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Review article

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EDUCATION BRINGS ABOUT CHANGES

教育带来改变

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Abstract

This article highlights the impact of John Dewey's philosophy on education in the Arab world. Dewey's ideas brought about a significant revolution in the field of education by challenging traditional and compulsive approaches to learning. He emphasized the importance of individual thought, free will, and creativity, which led to advancements in education, science, and technology. The article also discusses how influenced by Dewey's philosophy, Paulo Freire incorporated similar ideas into his child-centered or progressive education approach. Freire's ideas aligned with Dewey's focus on student-centered learning and empowering students to actively participate in their education. However, the implementation of Dewey's ideas in the Arab world faced challenges and criticism. Traditional educational practices influenced by cultural, social, and political factors often clashed with the progressive approaches advocated by Dewey. The tension between traditional and progressive education created obstacles in adapting Dewey's philosophy to the Arab world education systems. Despite these challenges, Dewey's ideas remain relevant in contemporary Arab World education. His theories have contributed to the development of 21st-century skills such as critical thinking, problem-solving, and collaboration. These skills are crucial in preparing students to navigate an ever-changing world. This paper provides insights into the successes, challenges, and adaptations of Dewey's educational philosophy in the Arab world. It highlights ongoing efforts to enhance educational practices and empower students in the Arab world countries, ultimately aiming to improve the quality of education and foster the growth of students in the region. The study found that Dewey's philosophy emphasized the importance of experiential learning, democracy, and the integration of education with real-life experiences. These ideas aligned with the aspirations of many Arab intellectuals who fostered critical thinking, creativity, and active citizenship among their populations. It also found that the integration of Dewey's philosophy in Arab education may face challenges due to cultural and contextual differences.

Keywords: Educational Philosophy, Arab World, John Dewey, Paulo Freire

摘要 本文重点介绍了约翰·杜威的哲学对阿拉伯世界教育的影响。杜威的思想通过挑战传统的强迫性学习方法，给教育领域带来了一场重大革命。他强调个人思想、自由意志和创造力的重要性，这导致了教育、科学和技术的进步。文章还讨论了保罗·弗莱雷如何受到杜威哲学的影响，将类似的思想融入到他以儿童为中心或进步的教育方法中。弗莱雷的想法与杜威注重以学生为中心的学习并赋予学生积极参与教育的权利是一致的。然而，杜威思想在阿拉伯世界的实施却面临挑战和批评。受文化、社会和政治因素影响的传统教育实践常常与杜威倡导的进步方法发生冲突。传统教育与进步教育之间的紧张关系为将杜威的哲学适应阿拉伯世界的教育体系造成了障碍。尽管面临这些挑战，杜威的思想在当代阿拉伯世界的教育中仍然具有现实意义。他的理论为批判性思维、解决问题和协作等 21 世纪技能的发展做出了贡献。这些技能对于帮助学生应对不断变化的世界至关重要。本文深入探讨了杜威教育哲学在阿拉伯世界的成功、挑战和适应。它强调了阿拉伯世界国家为加强教育实践和增强学生能力而不断做出的努力，最终旨在提高该地区的教育质量并促进学生的成长。研究发现，杜威的哲学强调体验式学习、民主以及教育与现实生活经验相结合的重要性。这些想法符合许多阿拉伯知识分子的愿望，他们培养了人民的批判性思维、创造力和积极的公民意识。研究还发现，由于文化和语境差异，杜威哲学融入阿拉伯教育可能面临挑战。

关键词: 教育哲学、阿拉伯世界、约翰·杜威、保罗·弗莱雷

I. INTRODUCTION

In our Arab world, we live in a case of creeping development and growth that makes a person preoccupied with meeting his basic needs and far from everything that improves the quality of their life. We are undoubtedly trying to change, but we have not gone far in the path of development. Our education is still in a real crisis, suffering from the consequences of cultural, political, and economic crises and many other impeding circumstances.

Education for any civilization represents the most important icons of intellectual advancement and civilizational progress in which we were very late, and therefore the style and methodology of our education was delayed, so we had to import systematic and pre-prepared curriculum strategies and templates that do not meet the purpose of advancing education in our country.

If we ask ourselves, why do we learn and how?

Do we learn only for the sake of learning and obtaining certificates or to keep up with life? Or are we preparing ourselves and the generations after us for the future?

If it comes to the future and we are really concerned with preparing a person who is capable and prepared to live the future with its development and challenges, then we are forced to change and replace our sterile traditional ways with new ones for creativity, and to give up many materials that we satiated our students with while we teach them and fill their brains with what does make them to emphasize creativity and free-thinking and to avoid naysaying.

What educational philosophy do we have to

follow? Is it idealism, realism, naturalism, existentialism, pragmatism, or Islamism?

If we look closely at the different educational philosophies, we will find that they revolve around one axis, which is the human being in all its aspects, and the general goal of these philosophies is to achieve human happiness in life.

Each philosophy has its educational goals and applications that pertain to each student, teacher, curriculum, and teaching method. Inevitably, the matter is not without some criticism of these philosophies, which helps us to benefit from the positives in each philosophy and leave the negatives. It believes that reality is not an inevitable matter, but is subject to change and alteration. It nurtures future generations in a proper way, liberating them from the slavery of thought, domination, and submission, urging them to think creatively and critically [1].

A. Objectives and Importance

The study of Dewey's impact on Arab education can inform educational policymakers about successful models of educational reform. By understanding the challenges and successes faced during the integration of Deweyan principles, policymakers can develop evidence-based strategies to improve education in Arab countries. In addition, studying the impact of John Dewey on Arab education is essential for gaining insights into educational reform, improving pedagogy, and understanding how his ideas were adapted to different cultural contexts. It also plays a crucial role in shaping educational policy and fostering critical thinking, all of which

contribute to the continuous improvement of education in Arab countries.

B. Research Hypotheses

1) John Dewey's philosophy has positively impacted Arab education by promoting active learning, critical thinking, and practical application of knowledge.

2) John Dewey's philosophy has faced challenges in its implementation in Arab education due to cultural differences and traditional teaching practices.

II. METHODOLOGY

The problem of this study has been developed as a result of a number of drives such as casual observations, deductions from theory, related literature, practical situations, and some personal insights of the researchers.

III. RESULTS

According to the first hypothesis, John Dewey's philosophy of education emphasizes the importance of experiential learning, whereby students actively engage in the learning process through hands-on experiences and reflection. This approach encourages students to think critically, analyze information, and apply their knowledge in practical contexts. If Arab educational institutions have embraced Dewey's philosophy, it is likely that they have incorporated active learning methodologies such as project-based learning, problem-solving activities, and collaborative group work. These practices could have led to an enhanced educational experience for Arab students, fostering creativity, independent thinking, and a deeper understanding of the subjects taught.

According to [7], the concept of inquiry-based learning and education has gained prominence in educational policy and curriculum documents related to mathematics and science education in the last decade. This trend traces its origins to the work of John Dewey, who introduced the idea of inquiry as a pedagogical concept in his writings from 1916 and 1938. These frameworks include the problem-solving tradition, theory of didactical situations, realistic mathematics education program, mathematical modeling perspective, anthropological theory of didactics, and dialogical and critical approaches to mathematics education.

However, the idea of multimodal teaching is hardly a new concept. Many pioneers of modern education, such as M. Montessori and J. Dewey, have suggested educational models that oppose uniformity and predominantly verbal teaching.

The aim of Achkovska and Miovska's research was to identify and compare compatible elements of educational ideas of John Dewey and Howard Gardner [19]. The research is based on a historical-comparative method and content analysis technique and focused on exploring three key elements of intersection: curriculum, methods of teaching and learning, and teachers' role. Regarding the curriculum, both authors prefer integrated and thematic curriculum based on real-life context. They also agree on student-centered teaching where the implementation of various active methods of learning will give students an opportunity to express their specific identity. The teacher's role in both concepts is to link students' personal experiences and characteristics to the material studied and to school life in general. The findings imply that the educational implications of Gardner's theory can be considered as a continuation of Dewey's progressive vision of classroom teaching and school organization.

According to the second hypothesis, the Arab education systems often have deep-rooted traditions and cultural values that prioritize rote memorization, teacher-centered instruction, and a hierarchical classroom structure. John Dewey's philosophy, which emphasizes student agency, critical thinking, and democratic principles, may face resistance or challenges in such contexts. The cultural emphasis on respecting authority, memorization-based assessment methods, and strong reliance on textbooks can hinder the adoption of Dewey's ideas. Therefore, despite the potential benefits of Dewey's philosophy, its impact on Arab education may be limited or not fully realized due to cultural and traditional constraints within the educational systems.

Taha Hussein was one of the most influential 20th-century Egyptian writers and intellectuals and a figurehead for the Arab Renaissance and the modernist movement in the Arab world. His sobriquet was "The Dean of Arabic Literature." He incorporated Dewey's progressive pedagogical approach into his own teaching practices. He was inspired by Dewey's ideas and advocated for educational reforms that emphasized experiential learning and the development of critical thinking skills. He sought to implement student-centered teaching methods that encouraged active engagement and participation rather than traditional rote memorization [18].

Khalil Alsakakini was a prominent Palestinian figure known for his contributions to education and cultural enlightenment during the late Ottoman and British Mandate periods in

Palestine. He established schools and was deeply involved in promoting education and knowledge in the Palestinian community [17].

He shared a commitment to education and believed in its transformative power for societies. While their specific ideas and approaches to education may have differed, their shared passion for educational progress may have led to some parallel goals in promoting knowledge and enlightenment in their respective contexts.

IV. DISCUSSION

A. Education Brings about Changes

Years passed, and we realized that we are in a severe ordeal, and everyone in it calls for science and education as a basis for the Renaissance, so how is science and education the solution that will achieve the goal?

The struggle for survival requires an education that creates a new life, an education that changes the lives of individuals for the better, and an education that pushes societies to achieve their goals while helping individuals reach what they seek to reach. Education is the change we seek, changing cultures, changing skills, changing attitudes and goals, changing what cannot be changed, yes, education is changing what you thought would never change.

The change in education takes place in the transition of the educational system from the existing, familiar situation to the better, more complete, and newer by observing the reality, drawing the features of the future, gradually building through them according to a renewed plan based on reality, relying on the capabilities, conditions, and studies provided by specialists, and benefiting from experiences of others.

There is no doubt that change is not an end in itself; Rather, it is a requirement to address fundamental issues, develop the structure of education, and address weaknesses and shortcomings in it, as it is within a continuous series of organized steps based on planning, estimating the need, conditions, and capabilities, especially in our current era, which is characterized by rapid change, in all aspects of life, and the impact of that all in the education system.

Whoever reads the philosophy of Paulo Freire will be aroused by the culture of change and the critical philosophy through which Freire was able to come up with a critical thought that was born of the harsh conditions that Brazilian society suffered from as one of the societies that fell under the clutches of exploitation, poverty, and dependence, resulting in an original thought that

seeks to change the social reality not To be merely an imitation of the Western model, but to liberate and build it according to his needs and the needs of the group to which he belongs [2].

The oppression that Freire spoke about in his book "Pedagogy of the Oppressed" is not just a social and economic structure but rather a cultural structure that some call the "culture of oppression," while Freire calls it the "culture of silence," in which individuals accept the compulsive reality without the ability to change their reality and strive toward the recipient. Therefore, people in these societies seek to borrow solutions to their problems from other societies without examining or critically analyzing the historical contexts in which they emerged and crystallized. Thus, a culture of acceptance becomes entrenched in these societies, which Freire calls false generosity, in which the oppressor tries to beautify his ugliness and the power of his oppression with some crumbs that he presents as if a complete feast.

Freire focused on the importance of the critical reflection and linking learning to action to bring about the social changes. He was clear in his condemnation of traditional, indoctrination education, which produces nothing but repeated templates of students, copied from each other, that contribute to perpetuating the status quo and keeping it in a state of stagnation and reaction and its inability to bring about changes. He had an imprint in clarifying the role of critical liberal education in changing society. According to Paulo Freire, the educated create history and culture and change reality through the reflective action.

Here, Paulo Freire's philosophy met with John Dewey in his philosophical view that education is life, and it is necessarily a democratic societal process, drawing scientific, philosophical, psychological, and political paths and goals. Meet the requirements of reality. John Dewey offered new educational rules that revolutionized traditional education. John Dewey's education is progressive education that moves toward certain goals. It also has several stages, each stage in which it is better than the previous stage. It is based on a practical basis. There is no value in traditional education that is based on indoctrination. Pupils are a collection of information, but the school should be like a small factory, as the child does not learn unless he encounters reality, and he must find a set of tools that help him learn professions and crafts. Education for John Dewey is not confined to the school but extends to the family and society.

B. The Godfather, John Dewey

John Dewey has brought about a fundamental revolution in the field of education. He was the one who stirred the slumber of the educational scene and provided educational systems with a philosophical and educational framework that enables them to escape from compulsive education. It has reconsidered the individual mind and free will its place and paved the way for creativity, innovation, and creative thinking, so many have benefited from it and made a qualitative leap in the educational, scientific, and technological fields.

Many have confirmed that Paulo Freire was influenced by John Dewey's philosophy and likened Paulo Freire's ideas in child-centered education or progressive education to being based on John Dewey's ideas. Freire believed that the classroom could be a place for social changes, and Dewey believed that every student should take an active part in their learning, rather than remaining passive recipients of knowledge. Thus, Freire agreed with Dewey that the ideal teacher would be confident in the students' competence and open to sharing and learning from his students. Both were critical of the undemocratic teacher who relays information from the expert to the students and who lacks the curiosity and confidence to follow through with learning of their students. The two were similar in respecting the knowledge, interests, and needs of the learner in terms of the importance of the quality of educational experience necessary for learning and the importance of dialog. Dewey said: The great damage or loss in education from the child's point of view stems from their inability to benefit from what they gain from the experiences outside the school environment in full and free utilization that takes place within the school itself; at the same time, they see themselves incapable of using what they learn from school in their daily life. The state of school isolation is isolation from life. The aim of the child going to school is not to go to an isolated place but to create typical features through their experience outside the school, expanding, nourishing, and then gradually shaping it. The child can carry with them what they learned at home to benefit from it at school and at the same time apply at home what they learned at school, something that they use directly in their daily life [10].

Education is not neutral. It is always directed at teaching students to live in a particular position in society and enabling them to understand the world as a whole and their role in it, define the relationship between them, and accept diversity in it through what is learned and the experience

they gain in the classroom to make life more just and democratic. Education is guided by this definition, but this does not mean that it is a form of indoctrination. Freire says that education, as a practice of liberation, should try to expand the capacities necessary for man, promote the investment of unexhausted energy among students at all levels of education, from primary to higher education, and fight attempts to abort human potential and urge human society to hold itself accountable and prevent questioning or termination of accountability. In other words, critical pedagogy articulates the idea of expanding culture through the language of questioning, discussion, and sharing [5].

C. Philosophy of Expertise and Experience and Its Role in Changes

John Dewey considers experience par excellence, and experience is an essential point in his philosophy, as it occupies an important and essential place in the process of life. its environment, it is not passive in any way, but an adaptation aimed at shaping the organism by the environment in which it lives.

The philosophy of experience is a topic that occupies an important space in Dewey's philosophical and didactic ideas. John Dewey defined experience as the process of interaction between an individual and his environment that enables him to acquire the correct modes of thinking. He considered it a source of logical thinking and categorically rejected the existence of the logical image outside the scope of reality and experience, so Dewey linked inference to experience to eliminate traditional philosophical perceptions.

For him, education is from cradle to grave. It is not a dose given once and for all, but rather a natural phenomenon in the human race, which takes place in an unconscious way since birth by virtue of the individual's existence in society; it is a continuous and evolving process, not just a preparation for a future life, but rather a life itself and a process of its operations, i.e., it must be school life; from his point of view, it is a real life, in which experience is obtained directly; in its realism, it resembles the life of a child at home or the environment in which they live. It should continue because science always has something new to provide us with, as the school is a laboratory, not a lecture hall.

For the experience to be useful and of educational significance, it should lead to more experiences, which ensures the continuity of the learning process; this requires that the learner feel the existence of a new problem in every

educational situation, so they take the initiative to identify the problem and know its dimensions, which generates an initial sense of the solution, so they bring up previous experiences and information that enables them to formulate the hypothesis again and accept what has been proven by experience and reject what has not been proven by experience [6].

Dewey is the author of the method of experience approach, which states that human experience is not a disjointed series of discontinuous episodes but an evolving circle of activities. Learning deserves to be framed in this way as a cumulative and evolutionary process, as researchers move from a stage of unsatisfactory skepticism to another stage characterized by confidence and satisfactory problem-solving. One of the foundations of the education process is finding the student in a real experience centered around a problem that stimulates thinking so that the problem is natural and not artificial and pertains to the student so that learning is discovery and innovation and not just the accumulation of information. He believes that traditional education restricted the freedom of the individual and neglected the role of the learner in The educational process, traditional education produces harmful experiences in education, and these experiences impede growth and lead to dullness and dispersion of thought, while the purpose of education in his view is to achieve growth and find the means and methods to reach the desired goal, and here appears the basis adopted by Dewey, which is the concept of experience as a guide in the educational process.

As for Freire's point of view, it is important to live a harmonious and balanced experience between talking to the learners and talking to them, and he believes that if the teacher decides to live the democratic experience, then he lives with his students the difficult experience, but it is also possible and enjoyable because the dialogue that occurs between the teacher and the learner is usually based not only on the educational content, but revolves around life itself, which creates an open and free atmosphere in the learning environment in the classroom, and our struggle to narrow the gap between what we say and what we do, by reflecting on our experiences and criticizing our practices, is the way to reach the dream of democracy [3].

D. Cultural Identity and Learning

Despite the similarities between Freire and John Dewey, there are differences between the two approaches that stem from the socio-political aspect, represented by the cultural identity and

social environment of each. Freire considered education a tool for social change in his homeland, Brazil, with its poverty and dictatorial rule, while Dewey considered it a tool for qualifying educated people to live in an economically developed American society with democratic institutions. While Dewey's primary concern was the students, Freire cared for both teachers and students, focusing on the need to build horizontal relationships between them so that each of them teaches and learns from each other during their critical investigation. The cultural identities of the teacher and learner play important roles in building relationships within the educational practice and affect them. Between respecting the learner's culture and social context and the desire to change some inappropriate cultural habits, there are complexities that must be considered when performing the teaching process. Irrespective of the general context and life experiences of the learner, the democratic school should not always be open to the real context of the students, but it should be characterized by a degree of humility in dealing with this realistic context of the students [9].

The relationship between teachers and learners is a complex, fundamental, and difficult relationship that must take place in a climate of democracy and mutual respect. Freire raised an important issue in starting the conversation about it, which is the need for consistency between what we say and what we do, which must be included in educational practice, and that any manifestations express A contradiction between what the teacher says and what he does will have a great impact, especially since children have a strong sensitivity to teachers who do the opposite of what they say, and he also emphasizes a kind of contract that should not be missing in the relationship between the teacher and the student, and that is the constant commitment to justice, freedom, and individual rights And defend the weak [15].

Education is an integrated system whose elements cannot be separated from each other, regardless of the arguments. Without this integrated mental system, the individual cannot create intellectual work, read clearly, write carefully, or observe, analyze, and evaluate the relationships between facts and our political, moral, aesthetic, and educational responsibilities. The science prompts us to adhere to the need to develop a rational educational system that includes all the material and moral elements of people and considers their realistic context and daily suffering because we are social human beings [13].

E. Our Arab Culture and Changes

In our Arab world, especially Palestine, our educational ideas seem closer to Freire's ideas. We suffer enough from political and social oppression, which reflects negatively on our educational reality, prompting some educators to rebel against traditional education, stimulate critical and dialog education, and focus on learning from reality to change the reality [4]. Unfortunately, we find that the greatest influence of Freire's ideas in Palestine is confined only to researchers, and it appears clearly in the field of research, but in the field of practice and application, we are still crawling, and its impact is very small and limited [14]. We are still stuck between educating and liberating the oppressed. We are not innovators; we are limited by intellectual closure on the one hand and fear of change on the other hand. Banking education turns man into a closed container and kills every creative interaction in it. The only way to integrate into society is submission to perceptions and rulings imposed by the tribe, family, or companionship with the loss of the ability to revise preconceived ideas or generate new ideas. The time has come for us to take control and seek to change our educational system. Education is not a method or technique that is imposed on all students but a political and ethical practice that provides knowledge, skills, and social relations that enable students to be citizens capable of critical thinking, who play an effective role in drawing and achieving democracy.

It has become necessary for us to reject the eroding educational systems based on banking education, which works to abolish and marginalize the human being and waste his dignity, by dealing with him as a negative recipient, who must be implemented and not discussed; Because any deviation from the text is reprehensible and not allowed, and leads to failure and failure [12].

In this type of education, the teacher deposits the information contained in the ready-made courses in the minds of the students, whose role is limited to absorbing these deposits. The teacher is the source of knowledge. They are the one who thinks that the students are ignorant, do not know anything, and have no experiences worth hearing. Ferrari strongly calls for developing the learner's spirit of independence and respect for his knowledge, which requires that the education process be based on a dialog approach that encourages the learner's curiosity, desire for knowledge, critical thinking in understanding the lived reality, independence in

decision-making, and curious questioning. They are abilities that do not grow alone but crystallize as a result of multiple factors that lead to sound maturity. The best person to generate this change is the teacher, not because they are the weakest link, but because they are the strongest. They are the influencer and role model for their students. If they know how to change and how its positive results will be achieved, education will definitely be the basis for a renaissance [11].

V. CONCLUSION

Dewey's ideas on the integration of education with real-life experiences influenced the development of vocational and technical education in the Arab world. Arab reformers recognized the importance of equipping individuals with practical skills that could contribute to economic development and address societal needs.

In several Arab countries, educational institutions and curricula have been reformed to align with Dewey's principles. For example, in Egypt, Taha Hussein, a prominent Egyptian writer and educational reformer, was inspired by Dewey's ideas and advocated for educational reforms that emphasized experiential learning and the development of critical thinking skills. Hussein played a significant role in shaping Egypt's educational system during the mid-20th century [4].

While Dewey's philosophy had a noticeable impact, the Arab societies also incorporated their own cultural and intellectual traditions into their educational systems, including Islamic teachings. The conclusion suggests that adopting new ideas like critical thinking, inspired by Dewey and Paulo Freire, can breathe new life into Arab schools and promote a culture of questioning and constructive criticism. It emphasizes the importance of investing in the minds of younger generations and the need for changes in traditional education to foster growth and intellectual capital.

The adoption of new ideas inspired by John Dewey and Paulo Freire would rejuvenate schools, curricula, and students in line with the cultural system. It emphasizes the importance of embracing critical thinking as an educational goal, respecting students' autonomy, and preparing them for success in life. Critical thinking is portrayed as a skill that can be acquired through practice and training. The passage also highlights the significance of nurturing the minds of the younger generations as an investment in the nation's future. It stresses that growth is influenced by various factors,

including biological inheritance, psychology, culture, education, and ethics, and calls for integrating critical education into the curriculum to promote questioning and constructive criticism for a free and balanced development of Arab students within and beyond school boundaries.

We agree that the greatest investment we can make in the future of our nation is caring for the minds of the rising generations. The literature on critical and creative thinking has unanimously agreed that critical thinking is an acquired skill that a person acquires through learning, and it only needs practice and training. We are innately able to learn and find ourselves exposed to the experiences resulting from the relationship between what is inherited and what is acquired, so we grow constantly. Our growth is an experience affected by biological inheritance, psychological and cultural conditions, history, education, politics, esthetics, and ethics. In harmony between them and their surroundings, students grow together in a balanced manner, including physical, emotional, and intellectual growth [16].

Education does not take place in isolation from the environment surrounding the learner, and the learning process is not limited to the walls of schools but includes the world in which we live. Learning is nothing but the fruit of continuous experimentation that enables the child to deal positively with practical situations that change or modify his behavior and thoughts. We are just around the corner from achieving the desired renaissance in the education sector, if we realize the importance of change, as temporary solutions do not work and do not provide what is hoped for, so we must sift and filter all educational policies and wrong practices that are no longer necessary and important and have become another burden that the education sector bears under the weight of. We have to create intellectual capital represented in human competencies capable of creativity, innovation, and adding value, and we cannot progress and achieve this without changing the traditional education pattern.

As George Bernard Shaw said, “progress is impossible without change, and those who cannot change their minds cannot change anything” [8].

VI. STRENGTHS AND LIMITATIONS

The implementation of Dewey's ideas in the Arab world faced challenges and criticism. Traditional educational practices influenced by cultural, social, and political factors often clashed with the progressive approaches advocated by Dewey. The tension between traditional and

progressive education created obstacles in adapting Dewey's philosophy to the Arab world education systems, and it was found that the integration of Dewey's philosophy into the Arab education may face challenges due to cultural and contextual differences.

Despite these challenges, Dewey's ideas remain relevant in contemporary Arab World education. His theories have contributed to the development of 21st-century skills such as critical thinking, problem-solving, and collaboration. These skills are crucial in preparing students to navigate an ever-changing world also Dewey's philosophy emphasized the importance of experiential learning, democracy, and the integration of education with real-life experiences. These ideas aligned with the aspirations of many Arab intellectuals who fostered critical thinking, creativity, and active citizenship among their populations.

VII. RECOMMENDATIONS AND FUTURE RESEARCH

Based on the results, the study recommends the following:

- Changing the traditional way of thinking and embracing critical thinking as an educational goal;
 - Respecting students' autonomy and preparing them for success in life;
 - Integrating critical education into the curriculum stimulates minds and promotes a culture of questioning and constructive criticism that seeks the truth and contributes to the development of the Arab student's personality for a free society inside and outside the walls of schools, provided that it is under the supervision of an accomplished teacher;
 - Incorporating some Dewey and Freire's ideas in proportion to the culture and politics of the Arab world;
 - Sifting and filtering all educational policies and wrong practices that are no longer necessary and important and have become another burden that the education sector bears.
- For future research to explore the relevance of Dewey's reflections in the context of present-day challenges and societal issues, scholars should:
- Investigate how his pragmatic philosophy and emphasis on democracy, education, and social progress can inform contemporary debates on topics such as technological advancements, environmental sustainability, and social justice;
 - Investigate the cross-cultural reception and adaptation of Dewey's ideas in different regions and societies;
 - Examine how his philosophical concepts

resonate with diverse cultural contexts and whether his reflections can be effectively applied to non-Western educational systems and social settings.

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