) is that which encourages members’ participation on equal terms, imbibes institutional flexibility and readjustment through interactions of different forms of associations.

The role of education in a democratic society is to avail individuals’ personal interests in social relationships and enabling the creation of orderly social change. Dewey (2009) discussed three types of educational philosophies as, the Plato’s philosophy which equates individual realization, social coherency and stability. Dewey (2009) defined philosophy as generalized theory of education, stated as a form of thinking, and finding its roots in uncertain matters of experience. The notion of society organized into stratified classes and the loss of individuality, underscored the thrust of Plato’s philosophy.

The second educational philosophy was the German’s idealistic philosophy of the nineteenth century, which equated the ideals of a free and “complete development of a cultured personality with social discipline and political subordination” Dewey (2009:82). It positioned the state as intermediary between the individual realization drive on the one side, and social humanity drive on the other side. Dewey (2009) termed this relationship as “harmonious development of all powers of personality” or “social efficiency” (83). The first philosophy according to Dewey (2009) is that of the 18th century which was highly individualistic, was inspired by a noble and generous social ideal. Dewey (2009) analyzed privately controlled educational institution as against state involvement and undertook a historical perspective into the evolution of schools in Europe and Germany.

With state involvement, individualistic theory receded to the background and the aim of educational paradigm shifted from forming the man to forming the citizen. Dewey (2009) argued that the overall ideal of education is the freeing of individual’s capacity in a progressive growth for meaningful impact on the state. This according to Dewey (2009) is to ensure the application of a democratic criterion of education in living realities. The aim is to identify the nature of problem and frame hypothesis to test and proffer certainties. The modification of emotional and intellectual disposition, formulation of diverse interests through analysis of views and methods, underline the explicit understanding of philosophy.

Philosophy is a theory of education because education is the process through which transformation may be accomplished, moving experience from mere hypothesis to desirable effect. Dewey (2009) argued that learning is the sum total of what is known, and drew reconciliation between active and passive knowing, using the inter-play of intellect and emotion. Knowledge is the method of making one’s experience available in giving directions and meaning to others. Knowledge is stagnant and meaningless unless it is effectual in giving direction to others

Dewey (2009) held that democracy must develop a theory of knowledge since democracy stands for free interchange and social continuity, and argued that this is the only way that philosophy can demolish barriers to intercourse, and promote enriched and supplemented experiences of divergent situated realistic and idealistic philosophical view-points. Dewey (2009) posited that educational theory advance the notion that the establishing of character through instructions and discipline is the central aim of schools. School is a small prototype community which shares in social life and morality. Education should then relate knowledge to conduct as it effects reconciliation between the two opposing theories of learning and morality.

The need to broaden the learning horizon is validated by Dewey (2009) when he asserted that education scheme overcomes the theories incompatibility, because learning is a continuous accomplishment of activities having social aims, and utilizes materials of social structure. The school becomes a social life in close interaction with other forms of associated experiences outside school. Dewey (2009) argued that education develop power for effective moral sharing, and forms characters for continuous adjustment for growth and human development.

Theory of limits to medicine (medical nemesis) Illich, I.

In June 13, 1994, Ivan Illich was called to address audience comprising mostly of nurses at the qualitative health research conference on pathogenesis, immunity, and the quality to public health, at Hershey, Pennsylvania, opportunity which he used to expand on his theory of “limits to medicine”. A famous and salvage critic of industrialized society by times education supplement, Illich (2010) lampooned the modern medical practices, and

argued that institutionalization of health care is an unnecessary intervention and biomedical trespasses in to the rights of humans to manage their individual health needs. Illich (2010) is a product of a trained medical historian and philosopher, who used his attack on modern medical practice as a paradigm to denounce any mega-technique with promised to transform the human condition, end pain, and suffering through industrial technological strategies (p.ii). Medical nemesis by Illich (2010) x-rayed the limits to modern medical practices in all attempt to address the health challenges of the society. Illich (2010) argued that the 19th century medical practice is a conduit to health expropriation of humanity, and insisted that health institutions have done more damages to man than any conversed benefits.

Illich (2010) exposed the unnecessary and wanton clinical iatrogenesis caused by hospitalization of human beings classified as patients, and queried the medicalization of the sick. Illich (2010) defined iatrogenesis as incidental sickness arising from medical treatment, and posited that the impacts of professional control and monopoly over medicine has grown in proportion to an epidemic tagged “clinical iatrogenesis” (p.3). Illich (2010) argued strongly that the predominance of medicalized health care has become an obstacle to a healthy society because of the importation of clinical, social, and cultural iatrogenesis.

Iatrogenesis occurs where a patient is made worse than he was before seeking help at the hospital. Illich (2010) explained that clinical iatrogenesis results when the organic coping ability of persons are replaced by intervention of diverse and conflicting management, and social iatrogenesis occurs when the environment of self-control by individuals, neighborhoods, and families over their own internal state and milieu is deprived, while cultural iatrogenesis is a state where medical intervention deprived people of their potent will to suffer the normal cause of life, sickness, pains, and death. The argument by Illich (2010) is that pains and suffering are necessary part of human existence and can better be addressed through the cultural lenses of the society, which prepares its members to see pains as tolerable. According to Illich (2010) traditional society inculcate into the members to be responsible under the impact of bodily harm, and to recognize pain as inevitable reality which should be born with dignity and not through medicalized pain killers.

It is the vulnerability of individuals through medical experiences and the shift in psychology through same, which makes pain most painful. Illich (2010) posited that essentially the most part of pain is man-made, and a side effect of industrialized strategies of expansion. Modern medicalization of health according to Illich (2010) amounts to expropriation of health. Illich (2010) shocked his audience when he stated that he did not care about health, but teach about the history of friendship and history of the art of suffering (p.i). The statement by Illich (2010) is capable of being understood heads down, but came as a result of his study and analysis of the failure of modern medical practices.

Introducing his concept of cultural iatrogenesis, Illich (2010) held that medicine has undermined the ability of people to face suffering as a necessary reality of human existence with vain promises of taking away pains and suffering, only to leave the individual in worse psychological state without ability to embrace this inevitable reality. Illich(2010) argued that to be in good health is not only to be successful in coping with reality but being able to feel alive both in pleasure and in pain, and positively appraised African culture for building in members the right attitudes towards pain, disease, impairments, and death in bold demonstration of the act of suffering. Medical nemesis underscored the failure of medicalization of human health needs in addressing the many emergent health crises, rising waves of fast-tracked death induced by medical intervention, hospitalized loneliness, and break in social cohesion of the society. Illich (2010) argument would better be appraised by his rich statistics of medical failure to address common epidemics revolving round the world today.

Theory of de-schooling Society Illich, I. (1970)

Mandatory schooling is lampooned by Illich (20010) as waste of resources and unnecessary obstacle to knowledge dissemination. Illich (1970) chronicled many ills of mandatory schooling system, and held that society must be de schooled to achieve meaningful human development. The theory of de-schooled society remained an extreme critique of the modern schooling system. The school system has failed to achieve the purpose of impacting skills necessary for transformation, as people readily admit that most of what has been learnt took place outside the schools. Illich (1970) suggested that instead of wasting resources on mandatory schools by employing teachers to compel students to learn, continuing to funnel educational program through teachers, learning can be ensured by depending on self motivated learning strategy, and by providing the learner with practical links to the world of knowledge.

Illich (1970) therefore outlined major distinguishing characteristics of schooling from learning. The school system Illich (1970) amounts to frustration and waste of resources, and suggested that good educational system should seek to fulfill the three purposes of providing access to learning for all, empower and direct all who want to learn, and furnish all who are willing and having issues to share the opportunity to do so. Illich (1970) desecrated the discrimination on the basis of certificates and submission to obligatory curriculum which underlines the industrial and schooling system and posited that the school system confuse process and substitute teaching with learning, grade advancement with education, diploma with competence, fluency with ability, and acceptance of service in place of value. The argument by Illich (1970) that the institutionalization of values produced physical

pollution, social polarization, and psychological impotence framed his submission that the society is better off without mandatory schools.

According to Illich (1970) the school system as a paradigm of modern institution, both education and social reality has become schooled. He argued that public education would profit from de-schooling of the society. Illich (1970) asserted that schools have increased the misery of the poor and produced ever increasing unemployment in the society, and posited that school drop-outs are denied employment opportunities even when they possess practical skills that would benefit the society. The ever increasing cost of funding institutional school systems at the expense of tax-payers money, some of whom eventually may not benefit equally from the mandatory schooling is a source of grave worries to Illich (1970). He argued that the poor are further disabled by their lack of schooling, and lamented the world-wide phenomenal modernization of poverty through the institutions of compulsory schooling. Schools have anti-educational effects on the society, and Illich (1970) explained that the failure of schools proved that education through institutions is very costly, complex, and a task impossible.

Illich (1970) argued further that equal obligatory schooling is economically unfeasible, and that it inevitable polarized a society. Obligatory schooling according to Illich (1970) graded people in an artificial manner, not on the basis of what is learned but on the demonstration of what is taught. The craving for true education is largely frustrated by the obligatory schooling requirement. Illich (1970) argued that equal educational opportunity is desirable and a feasible goal but to equate it with obligatory schooling is to confuse "salvation with church" (p.10). According to Illich (1970) learning is not a function of length of attendance in school but of instruction which often happened casually outside the schools. He advanced reasons for his campaign to de-school the society, holding that schools do not liberate, neither are they educational because schools reserve instructions to those whose every steps fits defined paths, and used its curriculum to assign social ranks.

Illich (1970) made a valid point when he stated that even school dropouts have skills to offer, but were discriminated against on the ground of non-possession of certificates. Take the case of automobile mechanic who possesses the skills to dismantle and reassembly a motor engine but would not be considered for a fitting job of mechanical engineering executive because he never possessed a certificate of credence from mandatory schools. Fundamental social change must begin with a change of consciousness about institutions. Lamenting that today, all schools are obligatory, open ended, and competitive, Illich (1970) held that the present bureaucratic, self satisfying, and manipulating of schools system impedes the natural inclination to grow and develop through learning.

The monopoly of teachers in the delivery of instructions which are not congruent to learning and skills impartation was lampooned by Illich (1970) who argued that teachers' goals are the focus of present educational institutions, and he suggested that we need structures which enable a person to define himself by learning and help others to learn. Illich (1970) argued that school deprives the society tools for everyday use, by labeling them educational tools, and so posited that to de-school meant that the general physical equipment must be accessible, and that learning resources held as teaching instruments become generally available for self-direct learning. He concluded that a desirable educational system would allow each person to specify the activity for which he sought a peer, professionals would no longer claim monopoly of space on the basis of their curricular pedigree, and citizens would enjoy new opportunities for learning.

Illich (1970) demonstrated that a radical shift from formal institutional system would open space for larger society to access education and learning, guaranteed individual freedom to access education at minimal cost, eliminate the social divide of status difference created by the school system, halt the impoverishing of the poor, free the society from mandatory schools, and enhance individuals' abilities to acquire knowledge conveniently and cheerfully. Illich (1970) enthused that de-schooling society would produce liberal access to educational values, liberal sharing of skills by guaranteeing freedom to teach, return to individuals the ability to call and hold meetings which is presently monopolized by institutions, and liberation from obligation schooling.

Integrated analysis of theories of education and human development

Illich (1970) argued for total dismantling of the institutional school structures, insisting that the formal schools have not served any developmental purpose, and held that de-schooling society would produce liberal access to educational values, liberal sharing of skills by guaranteeing freedom to teach, avail individuals' freedom of association presently monopolized by institutions. The assessment of institutional schools by Illich (1970) was that schools have increased the misery of the poor and produced ever increasing unemployment in the society. He argued that learning is not a function of length of attendance in school, and therefore called for abrogation of the mandatory schooling system, but Craig & Baucum (2002) disagreed with this view, holding that schools do serve useful purposes and suggested that what is needed is the adoption of a more effective strategies of imparting knowledge, through small group learning environment, and entrenchment of cooperative rather than competitive learning techniques. Craig & Baucum (2002) argued that cooperative learning techniques increase over all performance, builds team spirit, and raise self-esteem among students. Dewey (2009) was of the view that school is one of relatively superficial methods of transmission, and argued that education is a necessary means by which

society is preserved by transmitting values, beliefs, and ideas from the older to the younger generation. Dewey (2009) posited that education is the necessary means for social continuity, through which beliefs, ideals, practices, and customs are kept in perpetual relevance, while impartations of these virtues results in knowledge hand-over, and that once this transmission ceased, life will come to abrupt end and social life will be wasted.

Craig & Dunn (2010) equally disagreed with Illich (1970), holding that the interaction of social and cultural forces do shape individuals' development. Dewey (2009) argued that education bridge theories incompatibility, as the school becomes a social life in close interaction with other forms of associated experiences outside school. Dewey (2009) held that what is urgently needed is that the range of outlook within which schools are to be assessed, needed to be enlarged beyond mere measurement through the child's normal physical developments, advance in ability to read, write, and figure his progress in academic competencies and improvement in manners, habits of promptness, order and industry.

Dewey (2009) argued that education develop power for effective moral sharing, and forms characters for continuous adjustment for growth and human development. Craig & Baucum (2002) argued that schools do play vital roles in developing the cognitive skills of the child. They argued that schools enable children to gain confidence, socialize, and help them test their intelligence, physical, social, and emotional competencies. Craig & Baucum (2002) stated that helping student develop critical thinking skills by challenge them with interesting problems, would increase their curiosity, develop related concepts, and encourage them to think through problems by evaluating alternative reasoning. Whereas Illich (1970) argued that skills are best learn through home built apprenticeship in a more natural environment, Craig & Baucum (2002) posited that schools offer different sets of unique challenges other than those faced at home, as children are made to adjust to new environments, manage their independences, and meet different types of expectations.

Craig & Dunn (2010) agreed that cognitive development takes place through shared experiences in simple activities as cooking, and posited that the diversities offered by the school atmosphere is more unique for this shared experience. This happens when people acquired learning and gain understanding through expertise and apprenticeship under more knowledgeable learners. Craig & Dunn (2010) stated that environmental context do help in the expression of genetically based traits through individuals' experiences.

These opportunities are offered best in the school settings. Dewey (2009) however argued that the present structure of schools amount to waste unless it ensures freedom through occupational empowerment in which the activity of individual shall have meaning to him. Dewey (2009) claimed that individual's freedom and productivity will positively impact on the larger society. This happens only when persons are exposed to the right form of education. The recommendation by Dewey (2009) is a strong advocacy for a radical shift in the current theoretical curriculum towards skills acquisition embedded curriculum, which encourages active occupational teaching of chores that prepares student for the real life. Illich (1970) however did not seek for any compromise in educational reform but advocated a shift from formal institutional schooling system where every student must necessarily pass through a structured school mandatorily, and advanced reasons why such school system is no longer sustainable and feasible, if a larger proportion of the society must be educated.

He advised that learning must not be tied to mandatory institutional school system, and defined freedom as individual's access to equal education at minimal cost, not being made to go through mandatory schooling. The mandatory schooling system according Illich (1970) holds the larger society in captivity due to the consequences of individuals' inability to acquire knowledge in an informal and more convenient way. Illich (2010) is pathological in his disdain for industrialized society. He uncompromisingly critiqued every form of institutional intervention into human natural course of development and lived existence, and argued that fundamental social change must begin with a change of consciousness about institutions. It was Illich (2010) who argued that the modern medicalization of health amounts to expropriation of health (p.i) and argued that medical institutions have done more harm to the society than good. He in the same vein judged schools as unnecessary evils in human developmental efforts. Illich (2010) held that medicine has undermined the ability of people to face suffering as a necessary reality of human existence with vain promises of taking away pains and suffering, only to leave the individual in worse psychological and pathological state without ability to embrace this inevitable reality.

III. Conclusions

Illich (1970) and Dewey (1970) were both unanimous in their arguments for educational reforms. They both saw major defects in the existing educational curriculum, methods, and strategies, but differed on the degree of reforms. Illich (1970) emphatically rejected any cosmetic reform in the educational curriculum and that no reform short of total abolition of mandatory schooling system would avail the society the privilege of being truly educated. Craig & Baucum (2002) had argued that human development takes place best in the school environment. What remained the common confluence in theses theories is that there is a gap between the schools and education, growing abstractness between the principles and theories of education and lived realities. It is evident that the

schools have not provided answers to mountains of human developmental problems, yet it remained the most potent organ of human development.

In other to make the desired developmental impacts on human resources, there is a need to broaden the space for more learning seekers and restructure the spirit, anatomy, and curriculum strategies of schools. I shall therefore seek to establish a comprehensive school of diversity, relevant technology and skills acquisition in Jos, Nigeria in my application project.

Conclusion

There is no doubt the cost of acquiring educating at the traditional schools continues to increase and acting as barriers to many people who desire to learn trade and skills. In Nigeria education seeking youths besiege the office of joint admission and matriculation board (JAMB) each year to sit for examinations into universities/polytechnics matriculations without success. The crowd of admission seekers far outweighs what the facilities of these schools can admit, consequently idle youths loitered the streets and engaging in negative vices of drug peddling/ additions, armed robbery, alcoholism, illicit sex, ethno-religious violence etc.

At the other end of the dilemma millions of young people graduate annually from various universities, polytechnics, and colleges of education and other specialized institutions without success in jobs hunts for many years. This is because these youths have not being equipped to be self-sustaining owing to the abstractness of the schools curriculum. The traditional schools curriculum does not sufficiently empower its graduates neither does it enable holders of its certificate enabled skills to be productive and independent. The society do not benefit commensurately from the huge expenditure on running these schools.

It was Mann (2009) who argued that education for all citizens is essential to democracy and informed of the argument succeeding the America revolution (1775-1783) which saw founders of the United States brainstorming on the structures of educational system to adopt for the nation. Jefferson as cited in Mann (2009) in his declaration of independence urged Americans to accord education a high priority as he declared a “crusade against ignorance”. Jefferson as cited in Mann (2009) suggested free schools for all persons (Microsoft Encarta (2009). According to Houston (2009) education does not take place only in schools and colleges but in many non-school settings, directly and indirectly, intentional and unintentional Microsoft Encarta (2009). Under this science the family is regarded as the most powerful force in education delivery.

Formal schools have locked away learning from many seekers. Illich (1970) argued that non formal schools hold the key to true human development and transformation of the society. Dewey (2009) argued that the huge expenditure on the public school is a vain drain on taxpayers’ funds and pursuit of irrelevancy in the course for human development. Houston (Microsoft Encarta 2009) stated that since 1980 educational policy makers have turned their attentions to improving the quality and funding of non school settings. This study recommends the accreditation of home schools as a system of learning with the ministry of education for enacting of relevant papers for its curriculum acceptability.

The study advocates for the establishment of community learning centers in active collaboration with the National Open University of Nigeria towards the development of home school curriculum. Martin-Chang, Gould, and Meuse (2011) argued that dissatisfaction with the public school system is the main factor in the decisions to home school.(p.195). Martin-Chang et al (2011) further argued that the decision to switch to home school may flow from academic difficulties encountered in public schools.

This presupposes that the traditional school is not structured to effectively engage children of diverse backgrounds neither have traditional school being able to bridge the ever widening gap between curriculum and realities. The failure in the attempt to force mandatory public schools through a federal court order was evident by the violent protest and tensions in Boston U.S.A (Microsoft Encarta 2009). The development of community learning centre is in tandem with Akdere (2010) who suggested that for quick realization of human resource development to take place a “positive relationship between the community social providers and the minority groups, indicating a broader collaboration, larger community involvement, and civic engagement is needed” (p.67).

The community learning center shall provide practically workshops for skills discovery and development. It is hoped that the end product of the center shall be the best of competent, well rounded in skills, and optimally developed human capital needed to offer the much desired social change in Nigerian quest for socio-technological transformation. Dewey (1907) had suggested that the range of the educational outlooks need to be enlarged, modified and democratized to include the vital aspects of discipline, character moulding. It was Bako (2006) who argued that the deficiency of the current educational institutions in character formation and building of positive moral values among the youths, when he stated that character formation is not the mandate and responsibility of the university system.

The study recommends the enshrinement of moral learning and instructions in tandem with Dewey (1907) who held that educational curriculum rich in the peoples’ culture should form the child’s educational adventures. This shall form the guiding principle in expanding the educational philosophical base of the current school system in Nigeria. To achieve human development there is the need for a complete overhaul of the

educational machinery. Efforts should be made at the community learning centres to widen the scope of learning, translate theories to practice, restructure the horizon of training, and encourage skills acquisitions.

Daily chores and hands-on-activities in the home shall be appraised as inbuilt curriculum of learning. Interaction through social relationship shall be encouraged for mutual cross pollination of skills. Small and medium enterprises should be accorded centre place in the national economic policy efforts. Cultural and traditional institutions, the homes, formal and informal schools, industries, and government agencies should be made to partner for one purpose of achieving human development necessary for positive social change in Nigeria.

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