Setting of Roadmap for Synchronisation of Traditional Curricular for Effective and Sustainable Impacts

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ABSTRACT

This study sets out to expose the setting of roadmap for synchronisation of traditional curricular for effective and sustainable impact. The study showed that the shared cultural understanding of the school curriculum exerts a profoundly conservative influence, by blocking program innovations even if they enhance learning and by providing legitimacy for programs that fit the traditional model even if they deter learning. By so doing, the study employed qualitative method. Through the analytic method the paper argues that for an effective learning to be achieved, in line with the sustainable development goal as championed by the United Nation, there must be a synergy between the traditional curriculum. Based on the above analysis and findings, the study recommended among all that all stakeholders in education sector should ensure that both the conventional or traditional and or the modern curriculum are integrated or synchronized.

Keywords: Setting of Roadmap, Traditional Curricular and Sustainable Impacts

INTRODUCTION

One of the conditions for the attainment of Sustainable development goal in education is an effective education curriculum. Education for Sustainable Development (ESD) according to [1] was a United Nations program that defined it as education that encourages changes in knowledge, skills, values and attitudes to enable a more sustainable and just society for all.

Curricular for effective and sustainable impact leads to core aspects of education that are known to determine quality, inclusion and relevance such as content, learning, teaching, assessment and the teaching and learning environments among others. Its horizontal and vertical articulation, as well as its articulation across learning settings is what gives effect to lifelong learning policies.

The curricular therefore lies at the crossroads of these four key aspects of education for sustainable development goals ESD which are: inclusive and equitable, characterized by quality learning, promote lifelong learning, and relevant to holistic development. Curricular for effective and sustainable impacts in other words, provides the bridge between education and development and it is the competencies associated with lifelong learning and aligned with development needs, in the broadest, holistic sense of the term, that span that bridge.

A well-designed curriculum serves as a core to which all other aspects of education systems are tethered. The curriculum determines what will be taught and learned, by whom, when and where. It determines not only the content but also the sequencing of the learning and the overall educational experience. Thus, it is the sequencing of curricular that facilitates learning through life. At the same time, curricular determines the articulation of learning and of educational experiences across sub-sectors of the education system as well as across learning settings.

Again, this articulation facilitates learning throughout life. Across sub-sectors and across learning settings, the curriculum leads other core elements of education such as the content, teaching, learning, assessment, as well as physical, time, technical and human resources. The curriculum is the core that makes education systems function as systems. Despite its critical importance, curriculum is commonly synchronised and understood as a program of study and a set of subject syllabi. We therefore need a paradigm

shift that recognizes curriculum as indispensable to the realization of education quality, effective lifelong learning and relevance to holistic development. Meanwhile, to achieve a sustainable development calls for integration. Integrating key sustainable development issues into teaching and learning as noted by [2] include instruction about climate change, disaster risk reduction, biodiversity, and poverty reduction and sustainable consumption. It also requires participatory teaching and learning methods that motivate and empower learners to change their behaviours and take action for sustainable development. Hence, setting of roadmap for synchronisation of traditional curricular promotes competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way. It is an interdisciplinary approach to learning that covers the integrated social, economic and environmental dimensions of the formal and informal curriculum [3]. It is on this basis that the study exposes setting of roadmap for synchronisation of traditional curricular for effective and sustainable impact.

Conceptual Clarification:
For the purpose of achieving a better understanding the following terms are clarified below:

Traditional Curriculum: A traditional curriculum is an educational curriculum that follows established guidelines and practices. It concentrated in the development of the school and students learning.

Sustainable Impact: Achieving sustainable impact means ensuring that the positive impact of a project on the lives of beneficiaries carries on after a project intervention has ended. Sustainable impact provides leading edge thinking and insights relevant to organization and business that are seeking to create impact and accelerate their organizational journey.

Quality Education: Quality education is a dynamic concept that changes and evolves with time and changes in the social, economic, and environmental contexts of place [4]. Quality education is an effective means to fight poverty, build democracies and foster peaceful societies.

Curriculum: This is the totality of student experiences that occur in the educational process. The term often refers specifically to a planned sequence of instruction, or to a view of the student's experiences in terms of the educator's or school's instructional goals [5]. Curriculum is a mere descriptive body of instructions, reflecting ideas of a particular public institution or mainstream national standards of a country, or is there a wider meaning to it? In fact, the term curriculum is mostly used to refer to the existing contract between society, the government and educational professionals in relation to the growth of the learner's educational needs and experience, over their course of study.

While for the majority of the contributors to the foundations of a curriculum development, it takes on a multi-descriptive approach to learning. Questions of What; when; why; where; how and with whom to learn are a preoccupied component of a curriculum design [6]. In essence, it can be said that the curriculum defines the educational foundations and contents characterised by a set sequence of learning, the resources for teaching and learning i.e. textbooks and new technologies, the methodology of the teaching intuitions and teacher in the student's learning experience, evaluation and teacher profile. To summarise, a curriculum consists of these broad elements:

1. The whole body of courses, offered by an educational institution or one of its branches.
2. Any particular body of courses set for various majors.
3. All planned school activities including courses of study, organized play, athletics, dramatics, clubs, and homeroom program [7].

Whilst, these definitions may hold the meaning to a curriculum, the main features of a concept as complex as a curriculum remains ambiguous and debated throughout different cultures, ideologies, beliefs and intellectual circles. Nevertheless, the changes that post-modernism brought were partly in education, from which two main approaches to curriculum design began to emerge. The traditional and progressive approach to curriculum design. The former a subject-centred

approach, comprising of loosely defined set of instructions and commands passed down from generation to generation by a person of eminence, arguably comprising of canons of personal opinions towards a perceived form of education.

While the latter, adopts a learner-centred approach that facilitates the needs of the learner in relation to their social context. It provides an open critical and rational outlook on life to the learner, in order to understand the world in a manner of their own freedom of thought and inquiry, instead of a blind following or becoming passive receivers of knowledge from an authoritative position [8].

However, a prominent educator of the last century John Dewey remarks that progressive education is detrimental if it totally rejects old traditions that has previously worked, or it fails to acknowledge traditional education at all. His reasoning comes from the idea that new education has progressed this far, as a result of traditional education no matter how many flaws it may have. [9]. The issue at hand is not to discuss the definition of curriculum, rather with an understanding of the original meanings; one can evaluate how these terms accommodate the current foundations of education. These ters shall be treated under the principles of traditional curricular.

Principles of Traditional Curricular

- Uphold standards of excellence in evaluating student work. I have no trouble with this tenet although I am regularly troubled by the narrow way we measure learning through standardized tests but that's another issue.
- Provide firm foundations for children in the intellectual development of reading, writing and mathematics.
- Discipline-based knowledge is the firm foundation on which interdisciplinary/thematic learning takes place. Subject area perspectives provide critical perspectives, essential knowledge and tools of inquiry.
- Not all topics and questions are of equal worth. Teach that which is of deepest value for students. With tactful insistence, hold students to clear, critical

thinking that is rooted in powerful ideas.

Traditional Curricular For Effective and Sustainable Impacts.

The following are the impact of traditional curricular for effective and sustainable of educational development

- Create opportunities for individual choice and self direction in learning, as well as, create opportunities for cooperative group work that demands intellectual and social give and take for learners.
- Give students opportunities to make decisions about what is studied and how something will be studied, as well as, give teachers opportunities to make decisions about what is studied and how something is studied. Both ways should tap into passions of the learner, teachers too.
- Give students a balanced experienced with the arts, the humanities and the sciences, looking several ways here. Our preoccupation with standardized testing is driving the curriculum to extremes in many schools where there is no time for science, no time for the arts; we have to practice for the reading and math test.

The Traditional Approach (Subject-centred approach)

Ralph Tyler was the first to lay out the traditional model in 1949 in his influential book, 'Basic principles of Curriculum and Instruction'. His method in general is thought of to be the principle way to form a concept of curriculum development. Because of its wide use in schools throughout the world, many teachers and students find this a familiar concept. The approach has a 'subject-centred' orientation, i.e. a set of 'experts' predetermine subject matters that are mastered by students. The curriculum is structured around content units and the sequence of what is taught follows the logic of the subject matter [10]. The systemized ideologies, demonstrated in the introduction of Tyler's book, categorize the school as the controller of power in deciding what is taught:

1. "What educational purposes should the school seek to attain?

2. How can learning experiences be selected which are likely to be useful in attaining these objectives?

3. How can learning experiences be organized for effective instruction?

4. How can the effectiveness of learning experiences be evaluated?" [11]

According to Tyler, curriculum is a growing process: over the course of the schooling years, educational experiences accumulate to exert profound changes in the learner, "in the ways water dripping upon a stone wear it away" [12]. He expresses that knowledge and skills cannot be photocopied, but instead, are taught in a sequence over time.

A spiral approach, in which learners return to topics, in more complexity over time, can also be considered a traditional approach. Skills-based or competency-based instruction, common in adult basic education, often draws upon a traditionalist approach to curriculum, with students mastering a given set of skills or procedures in a reasonable instructional cycle.

Although the traditional approach to syllabus design has its critics, it also has many supporters who maintain their view by mentioning the following advantages.

Examples of subject- cetered curriculum
- Subject Design- this design stresses entirely on the content. Learning is much categorised. The disadvantage is that it does not account for learner interest, experiences and tendencies.
- Discipline Design- this design promotes knowledge gained through a method that the scholars use to study specific content of their fields. The disadvantage is that only the In-depth study of specialised areas takes place.
- Correlation Design- this design links individual subject designs to reduce fragmentation. Subjects are related to one another but also retain individual identities.
- Broad field design/ interdisciplinary- probably the best design. This design prevents categorization of subjects. It

integrates the contents which are related to each other.

Advantages of Centered Curriculum

The primary advantage of this approach is that students benefit and easily adapt to the various methods of teaching in order to promote the elasticity of learning new knowledge. It is something students are fond of and have been brought up with. Another advantage is that learning distinct skills in a systematic fashion provides itself to traditional testing. Test scores can be easily calculated, and explained to finders as program results. Program administrators can use the results of traditional tests to defend their programs' achievements. Students, tutors and teachers can direct to confirmed progress, and that is undoubtedly motivating.

Other advantages include the traditional curriculum lending itself well to mass production: publishers can print books that break down reading and math for example, into processes. This makes the information much easier for the students to comprehend, and for the teachers to explain. Where resources are limited, the traditional approach is much more competent. Teachers can expand on the information they already have taking guidance from the material and methods given from the traditional approach. This approach is much easier for volunteer tutors and teachers as they can easily teach from an existing curriculum.

Furthermore, the traditional approach is widely available to learners who are interested in studying on their own. The information can be attained through the internet, books and many other organs of transmission. Students do not have to wait for a class to start or fit it into their schedules, especially in case of adult learners who study at home.

Disadvantages of Centered Curriculum

As there are many advantages to the traditional approach, primarily supporters of the new approach and other critics have illuminated that there are many disadvantages also. From amongst the critics, Labaree mentions in his book,

'Since all of us have extensive experience as students in school, we all have a strong sense of what makes up a school curriculum...academic subjects,

which are cut off from practical everyday knowledge, taught in relative isolation from one another, stratified by ability, sequenced by age, grounded in textbooks, and delivered in a teacher centered classroom... This shared cultural understanding of the school curriculum exerts a profoundly conservative influence, by blocking program innovations even if they enhance learning and by providing legitimacy for programs that fit the traditional model even if they deter learning' [13].

Others have written similar paragraphs on the flaws of the traditional approach to syllabus design. I have taken a few points most of them have agreed upon regarding this method. Most have agreed upon the fact that the traditional approach to syllabus design lacks integration. Many argue that traditional subject-centered curriculum focuses on one particular subject, without the students being able to understand how one subject implements another or how each one works together. Hence, students are limited and are not taught to use different aspects of their knowledge in an integrated fashion.

Other disadvantages include passivity and authority. Student within the traditional curriculum often become passive learners. What this means is that students are discouraged from having a different view to that which is given by the teachers and textbooks. Due to the subject matter being chosen already, only the subject matter is of importance, and the students are limited to only be passive learners. Authority is the system that traditional subject-centered curriculum depends upon. But the unfortunate thing is that the students are not part of the authority hierarchy.

Learner-Centered Curriculum

Taking all the previous criticism on board, the call for an alternative approach to that of the traditional approach to curriculum was necessary, and many enthusiastic individuals answered this call. From amongst them one was Nunan. D, who stated in his famous book, 'syllabus design' that learner centred curriculum was an alternative approach to curriculum development which indicates a close relationship between curriculum, planning goals, learning objectives, and implementation is the learner-centred approach [14].

Learner-centered approach places the child at the centre of education. It begins with understanding the educational contexts from which a child comes. It continues with the teacher evaluating the child's progress towards learning objectives. The curriculum is constructed based on the needs, interest, purposes and abilities of the learners. Teachers attempt to maximize student productivity, knowledge acquisition, skills augmentation and development of personal and professional abilities. Teachers may use a variety of instructional tools and methods, as well as flexible arrangements of time and place.

This design considers the following:
1. Respect for the child.
2. Freedom of action.
3. Activities are divided into units of work.
4. The recognition of the need for using and exploring many media for self-discovery and self-direction is embraced.

A learner-centered curriculum has many similarities to the traditional approach, like the teacher still being the prime agent of curriculum development. The difference occurs when the responsibility of the learning process is shared between, both teachers and students. Other similarities between the two approaches is that the principles and procedures for planning, implementing and evaluating should be included in a student centered curriculum, along with the following key elements:
1. Initial and ongoing students' needs analysis;
2. Content selection and setting priorities (including goals);
3. Methodology (including the selection and gradation of learning activities and materials)
4. Monitoring, assessment, and evaluation.

According to these elements, the instructor's duty can be described in terms of a cycle consisting of the following steps:

1. Initial needs analysis for students
2. Setting goals and selecting contents
3. Selecting learning activities and materials

So although many elements are similar to those in traditional curriculum development, i.e. planning, implementing, and evaluating. The major difference between the two approaches is that, in the learner-centered approach, the curriculum is a combined effort of teachers and learners, since learners are very much involved in the decision-making development regarding the content of the curriculum and the manner it is delivered. Whereas in the traditional approach, the teacher has most, if not all authority when it comes to decisions. Examples of Learner- Cantered Curriculum: Child-centred design (John Dewey, Rouseau, Pestallozi and Froebel) stated that the main aspect of this design is that it concentrates on the needs and interests of the child. One of the main objectives is for the learner to actively be involved in the learning process. For the learner to interact with the teachers and environment is also emphasised.

Experience-Centred Design-

This design concentrates on how the experiences of the learners become the starting point. The learning environment is open and free without any boundaries defined. Learners are given the opportunity to choose from various activities the teacher provides, with the confidence empower the shape of their own learning.

Humanistic design (Abraham Maslow and Carl Rogers)- the ultimate goal of this design is the development of self-Integrated thinking. It also stresses upon the development of positive self-concept and interpersonal skills.

Advantages of Experience-Centred Design

In a student-centered curriculum, the content selection is portrayed much clearer because of clear criteria given to the students, which assists in giving guidance on the selection of materials and learning activities, as well as in assessments and evaluations.

1. By training learners how to set their own objectives, the following advantages may prevail.
2. Students come to have a more realistic idea of what can be achieved in a given course.
3. Learning comes to be seen as a process of gradually reaching achievable goals.
4. Students develop greater sensitivity to their role as learners, and their rather vague notions of what it is to be a learner can become much sharper.
5. Self-evaluation becomes more feasible.
6. Classroom activities can be seen to relate to the learners' real-life needs.
7. The development of competences can be seen as a gradual, rather than an all-or-nothing process. Other advantages of a student-centered curriculum are:
8. A stronger bond between teaching and the curriculum
9. Greater emphasis on the students' needs
10. The research on teaching (e.g. action research) can concentrate on more relevant issues
11. A more realistic description of the role of teachers who have always been and will always be curriculum developers
12. The development of instruments which help teachers to do their jobs more efficiently

Disadvantages of Experience-Centred Design

One of the main disadvantages of the learner-centered approach is that not all students are always able to relate sufficiently enough despite the teacher's best efforts. Although this problem is prevalent in lower level classes, it can be found in higher classes also. The problem is much less in higher-level education due to there being many different teaching styles available. Disadvantages include:

1. most of the outcome relies on teacher's ability to create/select material appropriate to learners" expressed needs
2. Requires a skilled teacher, time and resources
3. Teachers find it difficult to strike balance among the competing needs and interests of students

4. Curriculum Design a Means to a Philosophy Of Education
5. Supporters of this approach have provided alternatives but these are the challenges they are faced with.

The next section critically compares the ideas from the works of two Western educators on the claim that progressive education should be established with the aims and perspective of a certain concept as its underlying feature, while comparing it with the dilemmas posed by traditional education in their time. Their works reflect the imperative nature of a curriculum reflecting a philosophy of education before over planning anything else.

Identifying the broad theoretical concepts and perspective of their research design for a philosophy of an educational curriculum. Their claims are derived from a broadly empirical constructionist's position, namely the arguments of John Dewey who posits education as being the product of experience. It also offers an alternative argument of [15], who considers a contextualised version of education, one that liberates the learner from oppressive education which emphasises on engagement of critical-dialogical processes.

Moreover [16], an American psychologist and educational reformer whose ideas have been influential in education and social reform.

Dewey was an important early developer of the philosophy of pragmatism and one of the founders of functional psychology. He was a major representative of progressive education and liberalism. In his writings, he continually emphasized experience, experiment, purposeful learning, freedom, and other concepts of progressive education. He argued that the quality of an educational experience is critical and stresses the importance of the social and interactive processes of learning "Experience' and 'Education' are the two things Dewey felt highly passionate about and thus named his book as such.

In his famous book 'Education and Experience' John Dewey begins his chapter with 'Traditional vs Progressive Education'. Giving an immediate impression that the two types of education are in a contest to overthrow each other. In fact, the notion is almost complete opposites, as he makes clear through his opening paragraph that it is 'mankind [who] likes to think in terms of extreme opposites', termed by him as 'either-ors' philosophy which is what gives education its binary form today [17].

What Dewey believes is that there has been a gradual reformation and progression towards a trend in education, which has been passed down from bodies of information and skills that have been accumulated over many generations. On one side, we have the 'traditional education', which in Dewey's words are; 'habits acquired under external pressure'. While, on the other side we have the 'progressive education', which suggest to a process of overcoming natural inclination. He believes both serve towards a beneficial goal and should not be easily dismissed [18].

Dewey admittedly clarifies a common problem found with the supporters of the progressive education. He declares that if progressive education arose out of a backlash to the traditional education then it would lead to 'sheer rejection and opposition' to it [19]. Although he is critical of both types of education he believes there are advantages to them which could be infused together and used for a better education.

Further, Dewey explains how there is a difference between the two types of education. It was by first outlining the underlying ideas of traditional education. He establishes three main concepts found in the system that reflect methods of instruction and discipline. Firstly, he outlines that in traditional education, the subject matter of education consists of the 'transferring of bodies of information and of skills that had been prepared in the past via the teachers and textbooks'. The second concept focuses on the absolute importance given to developed standards and rules of conduct. Finally, the organization and conduct in the traditional schools is very different to any other social organisation, in fact he uses the analogy of family organisation and how vastly different it is in terms of its 'patterns of organisations' [20].

In essence, the main purpose and objective of a curriculum reflecting

'traditional education' is to prepare the young for future responsibilities and for success in life through an education of instruction and discipline. These pedagogic methods of instruction and discipline employed in traditional education systems utilise large bodies of organised knowledge and prepared forms of skills [21].

He makes this clear by explaining a popular method used throughout the traditional schools; 'subject matters and standard of conduct' are passed on from the past, via the teachers and textbooks that are in a sense 'organs and agents' in making sure, this knowledge is communicated and the rules of conduct enforced [22]. This suggests to authoritative figures only capable of dictating what is right and what is wrong, while the student is a passive learner who accepts this body of knowledge without question.

This narrow attitude to reality and in particular, progressive education is greatly detrimental to the learner if it does not acknowledge an open and contextualised world view as argue by Dewey [23]. He correctly analyses society to be at a constant endeavour towards change, and to reject such a change within a system of education, to then teach it only as a finished product, with little regard to changing times and context, is essentially dangerous. This way of thinking closes the door towards a pragmatic 'change' and sets a mind-set that the past is a reflection of the present and the future is essentially static.

He argues that this is the result of imposed adult standards, subject matter and methods upon students who are growing slowly towards maturity, and the required subject matter is actually beyond the reach and experience of the young learners [2]. Because of this gap between' what is being taught' and the learners experience and ability, the pupils are forbidden from active participation in the development of their education. This is the result of 'what is being taught' is thought of as finished product, with little regard to the ways in which it was originally built up or to changes that will surely occur in the future.

However, he rightly acknowledges elements in the curriculum design for progressive education which are also as equally detrimental to it, that are also found in traditional education. In fact, it is the very dissatisfaction and rejection of traditional education which brought about its dismay. The notion that progressive and traditional education are total opposites. He goes onto mention the main concepts of the progressive education. An obvious pattern appears, where every concept of the traditional education is combated by a total opposite methodology.

For example, discipline is opposed by free activity, passive learning is opposed by learning through experience, preparation for a more remote future is opposed by making the most of present life, and finally static aims and materials is opposed with acquaintances with a changing world [5]. Dewey admits that although the ideas of the new education maybe sound however, when put in to practice it becomes difficult to reconcile the two together. If the correct methods are not employed there will be a danger of rejecting the aims and objectives, it should supplement.

According to him, in the curriculum for a new education there is an intimate and necessary relationship between the process of actual experience and education. However, for this process to be successful, a correct idea of experience is necessary. He believes it is necessary for supporters of the new education to answer and inculcate four questions in order to make the new system successful. Firstly, what is the place and meaning of a subject matter and its organisation within experience?

Secondly, how does subject-matter function and thirdly, is there anything inherent in experience that aids organization of coherent educational content. Lastly, what results follow when the materials of experience are not progressively organised. Dewey admittedly clarifies a common problem found with the supporters of the new education. He declares that if the new system arose out of a backlash to the traditional education then the four factors in question would be dismissed leading to 'sheer rejection and opposition' [6].

He says, because the old education was established on readymade organizations, the new education disregards its organization totally due

to influences by previous authority figures. He makes a valid point here by saying a philosophy based on freedom would be more dogmatic than the philosophy of the traditional education, 'if knowledge and skills of the mature person has no directive value' nor open to self-critical examination of its philosophy of education [12]. Therefore, if this new philosophy was to succeed, the new education will have more problems to solve than the old education it initially rejected. Apart from a critical-reflective approach to education, he also highlights personal experience to be a practical solution to the problems and issues faced in organising conduct and management within progressive schools.

This then leads to the next issue, in a similar light, ideas employed by the old education that fail to address the everyday need of the learner in the present, is also reflected within new education. If personal experience is the only solution to tackling a static picture of reality as depicted by old education by simply rejecting its methodology, in order to guide something as abstract as the new education correctly will be difficult. It then raises the question on how can personal experience within education bridge the gap between the 'past and issues of the present' [10].

In both fronts there are two extremes of 'either-or philosophy' which in essence he describes to be problematic with traditional and progressive education. One that disregards patterns of organisation totally as a reactionary measure from old education while employing personal experience without any grounded philosophy of education. In comparison, traditional education fails to act upon personal experience and depends on transmitting large organised bodies of knowledge and skills. The next section focuses on Paulo Freire's ideas on the justification for a pedagogy of the oppressed, which is considered as one of the foundational texts of critical pedagogy, 'Pedagogy of the Oppressed'. The title gives an angry reaction towards the old education, almost calling their supporters, or mainly the 'teachers' oppressors and their students oppressed. A feeling that Freire made heard and strived very hard to oppose such an oppressive organization.

Nevertheless, he begins the opening chapter with the claim that 'humanisation has always from an axiological point of view, been humankind's central problem' [19]. The problem of justifying what pertains to human nature and what doesn't. What is it to be truly human? This chapter gives a personal account of Freire's life having lived in oppressive conditions in Brazil, in order to lay the foundations for pedagogy of the oppressed. He gradually builds a case for a curriculum based on a philosophy of education that liberates the oppressed from an oppressive education.

He explains through a narrative of his own lived experience in an oppressive Brazil, on how self-consciousness and awareness is key to the process of humanisation within a condition where the oppressed is dominated by oppressors. Two particular qualities are needed for the oppressed to be liberated from an oppressive condition. Self - empowerment through a process of self-awakening and consciousness. This must include the view that reality is not static but always changing. 'If humankind produce social reality, then transforming that reality is an historical task, a task for humanity' [12].

Secondly, it must inculcate the view that the oppressor is dependent on the oppressed. This suggest that in true reality, it is the oppressed who are dominant and in control of their lives because without the oppressed there is no oppressor who can tyrannise. In contrary, one cannot say without an oppressor there will still remain the oppressed. In contrast to the views of Dewey, Freire basis his concept around a declining education system in order to tackle it, which in essence relies upon authority figures that dictate a static reality to the oppressed or the learner. However, Dewey talks about a progressive reality i.e. education that cannot be static for it to, truly promote growth and become liberating. The point being in Dewey's view; 'Since education is not a means to living, but is identical with the operation of living' [15].

In the case of Freire's pedagogy, it seems that the issues within education are tackled from a one dimensional premise. In this case the oppressor and oppressed dilemma is centralised, where the oppressor is portrayed to be the

only influencer of realty. In contrast to Dewey's views 'it is the philosophy of education [that] should be clearly defined to begin with' before anything else [10].

Moreover, Freire stresses that the oppressed must inculcate the aforementioned qualities in to their world view in order to understand the scope of humanisation. The opposite of which is the process of dehumanization, which occurs when a person's 'humanity has been stolen' [21]. Freire makes it clear that when a person oppresses, 'he sees the oppressed as a thing or an object' [6]. By saying this, he is indicating towards the fact that the oppressed have become comfortable to the socio-political structures of control that inhibit freedom and education. This is clearly reflected in his regular statements calling for an active participation of the oppressed to defend and act for true liberation:

Freire mentions that freedom is acquired by conquest, not by gift. That it must be pursued constantly and responsibly. Liberation is thus childbirth and a painful one (P, 47). In order to regain their humanity, they must cease to be things and fight as men and women (p.66). He mentions the oppressed prefer the security of the oppressor through obedience and conformity over liberation. Therefore, Freire paves the way towards a set of participatory actions in which the oppressed need to work together, that will help them learn new methods in order to overcome the injustices afflicted upon them, such as between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting them; between following prescriptions or having choices; between being spectators or actors. This is the tragic dilemma of the oppressed which their education must take into account [11].

Both Dewey and Freire believe in experience to be a guiding factor for a liberating education. In the case of Freire, he believes education must involve the learner through consciousness that brings the learner in to self-awareness of the world via a critical-reflective dialogue. In addition, what differentiates Freire from Dewey, is Freire's quest for activism in order to truly liberate the oppressed [23]. In order for this to happen a pedagogy must be forged with the oppressed themselves and not for them. The oppressed must have a central role in the development of their own liberation. They need to be acquainted with the structure and its components of oppression. As long as they remain unaware of the causes of their oppression, they will fail to see the true nature of reality.

In contrast to Dewey's progressive education that sees less the personal experience of the student and more of the teachers to be the determining factor in the formation of a philosophy of education, towards liberating the oppressed. Although not overlooking a point that he mentions: education should be based on personal experience which should empower the learner to be adequately equipped with knowledge and skills (in order to) prepare for the present and future [17].

However, Freire's approach employs a more activist role that demands the oppressed to have a central role in actively participating in the formation of a sound pedagogy. Perhaps this stems from the backdrop that Freire hails from a previously oppressive environment, where his personal account and experience has led him towards forming pedagogy of the oppressed based on activism. He quotes: they must realise that they are fighting not merely for freedom from hunger, but for... freedom to create and to construct, to wonder and to venture. [6]. Both Dewey and Freire hold experience to be the key role in the formation of a sound education. The difference however is, Freire's experience comes from a direct personal experience of an oppressive environment, while Dewey's experience is a reflection of his thoughts and ideas based on 'patterns of organisation' observed between old and new education systems during his time.

The paper has discussed developments within a curriculum reflecting traditional and progressive approaches. Ralph Tyler's 'subject-centered approach entailed a worked out curriculum for the learner to master. Hence, in his views, the curriculum is a growing process: over the course of the schooling years, educational experiences accumulate to exert profound changes in the learner.

However, this leaves little room for the learner to self-develop while an authoritative position takes over, dictating the content and methods of learning. Nunan, who stated' learner-centred' curriculum was an alternative approach to curriculum development, who depicted a close relationship between curriculum, planning goals, learning objectives, and implementation, where the child is at the centre of education and learning.

The second section, in particular, has critically argued for a central role for the curriculum, where it plays a pivotal role based on a balanced philosophy of education in learning and teaching. Dewey was successful in my opinion, in synchronising together the concept of experience within a framework of guidance and advice. In particular, by distinctly classifying holes within the traditional education and attempting to suggest solutions with a genuine pragmatic eye that is fundamental for a curriculum design. In contrast, perhaps Freire was unique in the sense that he was able to combine an educational philosophy that is not only critically reflective but takes a hand on activist approach to tackle the dilemmas faced within progressive education, and in turn acting as building blocks for a potential curriculum design.

On the whole, we can say that these two educators have focused on the importance of the aims and objectives of identifying challenges faced by early proponents of progressive education in formulating a starting point for a curriculum design. On that note, I would argue that a curriculum foundation consisting of a critical-reflective dialogue may lead to a much better mature and consciences development, one that takes a holistic approach in nurturing, developing and liberating learners, whether it is within the framework of traditional education or progressive education systems.

CONCLUSION

The need to synchronize traditional education curriculum for sustainable educational development cannot be over-emphasized, as education is the bedrock of every society, reliance on one curriculum will not lead to the achievement of any educational system's objective. Therefore all stakeholders in education sector should ensure that both the conventional or traditional and or the modern curriculum are integrated or synchronized. This is to give the students the opportunity to tap from the benefit of the two especially the flexibility of modern curriculum. The paper argues that for an effective learning to be achieved, in line with the sustainable development goal as championed by the United Nation, there must be a synergy between the traditional curriculum.

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