

The Political Impact of Culture According to John Dewey's View

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Abstract

According to the American philosopher and thinker John Dewey (1859-1952 AD), culture has an instrumental role in building a democratic state. He made in his political thought of culture a significant impact on the whole educational, pedagogical and educative determinants within his political thought. Dewey created in the comprehensiveness of his political thought and made a link between culture and freedom with democracy, power and state-building patterns that ideologize the political thought he advocated. He made it a theory of his views in respect of modern American political culture. It is the culture that made Dewey one of the figures of the political intellectual as he defined political culture, intellectual freedom, democracy and power, and their impact on building the state and progressing society, the latent form in presenting his entire moral view of political thought. For Dewey, culture is a pattern determined by the ideological form of the thinker, the intellectual, the student and the learner simultaneously.

Keywords: Political Thought, John Dewey, the Culture.

Introduction

The philosophical thought of Dewey, regarding culture, is defined by the political form of the development of the state, the development of education and the mixing of knowledge that ideologues the situation within the limits of his political vision, in addition to the correlation of culture to power. Dewey made culture as the main pillar that ensures an educated society which is aware of the intellectual and scientific trends and evolutionary forms for what must be taken into account in the fields of humanities and other sciences because he believed that culture is the core from which political thought is formed.

Research Aims

The objectives of the research lie in the culture according to Dewey's view for the following reasons:

- 1- To highlight that he is one of the major thinkers theorists of advanced culture.
- 2- Dewey needs to reconsider his cultural view.
- 3- To determine the features of Dewey's cultural theory that forms the basis of his political thought and his idea of building the state.
- 4- To highlight his diligence in cultural issues and their political interactions.
- 5- He discussed his cultural philosophy and then its relationship to state building and political form.
- 6- To highlight his cultural vision with educational, educational and educative features.

- 7- Analyzing the reasons behind considering the culture, according to Dewey's view, is one of the foundations of building a society that interacts with building the state.

Research Importance

For Dewey, culture and its importance stand out in the following points:

- 1- Dewey is one of the most notable Western political thinkers in culture and education. The subject of culture did not receive enough analytical research of political thought.
- 2- Dewey's cultural thought and the relationship of culture to politics and state building are an integrated thought according to the characteristics of American political thought, which were related in this thought to the development of culture.
- 3- The study of culture, according to Dewey's view, highlights his jurisprudence in the concept of culture.
- 4- Studying the cultural thought and its political connections is one of the basic needs of Dewey's thought from recent studies.
- 5- Dewey defined culture as one of the forces of society.

Research Problem

The main question of this paper is "is there a jurisprudential cultural thought interrelated to politics and state-building in an integrated manner according to the philosopher Dewey?". Sub-questions arise out of it.

- 1- What are the features of culture, politics and state-building according to Dewey's view?
- 2- What is the political role of culture and power for Dewey?
- 3- How does culture shape society, especially American society, and the state and power in it?

Research Hypothesis

The research hypothesizes that there is an integrated cultural approach interrelated to Dewey's view of culture as a political form of the formation of the knowledge of society through the limits of this knowledge and its democratic impact on its construction with integrated cultural images frameworks.

Research Method

The historical method and the descriptive-analytical approach in view of the relationship to the subject and material of this research were adopted in help of understanding culture and its political and state-building according to Dewey's view. The analytical method depends on dismantling the basic elements of the topics under research, and then studying them in-depth. Based on that, provisions or rules are drawn up which whereby generalizations that help in solving research problems are possibly made. This method is commonly used in political, literary, social and historical sciences in all its forms.

Culture and Its Impact on the Development of Power

According to John, culture had a clear impact on its connection with the form of education and human development in perceiving the knowledge and sciences of his time and

the literature, arts, language, poetry and overall political perceptions that helped to understand and deal with political life culturally, especially in American culture.

Linguistically

“ثقافة” thakafa ‘culture’ is derived from the triple verb “ثقف” thakafa ‘make someone educated’ or “ثقف” thukufa ‘skilled, clever, skillful, and artful. (Ibn Manzour, 2003). ‘thakafa’, thukufa’ or thakafa’ mean to reform something. So, ‘thukufa al-insan’ means refine “human or educate human and teach him”.

Idiomatically

It is a complex variable, which is socially transmitted and includes material elements, knowledge, beliefs, art, morals, law, customs and all other capabilities acquired by a person as a member of society. In other words, culture is a style and lifestyle in a specific time and place. This style is embodied in material, social and moral elements (Al-Tabie & Al-Bahnasawi, 2007)

Culture is a complex of styles of feeling, thought and behavior that characterizes a group of people and is passed down from one generation to another. These elements are linked to each other by relationships of interaction and mutual influence. Each of them performs its own function within the framework of the overall culture of society. (Al-Jawheri, 2010)

The concept of culture has developed in modern European and American thought in many stages:

- 1- At the end of the 13th century, it came from a Latin word indicating “looking after the field and livestock”. In French, it refers to the condition of the plowed land.
- 2- The beginning of the 16th century: the word developed, where it became denoting the verb, which is the cultivation of the land, after it denoted the condition of the plowed land.
- 3- The middle of the 16th century: the figurative meaning of the word. So, the word culture refers to the development of efficiency, i.e. to work on its development. The figurative meaning was not widely used.
- 4- The 18th century:

A / The word culture began to impose itself in its figurative meaning, that is, the meaning denoting the culture of thought. The meaning shifted from cultivating the earth to cultivating the mind. This word entered in the dictionary of the French Academy (Durnet, n.d.). A whole article was devoted to one of its ancient meanings, which is “cultivation of the land”. Its figurative meaning was not neglected in other articles. The following titles were taken: “Education, Thought, Etiquette, Science” where the word culture was followed by an additive indicating the subject of the verb, so it is said: Culture of Arts, Arts culture, science culture and so on.

b/ The word “culture” gradually liberated from its relation to the genitive, to end up using it on its own to denote the formation and education of thought.

“Culture” in the 18th century remained in the singular without addition and was influenced by the ideology of the Enlightenment Era, where “culture” was associated with ideas of progress, development and reason. It occupied a prominent place in the thought of that era, and the 18th century was a period that formed the modern meaning of the word culture. This formation emerged in the French language since the Age of Enlightenment. (Durnet, n.d)

5/ In the 19th century:

(a) The word culture has gone from being a hallmark of the educated German bourgeoisie to a hallmark of the entire German nation.

It was one of the distinguishing features of the educated class, which was showing its culture, such as honesty, depth and spirituality, became qualitative German traits. In light of their political divisions, they sought to establish themselves by glorifying their culture. (Abd, 2009).

B/ The German idea of culture developed and was increasingly linked to the concept of the nation. Culture appears as a set of artistic, intellectual and moral conquests that constitute the heritage of a nation. (Abd, 2009).

Culture is defined as: “the complex that includes knowledge, beliefs, art, law, customs, and other capabilities and habits acquired by man as a member of society”. (Mohammed, 2000)

Culture is an epistemological, scientific, theoretical and practical framework that gathers science and knowledge in their melting pot in both individual and collective thought. The active educated person is the critical awareness of society and the creative embodiment of the conscience of the nation. Therefore, it is always to the left of the political system and the accompanying forms of social, intellectual or religious consciousness. His first task is to put this system and its necessities, even its opponents, into a position of fundamental questioning, in order to make it a springboard to an ever-promising future, not stuck to the past, which could turn into chains that obstruct the nation’s movement forward, nor to the backward present that leads to the abyss. He asserts that the relationship between the active educated person and the state is a relationship of citizenship in the beginning, as he is one of the people who are the actual owner of the state. He has the right to work anywhere in it, as it is his state as it is the state of every citizen, whether he agrees to its political system or opposes its orientations. Also, the political system in a civil state based on equal citizenship rights does not have the right to distinguish between those who support it or those who oppose it. The origin of support and opposition is the interest of the state, which is based on a true separation of powers, and is based on a rational constitution and just and democratic laws. (Asfour, 2020).

Culture is related to the governing regime, whether it was authoritarian or liberal, and then we find this connection with what was previously stated by Dewey that in the culture of the authoritarian regime. For example, the totalitarian regime seeks to direct the lives of all its subjects in a general direction that includes every aspect of it, by imposing its authority on their ideas and directing them towards its goals” (Dewey, 1983)

Culture, then, is a form of what is imposed by the political system. Thus, the link between culture and political thought can be understood through:

The Concept of Culture in the Thought of Dewey

The concept of culture, according to Dewey’s view, is an educational, pedagogical, and moral concept that gathers the culture of all knowledge and sciences by the individual or society. The state has a role in the development of culture, just as culture has a role in the development of power in one parallel. The concept of culture in the general term is an expression of the intellectual content that defines the characteristics of society that distinguish

it from other societies. It carries with it balanced and emerging social features. It is also considered the fruit of intellectual and material activity, the creator and the flexibility of the human being (Estitia, 2009).

Culture revolves around the supposed mastery of the sciences and knowledge and the membership of the lived society (Ghayath, 2012). In other words, it is the social heritage that includes inherited

Material elements, commodities, technical processes, ideas, individual habits and values. This means that the concept of culture actually defines the personal premises in the individual. It also defines social structures, or lifestyles (Milaad, 2019). Dewey made the concept of culture as an intellectual, scientific, and educational value with developed qualities of authority. He sees that culture is, in its general sense, an acceptance of a scientific conception of life through the collaborative effort of individual thinkers (Dewey, 1983). Dewey defines the features of the concept of culture as “the result of which whatever the innate components of human nature are. The culture of a period and a group is the decisive determinant of their system and measures, which determines the patterns of behavior that characterize the activity of any group, family, people, sect, group or band or class.” (Wen, 1964).

It defines the concept of culture as well, that it can be determined through the kinships and relations between its components. It is impossible to talk about one part of culture without linking it to the other parts. This is the general concept of culture lies between religion and science through their relationship with each other and with other components of culture such as art, education and philosophy. (Dewey, 1983). The concept of culture, according to Dewey’s view, is that “it is the liberation of minds by disclosing their historical and social value and what corresponds or is scientifically equivalent to that”. With the growth of the child’s mind in strength and knowledge, it does not become only a pleasure, but becomes a means or tool for understanding, and at that time its shape will be changed in which it is linked to the teaching of science. (Dewey, 1983).

Dewey considered the concept of culture to be defined by consciousness “the permanent anti-dualism, and that baptism and value ideals are permanent interrelationships.” (Dewey, 1983). Dewey sees the concept of culture as related to the fact that human nature is the factor that always interacts in some way with environmental conditions in the production of culture." (Dewey, 1983). Dewey gave the concept of culture its philosophical right, as the concept of culture is what explains the topics of his educational philosophy and political philosophy in the relationship of culture to political thought according to him. He believes that the concept of culture lies in the case of interaction between many elements, the most important of which are law, politics, industry, commerce, science and technology, the arts of expression, rhetoric, communication, understanding, morals or values that are cherished and the ways in which they carry them out. It is the system of general ideas that people use to justify and criticize the basic conditions and conditions in which they live, i.e. their social philosophy. (Wen, 1964).

In another way, the concept of culture is determined in the being of the basis of the relationship between culture and nature, which attracts vague abstractions and brilliant generalities. (Dewey, 1983). Thus, according to Dewey’s view, culture is a completion of science and knowledge linked to authority and the individual in the relationship of authority to the individual in the comprehensiveness or freedom of that relationship that constitutes the authority’s view of culture and the nature of the culture of authority that it transmits.

The Impact of Culture on the Development of Power

Dewey saw culture as having a very significant impact on the development of power within the features of his political thought, because culture for Dewey is what distinguishes societies that develop their own power through the intermingling of the culture of those societies and the culture of power itself. Authority is the subject of the care and attention of thinkers and philosophers. However, there is no definition agreed upon by all. Therefore, the diagnosis of the nature of power, its functions and the nature of the relationships that exist through differ from one researcher to another according to his theoretical or ideological premises. (Al-Maseiry, 2003). On the other hand, the difficulty of defining the concept of power comes from the fact that it is a constantly evolving phenomenon that takes different forms. It has gone through qualitative stages in its development, starting with violence resulting from a crude desire to control the other, to a persuasive action that immerses the citizen in a joint collective action. On the other hand, authority has mixed with all aspects of human relations in the common social life, which is linked to every institutional organization. That cooperation or conflict resulting from the political, social and economic relations that exist between individuals and groups. It is a direct consequence of the status of power in society. (Al-Aswad, 1990)

Authority is a form of power. It is the means by which one person can influence the behavior of another. However, power is distinguished from power because of the different means by which submission or obedience is achieved. Although it can be defined as the ability to influence the behavior of others, the authority can be understood as the right to do so. Authority achieves acquiescence through the ability to persuade, pressure, threaten, coerce or violently. As for power, it depends on the right to rule is perceived and understood. Submission occurs through the moral and ethical obligation of the subject to obey. Despite the differences of political philosophers about the foundations on which power rests, they nevertheless agreed that it is of a moral and moral nature, "authority must be obeyed" (Hyud, 2013). Within cultural limits, authority is a cultural and political concept composed of material and moral elements. It is everything that determines behavior for considerations outside the subjective value of the matter or issue presented. Also, it is used to the person and state. Authority is the supreme reference to which one shall be postulated to (Mashkur, 2011). The effect of culture on the development of power stems from the relationship of culture to power itself, as the effects of culture in the development of power constitute those elements in which all members of society participate. It is the basis of culture and represents the general features that characterize the national character of each society, such as language, clothing, customs, traditions, religion and values. Its benefit is: (Salama, 2010).

- 1- Unifying cultural pattern in society.
- 2- Converging the ways of thinking of members of the community and their attitudes in life.
- 3- Forming common interests and connections between them.
- 4- The spirit of the group and leads to social cohesion.

Peculiarities: They are the elements of the culture in which a particular group of members of society share. In the sense that it governs the behavior of certain individuals without others in the community. They are the different customs, traditions and roles that are concerned with social activities determined by society in its division of labor among individuals. This group may be professional, specialized, or class, for example, idiosyncrasies. (Salama, 2010)

The authority culturally constitutes the overall framework for determining social rights and duties, and stopping competition between individuals and groups at the limits of not violating all of that. On this basis, the social need is the basis of the phenomenon of power, and the power and the upper hand are its guarantee, and the passage of time gives it a factor of approval and trust by the members of society. This is within level of their collective values, which leads to the emergence of traditions, legislation, authoritarian bodies and punishments that will achieve the common good of the society. Culturally, it is the natural power, or the legitimate right to act and issue orders in a particular society. This form of power is linked to a social position that members of society accept as legitimate, and who are then subject to its directives, orders, and decisions. However, the excessive concentration of power or the lack of strong control over its exercise, leads to its abuse. Whoever is characterized by this tendency is called authoritarian, that is, he does not derive his authority from the will of the people, but rather imposes it on the people by force (Salama, 2010). Hence, the relationship of culture to power and its impact on its development is that culture is a description of a certain way of life that expresses meanings and values not only in art and learning, but in institutions and normal behavior as well. The analysis of culture here includes clarification of the implicit and explicit meanings and values in a way of life and in a particular culture. These elements are the organization of production, the structure of the family, the structure of institutions that embody or govern social relations and the various forms through which members of society communicate with each other according to the effect of culture (Amiqrان, 2021).

Authority is linked to culture in parallel with the development of culture in that the culture of power is everything that includes human activity, which is distinguished by the intertwined actions in life. Every mental or physical activity that an individual undertakes to express his rejection of negative things in life is a culture, starting from the simplest human behavior in its early beginnings, up to the age of the globalization and global revolution and accuracy in information. (Quriya, 2016). The relationship of culture to power is an interactive relationship, given that power in general is synonymous with rulers, but it can be revealed. When inspired by the abstract idea of the state, Dewey only meant the government and its majority, but he referred to the political authority when it came to pass. As for the expression of public authorities, parallel to the general culture, it is almost synonymous with state agencies, in the constitutional and cultural sense (Brou, 1993).

This is what we found in Dewey's view, who created in his political thought the limits of the link between the culture of the individual and society and the development of power itself. He affirmed linking his culture to the development of power that cultural democracy, which is a mixture of power and culture, places responsibility on the shoulders of the largest number of people. Democracy is in the development of the basket associated with a culture of social responsibility that needs diligent work to walk the path of culture and power together (Dewey, 1983). Dewey believes that modern education that constitutes culture lays the foundation for the development of power and its institutions through the realization of the broader changes that occur culturally in society. (Dewey, 1983).

Democracy, according to Dewey's view, is a strict cultural, moral, and educational system for the individual, society, and power alike, as the culture of society is parallel to the development of the culture of power and thus the development of power itself considering the authority need for activity and power. The mistakes of the authority have a stronger effect through the demise of the political culture than the denigration of human dignity (Dewey, 1983). Culture is linked to the development of power, and then in the relationship of means to cultural ends in morals, and it is in connection with political theory and its application. The

developments of power itself are determined culturally through the educational system between the two in the relationship of this system to culture and power alike, because Dewey in his political thought saw the importance of having a cultural democracy that starts from the family and the school and is generalized in other social institutions. Democracy becomes an educational, social and cultural system that stems from within the community and its authority before it becomes a political system imposed from the outside. Importance must be given to all elements of culture to realize democratic ideas. (Dewey, 1983)

Dewey identifies the goal behind linking culture to the development of power is through the cultural pursuit of democracy and its preservation within the development of power in the cultural, political, economic, educational, scientific, artistic and religious fields because democracy is the one that liberates the natural human energies and makes them in the service of freedom, justice and equality (Dewey, 1983). Dewey links culture with power in the transformations of culture and the development of power through the extension of knowledge in the spatio-temporal aspect of power and its development over society and the imposition of its culture. This is done from the similarities between the state, authority, the human being and his culture amid the relationships of individuals with each other within the borders of one nation (Ja'far, n.d).

Dewey created a cultural way to teach people which is represented by spreading the sense of culture through power in the development of power and its relations with society, individuals and entities according to the development of imaginative responses to information and new situations (Stancrom & Carvey, 2021). That is, Dewey defined the relationship of culture to power through education and democratic education, since democratic conditions can on their own maintain their entity automatically, or it with achieving certain paragraphs of constitution can be one thing. Such beliefs divert people's attention from what is actually going on. It may be that conditions hostile to all kinds of democratic freedoms are actually occurring. (Dewey, 1983). Culture in its general sense, then, is a scientific influence, as: The relationship between social and cultural construction and sustainable development is an organic and mutually influencing relationship (AL-Tai, 2006) in order to build an integrated political culture, as: one of the factors that affect the building of national unity is the participatory political culture (Abdul Sattar, 2006) In other words, culture is a part of political sociology in most cases (Al- Aswad, 1990) and this is highlighted in the idea of culture and political culture through the fact that contemporary Western philosophy, especially European philosophy in particular, has contributed a large share to the emergence of major philosophical schools and circles in culture. Global philosophical thought, through the curricula, visions, perceptions, and judgments that I have provided on the level of knowledge, metaphysics, ethics, logic, methodology, politics and culture (Mahdi, 2018).

Thus, we find that Dewey's cultural thought was linked to the effects of the development of power, its democratic relations, education systems, and the interaction of individuals and societies according to the prevailing culture with it. The development of power in blending with culture is a process in his political thought that takes the curves of the culture of the individual and society and the culture of power and the state. This constitutes the basis for the impact of culture on the development of power in political thought for Dewey in his direct cultural vision of this effect.

Research Results

The research reached a number of results:

1. Culture has a clear effect on Dewey's theory of education and human development in understanding knowledge and the sciences, as well as what came before it in literature, the arts, language, poetry, and general political perceptions that aided in understanding and coping with political life in various cultural contexts, particularly in American culture.
2. Culture, in Dewey's view, is an educational and moral term that encompasses all of a person or society knowledge and scientific traditions. The state plays a part in how culture develops, just as culture plays a part in how power develops.
3. Dewey saw culture as having a very significant impact on the development of power within the features of his political thought, because culture for him is what distinguishes societies that develop their power by themselves through the intermingling of the culture of those societies and the culture of power itself.
4. Dewey's cultural thought was linked to the effects of the development of power, its democratic relations, education systems, and the interaction of individuals and societies according to the prevailing culture with it, because the development of power by blending with culture is a process in his political thought that takes the two curves of the culture of the individual and society and the culture of power.
5. Dewey sees that culture is an educational thought, which is entirely linked to the authority.
6. Culture, according to Dewey's view, was an extension of education and was parallel to building the authority and state simultaneously.

Conclusion

Culture is the basic pillar in political and educational thoughts, as well as in Dewey's democratic view of authority and nation-building simultaneously. Dewey shaped his cultural view by integrating culture as a form of knowledge and education with the phenomena and manifestations of power and features of state building. He made culture the highest value in his political thought, because he believed that building the cultural community was the basis on which the limits of the societal orientation were formed to know rights and freedoms and to identify with the authority and to contribute to the building the state. This is what we researched and analyzed in this study and proved it through Dewey's texts compared to the thinkers who analyzed it.

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