



Democratic Education Theory In The Philosophy Of Mortimer Adler

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Abstract: This article analyzes Mortimer J. Adler's theory of democratic education within twentieth-century educational philosophy. As a leading representative of perennialism, Adler opposed progressive education, arguing that child-centered approaches weaken intellectual discipline and undermine rational autonomy. He maintained that education must be grounded in universal and enduring principles aimed at cultivating reason, independent thinking, and wisdom as the foundations of democracy. The study examines Adler's critique of progressive education, his philosophical divergence from John Dewey's pragmatism, and his reliance on Aristotelian traditions. It also explores Adler's concept of democracy as a political system aligned with universal human ideals and his understanding of freedom as rational self-governance. Particular attention is given to the Paideia Proposal and to instructional methods such as didactic teaching, coaching, and Socratic seminars as tools for fostering democratic values.

Keywords: Mortimer Adler; democratic education; perennialism; progressive education; Paideia Proposal; philosophy of education; democracy and freedom; rational autonomy.

INTRODUCTION: Mortimer Adler is considered one of the philosophers most discussed in 20th-century philosophy with his broad approaches to education and democracy issues. As the founder of the perennialism current in educational philosophy, he challenges the concept of progressive education by advancing the idea that education should be based on universal unchanging principles. According to Adler, progressive education advances the idea that, due to the central placement of the child, it leads to a state that intellectually weakens and even "infantilizes" people. A critic of progressive education, Adler believes that

education should guide people towards knowledge and wisdom and teach them independent thinking. Democracy, freedom, and reason are central concepts in his idea of this advanced education.

"In the course of education, according to Adler, the student must first be introduced to democratic theory through philosophical education and taught to analyze on the basis of reason and universal principles. Because, only when a person attains the power of reason can he achieve true freedom and dissolve into democracy" [1]. Adler believes that in order to shape democracy, however, educational dasurs should be seriously reformed and new educational programs should be formed.

Adler believes that the three main learning models of education should be implemented with indoctrination, discovery learning, and collaborative learning complementary. These three models together are considered to serve to create a model of Democratic, unchanging and universal education. In this model, however, the three main teaching methods should be applied, such as seminar, coaching, and didactic teaching. From this point of view, it feels important to analyze Adler's views on democracy and education, elements necessary for democratic education. In particular, this study discussed Adler's views on democracy and education, his criticisms of progressive education, the role of teacher, student and curriculum in ideal democratic education, and the applications of seminar, mentoring, and didactic teaching models.

METHOD

Adler's vision of a harmonious combination of democracy and education would need to be seen with the analysis of his works. Adler described "the Paidean proposal "as" if they were alive today, they would be our leaders " [2,6]. starting with the words, he claims to have dedicated this work to Horake Mann, John Dewey, and Robert Maynard Hutkins. These major philosophers, with their views as advocates of democracy in education, had a serious impact on Adler's views on educational turmoil. As these scholars are cited in Adler's works, they argue that they saw an opportunity to develop democracy and democratic values through the medium of Education. Husuan argues that Davey, who is seen in these scholars as one of the founders of the theory of democratic education, "puts forward the idea that democratic education as an ideal education must necessarily become a leading model in the educational system" [3,109]. According to Adler, the school system of the period before him, analyzing curricula, argues that the non-democratic system was pro-governmental. Adler, however, argues that this system has changed as a result of Davey's

theory of Education. In the same reading, analyzing Davey's views on education and democracy, one has to resort to his work "Democracy and education". He analyzes elements of democratic education in this work. At the beginning of the work are the following sentences. "Such educational institutions must be created so that these educational institutions create an opportunity for all to receive equal education, not in words, but in practice. The implementation of these desires requires not only reforms in the educational system, but also to be carried out along with strengthening the place of education in culture. Because education requires all young people to be influenced by education until they have the opportunity to improve their socio-economic lives, in a comprehensive worldview that requires changes in attitudes towards education" [3,109].

RESULTS AND DISCUSSIONS

Adler also enriches his Democratic views with those of another philosopher, Hutkins. "Hutkins argues that the best way to protect American democracy and value is through this education" [2,6]. Hutkins said that "the best education for the best ... the best for all is education " [2,6]. promotes the idea. Adler works on developing this ideal by supporting the ideal of democracy promoted by Davey and Hutkins Tomini. According to Davey, "education is a means of practicing freedom, which is the main feature of democracy [4] ". Adler openly insists that Davey does not agree with some of his views, even if he supports Democratic views. Because both philosophers had different views on the issue of creating the democratic model of education that they put forward and putting it into practice. This difference is largely determined by which philosophical currents they are representatives of. First of all, "Davey advances the theory that education through pragmatism-based educational philosophy should be formulated on the basis of scientific topics to include research methods and their practical applications " [4]. Adler, on the other hand, supports educational practices based on metaphysical, epistemological and moral theories in addition to science in education, relying on the philosophy of Aristotelianism.

Dewey believes that the interest of children should be primary as the educational program is formed and formed on this basis. Adler, on the contrary, puts forward the idea that education should be carried out on the basis of a universal program in the same way for all. Speaking from his analysis of these differences, Adler argues that Dewey has developed his own democratic educational models and principles, considering it impossible to put into practice the democratic education he promoted, and that these can

be put into practice. Adler criticizes them by analyzing progressive education models that have had a major impact on the modern education system in the process of creating its ideal democratic education system. " He argues that this progressive education system increasingly alienates children from a real school education system whose social function cannot be replaced by anything else " [5,232].

This will try to prove his opinion with the arguments below.

First, the school system says a childlike approach is gaining momentum and kindergarten-style approaches are leading.

The main problematic aspect of the progressive model is pushing this society away from scientific thought and towards the level of "calamization".

Adler tries to give his answers by working on the question of how to form an equal education system for all without being limited to criticizing the Democratic educational range offered by progressive education models. First of all, it is necessary to objectively analyze the claims of the progressive current in the philosophy of education before moving on to the analysis of Adler's views on democratic education. "Progressivism is considered to have originated in America as the governing ideology of the 20th century, as opposed to the scalloped system of education, beginning to form in the 18th century along with the Enlightenment" [6,322]. Representatives of the movement would form the Progressive Education Alliance in 1918, with the goal of spreading the progressive-based educational Ridge in American society.

Representatives of this alliance challenge the centralised content of education in one subject, calling on educators and parents to collaborate with small experimental schools. "In this educational model, in which children are placed in the center, the ability of the child's interests is set as the main goal, paving the way for the child's free Act. The educational process should take into account the potential interests of each student, assess not only their knowledge, but also how they develop mentally, emotionally, morally and socially. The teacher in this educational model should be an architect person who creates the abilities of each student. "Education should be a place where children have the opportunity to learn through experience and exploration, and where schools become creative laboratories for testing ideas" [3, 325].

Progressivism is formed not only as a pedagogical concept, but also as a socio-political movement, which seeks to solve the economic, social, political and environmental problems that plague modern society through rational and scientifically based approaches. At

the heart of this movement is the idea of forming a socially responsible individual who can think analytically, act constructively, and offer innovative solutions to existing problems. In this way progressivism sees the human being as a subject capable of being the initiator of social reform in a changing world, with an active civic position rather than just being educated. In the same point of view, Adler argues that idealistic knowledge is ignored, considering the basis of this current to be science. Because progressives, in the eyes of the progressives, develop in a constant evolutionary process. It is believed that humanity must strive for continuous progress even for the realization of evolutionism. Adler relies on epistemological, tools while trying to deny this idea of progress. At this stage, Adler advances a diverse methodological perspective on the methods of Science and philosophy. "Adler believes that science is based on complementary concepts, not contradictory epistemological methods, unlike progressives" [5, 72]. Adler believes that science and philosophy are important ways of understanding reality, and that they share many common features. The main difference between science and philosophy is manifested in the information they analyze. Science is constantly changing its object with a constantly changing reality. Philosophy, on the other hand, focuses on the constant immutable necessary mummies of man. The goal of philosophical knowledge is to analyze and understand the problems that arise from the modern era.

According to Adler, science's pursuit of progress is its natural feature. Representatives of progressivism, relying on the same, argue that science is dominically rivalled on new discoveries and revises previous conclusions. Philosophy, however, does not observe the reason that philosophy relied on constant truths rather than changing conclusions. According to Mortimer Adler, "the progress of science moves upward in a straight line, while philosophy develops in an increasingly deep spiral direction, revising earlier questions and answers in each period" [5, 72]. Adler critically examines the evaluation of "Science and philosophy in terms of utility" by progressives as they seek to strengthen their theoretical foundations of Democratic educational vision. Progressivism, which absorbed the paradigms of pragmatism, considers philosophy useless. Progressives see science as the main criterion for using medicine.

Adler is critical of the same conclusion, saying that the benefits of Science for man can be beneficial in the management of nature-however he says it will not be enough for man to set goals for himself and guide him. Science has no mechanics of self-control because it does not work with paradigms that say good-or bad-

Adler says. It follows that philosophy can take control of further activities by identifying the limited possibilities of Science and defining the trends of science. "Adler states that in his opinion only moral political issues can be solved with the help of philosophy. Philosophy dominates all sciences because of its absolute authority over human goals" [5, 73]. Another aspect of it is that it is determined by its independence.

Adler sees science and philosophy as a separate field of activity. Philosophy and science are complementary but can never take each other's place, which are their epistemological tools. In addition to BN, Adler attempts to shape science based on his naazarian approach to philosophical principles. Because it is ethics, and values are the guiding and limiting force of trends in science. The peak of Adler's human activity is manifested in his social activity. Education was considered an important aspect of this policy. He believes that the ideal political system is democracy, and that the purpose of education should be to support the development of a Democratic state. From these considerations Adler states that the school education system serves the state and its policies with its activities. (Adler, 1988: 42). As Adler's views are analyzed, it will first be necessary to analyze his concepts about democracy and education, which form the basis of his views.

According to Adler's view "democracy is the only political system in which the universal ideals of man coincide with the ideals of the State" [7, 8]. According to him, only a Democratic state can fully demonstrate the most necessary, unchanging rights of a person. "He also says that the political system supported by universal ideals will be able to express directly the rights of all. Thus, integrity arises between the state and the citizens, and over time the concepts of minority and Majority become less relevant" [8, 43]. Adler believes that the main task of education should not be the normative absorption of existing democratic principles in society, but the formation of an independent thinker, conscious and free subject. According to his point of view, a person can fully realize his intellectual and personal potential only in the conditions of freedom. Therefore, in the educational process, the student should be given a certain knowledge of democratic theories and values, but this knowledge should not be absorbed into him as a ready-made truth, but mastered through critical analysis and independent thinking. "The student should be educated on the basis of reason and universal principles, while the task of the teacher should observe how the development in the philosophical thinking of the student is going through the educational process. The decisive factor in education should be direct intelligence, not the

teacher, who is an external factor" [8, 43].

In a Democratic state, the principles of every freedom, justice, equality play a fundamental role in the values of society, in such a society every citizen can show his political will. For Adler, however, freedom means more than just the desires of the individual, and true freedom means living on the basis of reason. The philosopher Aurelius Augustine is the one who most strongly influenced Adler's views on the lying Liberty on the basis of his Democratic views. According to Augustine, he insists that the manifestation of Free Will is neither moral nor immoral. "The fact that freedom is not always used for good is that not every free choice is moral. "Only choices based on reason and justice can lead a person to happiness" [9, 50]. Adler believes that those below can be achieved if the education advanced in his theory is introduced and implemented.

First, the educational process organized by political democracy will be much more efficient than other methods, even if it is not the most optimal way to carry out quality education. The educational system in which human hugs are fully manifested ultimately leads to the provision of the most necessary freedom, equality, and justice for the student, and the logical pursuit of reason in thinking.

Secondly, the educational reform that Adler proposes has a positive effect on a rapidly developing society, leading to economic prosperity.

Thirdly, this educational Ridge can also supply strong personnel to the defense system, which requires constant retraining, serving the security of the state.

Fourth, it is necessary not only to preserve cultural Meros, but also to enrich it, of course, this process requires a strong educational system. Because the phenomenon of Science in future generations will fade if the issue of cultural enrichment of National Content is ignored. It is possible to observe that Adler in general extensively analyzed the deterministic connection between education and the concept of democracy. For a complete analysis of his concept of democratic education, the tasks of teachers, the position of the student will be in accordance with the goal if they analyze the attitude in the O'ratsi. It is also important to pay attention to the educational methods that Adler offers in this process. The basis of Adler's concept of education is the theory of democratic education. The scholars of the Paydea group, which he led, tried to seriously reform the education system in question by seriously analyzing the 12-year education system that existed in the United States. Because this educational system is compulsory education. Adler says you should walk your mind on the same by putting the question of what benefits basic compulsory education has for all.

Adler believes that the three main tasks of compulsory education should work in a fold for all. These are:

Big life tycoon. Living life and preparing to earn money
Preparation for its civil burcalry in a democratic system.
Preparation for the post-school development phase [10, 9].

For these purposes, praises Adler separately, saying that even the highest quality compulsory education of hattor can not deliver the expected level of personnel. Because this education will have been carried out in a time when a person is not yet mature. Adler says that compulsory education should be a preparation for development that should last a lifetime. Because real education in the literal sense begins after compulsory education but how qualitatively this education is carried out will also depend on the characteristics that are shaped in compulsory education, among several factors. "According to Adler, original education is the self-modification of a person, but this change is determined by the quality of basic education. To accomplish this goal, it is necessary to pay attention to three aspects of basic education:

Bringing young people into the world of knowledge.

Formation in children of the necessary skills necessary for obtaining knowledge.

Encouraging and supporting children in post-compulsory education " [10, 9].

CONCLUSION

In summary, for Adler, democracy is the highest ideal state system of all existing arrangements. Ayan should be the main goal of the educational system to develop this system. Because for all, only this system can offer a wide range of well-being and the fulfillment of desires. It is advisable that the development of a Democratic state is carried out first of all with reforms in education for which education must first be mandatory. The curriculum, education and teaching should include

universal and unchanging principles and cover all students. The knowledge gained through these educational reforms should, as a final conclusion, instill democratic values in the student and lead to an understanding of the essence of true democracy.

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