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ARE JOHN DEWEY'S MESSAGES STILL RELEVANT FOR SUSTAINABLE EDUCATION IN THE 21ST CENTURY?

Maria Jakubik

Abstract

This paper explores whether 21st-century sustainable education can learn from the nearly century-old message of John Dewey. Dewey criticized the traditional education of his time, and he compared it with the progressive educational ideas that emerged at the beginning of the 20th century. Education, including higher education, should play an important role in tackling the global challenges that humanity faces in the 21st century. The analytical method of this paper aims to show arguments and counter-arguments related to traditional and progressive education based on Dewey's book *Experience and Education* published in 1938. This paper presents his thoughts based on the following nine criteria: the purpose of education, the methods of education, learning processes, study materials, the roles of teachers and students, the organization of education, societal impacts, and the challenges facing education. We argue that Dewey pointed out important messages that are still relevant and applicable to sustainable education in the 21st century.

Keywords: John Dewey, sustainable education, experiential learning, role of universities, role of teachers, role of students, future skills

Introduction

Almost one hundred years ago, in 1938, the American psychologist and philosopher John Dewey (1859–1952) published his book *Experience and Education* (Dewey, 1938). Since the beginning of the 20th century, education has experienced an enormous flourishing of pedagogical reforms and reform schools. This was the period when

Montessori pedagogy, Waldorf pedagogy, Freinet pedagogy, the Dalton plan, the Jeana plan, the Steiner school, and alternative or progressive schools started to emerge (Németh & Skiera, 1999). These progressive educational endeavours prompted Dewey to compare traditional and ‘new’ or progressive schools, education and their pedagogical challenges and opportunities. In the 21st century, humanity faces serious problems. According to “over 900 experts across academia, business, government, international organizations and civil society” (W. E. F., 2025a, p. 5), the top five short-term global risks are: misinformation and disinformation; extreme weather events; state-based armed conflict; societal polarization; and cyber espionage and warfare.

Over a 10-year period, however, the top five long-term global risks are: extreme weather events; biodiversity loss and ecosystem collapse; critical change to Earth systems; natural resource shortages; and misinformation and disinformation (W. E. F., 2025a, p. 8). We can notice that in the long run the top four global risks are environmental risks. How can education prepare students for managing the global risks? What knowledge, skills and competencies would be needed to tackle these global problems? Currently, there are ongoing debates about the purpose and role of education, particularly higher education and the university in the 21st century (Barnett, 2015a, 2015b; Biesta, 2022; Donald et al., 2023; Jakubik, 2022, 2023, 2024; Jakubik et al., 2023; Magnússon & Rytzler, 2022; Maxwell, 2012; Nixon, 2012). We argue that education can learn and benefit from the thoughts of John Dewey. Therefore, this paper investigates whether John Dewey’s message is still relevant for sustainable education in the 21st century.

Following this Introduction, the paper is organized into three sections. The Analysis section presents Dewey’s views on traditional and progressive education. The Synthesis section discusses contemporary ideas about education, higher education, and about the university and relates them to Dewey’s thoughts. Finally, the Conclusion section provides a summary and our reflections.

Analysis

This section presents arguments and counterarguments of John Dewey's thoughts about traditional education contrasted with progressive education. Table 1 is organized based on nine criteria: (1) the purpose of education, (2) the methods of education, (3) learning processes, (4) study materials, (5) the role of teachers, (6) the role of students, (7) the organization of education, (8) societal impacts, and (9) the challenges facing education.

Table 1. Traditional versus progressive education

Traditional education	Progressive education
Purpose (WHY and with WHAT goals)	
<ul style="list-style-type: none"> to prepare the young for future responsibilities and for success in life to prepare for a remote future the purpose is predefined by the educator (learning objectives) 	<ul style="list-style-type: none"> intellectual and moral growth continuity of growth education is a social process learners co-define the purpose with others and with the educator "desire gives ideas impetus and momentum ... idea becomes a plan" for actions (p. 29) "a desire may be converted into a purpose and a purpose into a plan of action" (p. 30)
Methods (HOW)	
<ul style="list-style-type: none"> acquisition of the organized bodies of information rules, methods, knowledge of matured person enforced upon the young study facts and ideas prepared forms of skill externally enforced discipline training of skills based on routines and plans 	<ul style="list-style-type: none"> free activity participation utilizing opportunities of present life setting up new problems to be solved linking theory and practice organic connection between education and personal experience empirical, experimental educational philosophy reliance upon and use of humane methods and its kinship to democracy (p. 12)

Learning (HOW)	
<ul style="list-style-type: none">• acquisition of what already is incorporated in books and in the heads of the elders• from books• from teachers• no consistently developed philosophy of education (p. 10)• external control by the teacher/educator of the learning process	<ul style="list-style-type: none">• from experience• philosophy of educative experience• continuity of intellectual and moral growth• unity of theory and practice• mutual adaptation, accommodation to others (p. 26)• communication with others• freedom of movement, observation, and judgement of individual (intellectual freedom)• freedom from restrictions• internal control, self-control of the learning process (p. 28)• learning process is a continuous spiral, construction and reconstruction of meaning (p. 34)• using scientific methods for organizing knowledge
Study materials (with WHAT)	
<ul style="list-style-type: none">• existing books, textbooks• wisdom of the past• static	<ul style="list-style-type: none">• adapted to changes in world• new scientific developments• not pre-organized materials• the plan “is a co-operative enterprise, not a dictation” (p. 31)
Role of teachers (WHO)	
<ul style="list-style-type: none">• agents through which knowledge and skills are communicated• rules of conduct: enforced• autocratic• teacher is in control• freedom of the teacher	<ul style="list-style-type: none">• emphasis on the freedom of the learner guiding, “guidance given by the teacher to the exercise of the pupils’ intelligence is an aid to freedom, not a restriction upon it” (p. 30)• democratic• The mature person, to put it in moral terms, has no right to withhold from the young on given occasions whatever capacity for sympathetic understanding his own experience has given him. (p. 14)• the way in which the adult can exercise the wisdom his own wider experience gives him without imposing a merely external control (p. 14)• have that sympathetic understanding ~ individuals as individuals• social, group control where the teacher is member of the group (p. 25)

Role of students (WHO)	
<ul style="list-style-type: none"> have the attitude of docility, receptivity, and obedience students as objects 	<ul style="list-style-type: none"> freedom of the learner be curious, interested, and motivated being a subject, an individual
Organization (WHERE)	
<ul style="list-style-type: none"> ready-made school system arranged classrooms 	<ul style="list-style-type: none"> free forms democratic social arrangements
Societal impacts (with WHAT results and WHY)	
<ul style="list-style-type: none"> continuation of the past preserving the status quo imposing certain values exclusion of part of society with other values 	<ul style="list-style-type: none"> achieve betterment, progress inclusion acceptance democracy
Challenges (WHAT needs to be done)	
<ul style="list-style-type: none"> experience in school does not have connection with further experience no consistently developed educational philosophy emphasis on external conditions of experience 	<ul style="list-style-type: none"> select the kind of present experiences that live fruitfully and creatively in subsequent experiences (p. 9) continuity of experience: every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after (p. 13) it needs philosophy of education based upon a philosophy of experience need for forming a theory of experience need for progressive organization of knowledge progressive "education based upon living experience should be contemptuous of the organization of facts and ideas" (p. 36) "progressive education fails to recognize that the problem of selection and organization ~ subject-matter for study and learning is fundamental" (p. 34)

Source: author's own compilation, based on Dewey, 1938

Synthesis

This part of the paper provides a synthesis or discussion on the relevance of Dewey's messages for 21st-century sustainable education. Similarly to the progressive educational movements at the beginning of the 20th century, different forms of education and university models are emerging in the early 21st century. These include: the metaphysical university, the entrepreneurial university, the open university, the civic university, the liquid university, the postmodern university, the pragmatic university, the therapeutic university, and the ecological university (Barnett, 2015a, p. 67). Barnett (2015a, pp. 67–70) discusses seven conceptions of the university: the historic (past being), the ideological (present being), the actual (critical), the emerging, the imagined, the dystopian, and the utopian universities.

What is the university of the future? Barnett (2015b) considers the idea of the ecological university to be the most fascinating vision for the future because:

The huge catalogue of challenges facing the world – of disease, illiteracy and unduly limited education, climate change, dire poverty, lack of capability and basic resource, misunderstandings across communities, excessive use of the earth's resources, energy depletion and so on and so on – requires the coming of the ecological university. *This ecological university will be an engaged university, a critical and an enquiring university and a university-for-development, acting to put its resources to good effect in promoting world well-being.* It will be active on the local and regional stages and, very often, on the world stage. (Barnett, 2015b, p. 89, emphases added)

What is a world-centred education that promotes global well-being? Biesta (2022, pp. 90–102) argues that in the 21st century there is a need for a world-centred education. “The idea of world-centred education is first of all meant to highlight that educational questions are fundamentally *existential* questions, that is, question about our existence ‘in’ and ‘with’ the world, natural and social, and not just our existence with ourselves” (Biesta, 2022, pp. 90–91, emphasis is in the original). This aligns closely with Dewey's message about the role of students, the role of teachers, and experiential learning. Biesta advocates for the freedom of students rather than the freedom of teachers.

Students should make their own experiences, judgments, and actions as individuals. He argues against educational models where the teachers impose their views on students, and treat students as objects not as subjects. He writes that “in world-centred education it is the world that provides the demand, and not the teacher” (Biesta, 2022, p. 99). Education is “a form of intentional action that has a central interest in the question how human beings can exist as subjects of their own life, not as objects of what other people or forces would want from them” (Biesta, 2022, p. 101).

How can education prepare students for challenges in their lives? Donald et al. (2023) explores how students could be prepared for the university-to-work transition, and for managing the shock events they are likely to encounter during their careers. Their theoretical framework (Donald et al., 2023, p. 323) emphasizes not only the personal, contextual, and temporal dimensions of a sustainable career but also its indicators like health, wellbeing, and performance. Concurring with Barnett (2015a, 2015b) and Biesta (2022), we argue that the role of education is to enhance the lifeworld-becoming competences of students, to foster their capabilities to face and to solve global challenges of the world (Jakubik, 2022, 2023, 2024). Furthermore, education should prepare students not only for work but for life as well (Jakubik et al., 2023). Similarly, Maxwell (2012) argues that universities need to prepare students for being capable of solving the global problems of the world (cf., W. E. F., 2025a). He believes that applying wisdom-inquiry will help students to discover the values of life and act accordingly. He emphasizes that “wisdom-inquiry puts the intellectual tackling of problems of living at the heart of academic inquiry” (Maxwell, 2012, p. 135). These current educational movements align with Dewey’s practical, experiential learning, and focus on real-life problems and experiences (cf. Table 1).

How we teach, including the pedagogy and methods, the materials used, and the overall organisation of education is discussed by Magnússon and Rytzler (2022). Concurring with Biesta (2022), they argue that “the core question of pedagogy, i.e., the becoming of the subject ... higher education extends the opportunities for students, teachers, and researchers to explore and to take part of this world. This is done by *slowing down*, *zooming in*, opening up a place for *critical thinking*, for *wonder* and for *curiosity*” (Magnússon &

Rytzler, 2022, p. 81, emphases added). We believe that these pedagogical practices resonate strongly with Dewey's thinking about progressive education (cf. Table 1). Magnússon and Rytzler, referring to Säfström (2005, 2011), further argue that "Being a teacher with an emancipatory interest has to do with *being critical* against one's own function in the institutional logic of explanation, and *being open* for the *opinions, views, and experiences* that students bring in to the practice of teaching" (Magnússon & Rytzler, 2022, p. 86, emphases added). Dewey's message on pedagogy, and the use of not-prepared materials in education are very similar to these directions (cf. Table 1).

How can the university be a space for learning and critical thinking? According to Nixon (2012) "Universities of the future will continue to have multiple responsibilities and academics will continue to be involved in a wide variety of practices relating to research, teaching and scholarship. Central to those responsibilities and practices, however, will be a *commitment to providing all students with a space within which to develop capabilities necessary to flourish as receptive and critical learners*" (Nixon, 2012, p. 147, emphases added). Educating for critical thinking is in line with Dewey's message about the roles of teachers and students in progressive education (cf. Table 1).

What knowledge, skills, competencies would students need to address global challenges of humanity? The *Future of Jobs Report 2025* (W. E. F., 2025b, p. 35) identifies 26 core skills needed in 2025. The top ten skills are: analytical thinking; resilience, flexibility and agility; leadership and social influence; creative thinking; motivation and self-awareness; technological literacy; empathy and active listening; curiosity and lifelong learning; talent management; and service orientation and customer service.

It is important to note that among these ten skills five are related to *self-efficacy* and *working with others*, two to cognitive skills, one to technological skills, one to management skills, and one is related to ethics. Education, therefore, needs to take these evolving skill requirements into account when selecting the applied methodologies and pedagogical approaches.

Conclusion

This paper asked whether 21st-century education could learn from the messages of progressive education articulated by John Dewey almost a century ago. Our answer to this question is a definite yes. We think that 21st-century education is facing dilemmas remarkably similar to those encountered by the progressive education (cf. Table 1) at the beginning of the 20th century. Today, we still have debates, arguments and counterarguments (Barnett, 2015a, 2015b; Biesta, 2022; Donald et al., 2023; Jakubik, 2022, 2023, 2024; Jakubik et al., 2023; Magnússon & Rytzler, 2022; Maxwell, 2012; Nixon, 2012) concerning the nine topics presented in Table 1.

A recent OECD (2025) report on 'Trends Shaping Education 2025' focuses on four main themes: global conflicts and co-operation, work and progress, voices and storytelling, and bodies and minds. Education needs to integrate technological advancements, including AI into pedagogy, by understanding what it means to learn in an AI-driven world. Furthermore, it must address growing issues of inequality, polarization, and fragmentation. Educating students who will be capable to address the global challenges of the world needs to be a priority. Education is important "in shaping behaviours, collective action and skills that can support sustainable societies and greening economies" (OECD, 2025, p. 14). We can conclude that it is both valuable and necessary to reflect on the history of education. By learning from it, we can better navigate the complexities of our current and future educational landscapes.

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- társadalomtudományok;
- közgazdasági tudományok.

A tanulmány absztraktja minden esetben angol nyelvű. A tanulmány magyar vagy angol nyelvű, amelynek terjedelme 30 000–40 000 leütés (az absztrakttal együtt).

A kéziratok előzetes befogadásának feltételei:

- a kézirat és annak szerzői megfelelnek a folyóirat etikai szabályainak;
- a kézirat, illetve ahhoz tartalmában nagyon hasonló tanulmányt még nem publikáltak;
- a benyújtott kézirat megfelel a formai követelményeknek.

A folyóirat a szerzőknek tiszteletdíjat nem fizet. A folyóirat minden egyes befogadott kézirat esetében kettős vaklektorálást alkalmaz, ami azt jelenti, hogy az anonimalizált anyagot a szerzők által nem ismert lektorok értékelik. A folyóirat csak abban az esetben fogad be kéziratot publikálásra, ha azt mind a két vaklektor publikálásra ajánlja, és vaklektor(ok) által kért javításokat/kiegészítéseket a szerző(k) végrehajtotta/ák. Amennyiben az egyik lektor javításokkal publikálásra ajánlja a kéziratot, míg a másik nem, akkor a javítások után a témában jártas újabb vaklektornak kell értékelnie az anyagot. Akkor minősül egy tanulmány tartalmában nagyon hasonlónak egy korábbi tanulmányhoz képest, ha azok egyezősége 60% felett van. A szerzők minden egyes esetben kötelesek a vaklektorok által írt kifogásokra/javaslatokra tételesen írásban reagálni.

Information in English:

<https://uni-bge.hu/en/business-diplomacy-review>