

Emancipatory Education in Jordanian Universities

(Survey Study)

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Contents

Acknowledgments

Introduction

Study of Emancipatory Education in Jordanian Universities

Interviews

Conclusions and recommendations

Supplements

Annex I: Amman Declaration on Academic Freedoms in Institutions of Higher Education and Scientific Research in Arab Countries

Annex II: Questionnaire of the study

Annex III: List of participants in round table, focus groups and in-depth interviews

Acknowledgments

This book is the result of opinions and ideas that were polled through a questionnaire, survey, in-depth interviews, group discussions, and roundtable discussions. Some of them were interviewed by professors and university students to obtain their opinions from 400 different professors and students from various Jordanian universities. Others presented their ideas and opinions during a number of discussions. The researcher and rights activist Riyadh Al-Sobh did the statistical analysis, Riyadh Al-Sobh and PhD student Samar Maknay conducted the interviews and the activities accompanying the study, and Dr. Laith S. Hadla translated the material into English.

To them all, individually, a lot of thanks and gratefulness. I would like to thank the Rosa Luxemburg Foundation in Palestine for its support for this work, without which it would have been difficult for us to do and complete.

Introduction

We have inspired the importance of discussing the idea of emancipatory education in Jordanian universities after reviewing what has been discussed in Palestine over the past years at the initiative of the Rosa Luxemburg Foundation. We found, in this initiative, encouragement to ask and research, for this concept of "emancipatory education" somehow intersects with the concept of academic freedom in universities, which the Amman Center for Human Rights Studies has discussed since 2004 at a scientific conference, which resulted in a Amman Declaration for Academic Freedoms in the institutions of higher education and scientific research in the Arab world. The Amman Center has continued its work in this direction through holding several conferences and seminars and preparing studies in the field of academic freedoms and establishing the Amman Center for Academic Freedoms in Arab universities in 2013.

In this context, we were guided by Einstein's words "The most important thing is that we do not stop asking". So we have many questions about defining the concept of "emancipatory education", for it is a "freeing education" in content, according to Paulo Freire. It is therefore possible to link this education with the progress of

society in various fields from "political liberation" to "addressing the unknown" and what lies between. Thus, it could be considered "free education" of all that restricts free thinking towards habits, traditions, myths, legends, superstitions, and slavery to parental, religious, and political authorities, and other. We can agree with what one of the educators in Palestine pointed out that "it is not in the interests of the persecuted to have an emancipatory education, for there is a relationship between dictatorship and the methods of banking education".

In my opinion, the education that we want and aim at through the publication of this book and other books related to academic freedoms in our Arab countries is the education that is based on true and equal partnership between the professor and the student on their dialogue for a deeper understanding of the social, economic, political, cultural, legal, environmental, scientific, and theoretical reality and criticizing it in all its dimensions. It is the education that gives reason to think and critically reflect on the needs of people to change the reality for the better, towards building a society where freedom, dignity, and happiness are a necessary condition for freedom, dignity, happiness, and progress of society.

In short, the most important question is: Will we see in our Jordanian universities tangible progress in which our honored teachers address their students, as did the educator Khalil Sakakini when he said to them: "As if you were the professors, and I am the pupil."

If some consider that the current school education is still a bank education, the teacher is the focus of the educational process, the student is a passive recipient, and far from the participatory education and environment, that is, the educational environment is unattractive and does not encourage creativity. The question is: Does university education in our Jordanian universities differ fundamentally from this education?

This book includes exploratory studies in the context of emancipatory education in Jordanian universities. It was co-dictated by 400 professors and students from 28 Jordanian universities, in addition to the answers of 25 academic, social, and literary figures during the intensive interviews and focused group discussions on the subject of emancipatory education in our Jordanian universities. It also includes a number of annexes such as the Amman Declaration of Academic Freedoms in

Arab Universities, in addition to the questionnaire used in the survey and a list of participants in the various activities of this study.

I hope that the publication of this book by the Amman Center for Human Rights Studies will add a qualitative dimension to the Jordanian library, which would contribute to deepening the dialogue on the concept of emancipatory education and how it will be settled in our concrete reality.

Finally, I would like to thank the Rosa Luxemburg Foundation for supporting this initiative and for publishing the book.

Dr. Nizam Assaf / Director of the Center

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Study on Emancipator Education in Jordanian Universities

Introduction:

Education is one of the most important elements of the civil state, as it has an important role in the development of societies politically, economically, and culturally. The indicators of human development, respect for human rights, and the political and social stability of any country are closely related to the progress of education in general, in both school and university levels.

The development of education is based on several basic components such as the availability of appropriate educational infrastructure, equal access to education for all students, the political and social climate in the country and its impact on the freedom of educational, capacity building of educational personnel and others. Although the availability of infrastructure for all depends on is dependent on several variables, but it is related in one way or another to the availability of economic possibilities which are different from one country to another according to their economic capabilities, and the availability of educational freedom is a matter mainly related to the extent of state respect for the freedom of the teacher and learner and the independence of the educational institution, as it is not related primarily to the economic capacity of the state, despite the mutual influence of both economic potentials and political freedom, but the responsibility of the State and administrative structures are mainly dependent on the initiative of governments and policies in respecting educational freedom.

Education in Jordan has made important achievements in expanding the base of school and university education and making it available to the public, which required the provision of reasonable infrastructure and its spread horizontally. However, there is still a debate about the availability of educational freedom in

general. The current study aims to present an objective analysis to the extent to which educational freedom is available at the level of Jordanian universities.

Methodology:

In order to assess the extent to which educational freedom is respected in universities, a measurement method is adopted through the design of a questionnaire that measures the opinion of both teachers and students of Jordanian universities regarding their enjoyment of educational freedom. The questionnaire was distributed to a random sample of 200 university professors and 200 university students, Males and females equally, and from various disciplines with a greater focus on the faculties of humanities and in the various Jordanian public and private universities, which are 28 Jordanian universities.

Theoretical Framework:

There are many concepts that have been developed with regard to the freedom of education, which are on two levels, first on the level of the human rights system, and second on the theory of freedom of education.

First: The human rights system:

The international human rights system has affirmed the right to education in several international human rights conventions, particularly the International Covenant on Economic, Social, and Cultural Rights¹ and the Convention on the

¹ The 1966 International Covenant on Economic, Social and Cultural Rights is a multilateral treaty adopted by the United Nations General Assembly on 16 December 1966 and entered into force on 23 March 1976. <http://hrlibrary.umn.edu/arab/b002.html>.

Rights of the Child². The Convention affirmed the guarantee of several aspects of the right to education, for article 13 of the Covenant stipulates that:

1. The States Parties to the Covenant recognize the right of everyone to education. They agree that education should be directed to the full development of the human personality and the sense of dignity and to the strengthening of respect for human rights and fundamental freedoms. They also agree that education should be aimed at enabling everyone to contribute to a productive role in a free society, to foster understanding, tolerance, and friendship among all nations and various racial, ethnic or religious groups, and to support the activities of the United Nations for the maintenance of peace.

2. The States Parties to the Covenant recognize that ensuring the full exercise of this right requires:

A. Making primary education compulsory and available free of charge to all,

B. Mainstreaming secondary education in all its forms, including technical and vocational secondary education, and make it available to all by all appropriate means, in particular by gradually introducing free education,

C. Making higher education equally accessible to all, in accordance with efficiency, by all appropriate means, in particular by gradually introducing free education,

D. Promoting or intensifying basic education, to the possible extent, for persons who have not received or completed primary school,

² Convention on the Rights of the Child of 1989: The majority of States Members of the United Nations have ratified the Convention in whole or in part. The United Nations General Assembly approved the incorporation of the Convention into international law on 20 November 1989; it entered into force on 2 September 1990.

<http://hrlibrary.umn.edu/arab/b026.html>

E. Promoting the development of a school network at all levels, to establish a system of adequate grants, and to continue to improve the physical conditions of teaching staff.

3. The States Parties to the Covenant undertake to respect the freedom of parents, or guardians if any, to choose schools for their children other than public schools, provided that the selected schools comply with the minimum educational standards that may be imposed or approved by the state, and ensure their religious and moral education.

4. Nothing in this article shall be construed so as to prejudice the freedom of individuals and bodies to establish and administer educational institutions, provided that they are always in compliance with the principles set out in paragraph (1) of this article and subject to the education provided by such institutions of such standards as may be imposed by the State of the minimum criteria.

With regards to the content of education, the first paragraph of article 13 of the International Covenant on Economic, Social, and Cultural Rights (ICESCR), it emphasizes that the content of education is directed towards the promotion of human rights and freedoms. The Committee on Economic, Social, and Cultural Rights, which monitors States' evaluation of the Covenant, in its general comment number 13³, that the right to education is itself a human right and is at the same time an indispensable means of realizing other human rights. Education, as an enabling right, is the main instrument by which economically and socially marginalized adults and children can lift themselves out of poverty and have the

³ Committee on Economic, Social and Cultural Rights: twenty-first session (1999): general comment No. 13:

<http://hrlibrary.umn.edu/arabic/cescr-gc13.html>

means to participate fully in their societies. Education has a vital role to play in empowering women, protecting children from the dangers of exploitative work, as well as from sexual exploitation, and in the promotion of human rights, democracy, protection of the environment, and reducing population growth. Education is increasingly recognized as one of the best financial investments in which countries can invest. But the importance of education is not only practical, for the educated, enlightened, and active mind is capable of moving freely and beyond boundaries as it enjoys the miracles of existence and its grace.

The Committee explained that paragraph (3) of the Covenant consisted of two elements. First, States parties undertake to respect the freedom of parents and guardians to ensure the religious and moral education of their children in accordance with their own convictions. The Committee considers that this element in article 13 (3) allows public schools to teach subjects such as general history of religion and morality if presented in an objective and impartial manner. It also respects the freedom of opinion, conscience, and expression. It notes that public education that contains instruction for a particular religion or belief is not consistent with article 13 (3) unless it provides for non-discriminatory exemptions or alternatives that may be appropriate to the wishes of parents and guardians.

The Committee also concluded that the right to education could only be enjoyed if accompanied by the academic freedom of workers and students. Accordingly, although the matter was not expressly mentioned in article 13, it was appropriate and necessary for the Committee to make some observations on academic freedom; the following notes paid particular attention to higher education institutions because the Committee's experience showed that workers and students in higher education were particularly vulnerable to political and other pressures that undermine academic freedom. However, the Committee wishes to emphasize that

academic freedom is the right of workers and students in the entire educational sector, and that many of the following observations are of general application.

The members of the academic community, whether individually or collectively, are free to pursue, develop, and impart knowledge and ideas through research, education, study, discussion, documentation, production, creativity, or writing.

Academic freedom includes the freedom of individuals to freely express their views in the institution or system in which they work, to perform their functions without discrimination or fear of repression by the state or any other sector, to participate in professional or representative academic bodies, and to enjoy all human rights recognized internationally and applied to other individuals in the same jurisdiction. The enjoyment of trade union freedoms carries obligations such as the obligation to respect the academic freedom of others, to ensure the proper discussion of dissenting opinions, and to treat everyone without discrimination on any of the prohibited grounds.

The enjoyment of academic freedom requires the independence of institutions of higher learning. Independence is a degree of autonomy required for higher education institutions to make effective decisions for academic work, standards, management, and related activities. However, self-government should be consistent with systems of accountability, especially for funds provided by the State. Given the large public investments in higher education, a proper balance must be struck between the independence and accountability of institutions, especially for the funding provided by the state. Taking into consideration the huge investments in the educational sector, there should be a sound balance between the independence of institutions and their accountability. Although there is no single

model, institutional arrangements should be fair, equitable, transparent, and participatory.

Second: the theory of emancipatory education

There is a lot of literature on the theories of education, but for the purpose of this study and the concept of educational freedom, the concept of emancipatory education is adopted, a concept developed by Paulo Freire⁴. He saw education as a means of revolution against oppression, freedom and empowerment of the oppressed. His approach to achieving this is based on "dialogue" in which the teacher and the learner exchange their roles, learn from each other, and the subject of dialogue, which often revolves around the situation of the oppressed learners, becomes the entrance to their literacy. This approach is contrary to another approach, which Freire called "bank education," in which the teacher deposits the information contained in the "pre-prepared" courses into the brains of learners whose role is limited to passive receipt of such deposits. This "banking education" can bring out repeated forms of human beings that contribute to "consecrating" the status quo, and do not seek to change it, no matter how unfair it is!

For this reason, Freire has written several books in which he disseminated his ideas. The most important of these is the book "Emancipatory Education: Morals, Democracy and Civil Courage", in which he links the dimensions of emancipatory education (morality, democracy and civic courage) and highlights the boundaries

⁴ Paulo Friere was born in the middle of a poor middle-class family in Recife, Brazil on Sept. 19, 1921, Freire experienced poverty and hunger during the Great Depression of 1929. This experiment was the beginning of his interest in the poor and helped him to shape his vision of education in the form of theories that have a wide global impact.

In February 1967, Paulo Freire published his first book "Education for Freedom" and was well accepted. A visiting professor position at Harvard University was offered to him in 1969. In 1968, he wrote his famous book "The Education of the Oppressed", which was published in English and Spanish in 1970. Due to the conflict between the Christian Socialist Ferreri and successive authoritarian dictatorships, the book was not published in Brazil until 1974, when General Ernesto Giselle took over Brazil and began a process of cultural liberalization in the country.

between education as an oppression tool and education emancipatory energy. Freire sees that the moral responsibility to practice the profession of education and in the process of teacher training should never be reduced in the form of training, but must go beyond technical preparation and be linked to the roots of moral formation of human self and human history. Thus moral responsibility must be attached to the educational profession.

The dimensions of the development of “emancipatory education” include: respect for what the learner knows, risk and transfer of knowledge, recognition of cognitive deficits, respect for learner independence, humility, tolerance and struggle for teacher rights; teaching requires curiosity, human action, efficiency and informed decision making, openness to dialogue, and student care⁵.

Paulo Freire's ideas were developed realistically and practically. Before dealing with students, Paulo Freire moved to the community and worked with marginalized groups. First, it is a community-based, totally non-schooled process involving unions, parties, associations, NGOs and others. The pioneering Arabs should be studied, like Khalil Sakakini's experience, since the beginning of the 20th century, that the student must respect and exercise freedom, and he established the "constitutional school" to apply his ideas, and he linked education with the progress of society, political freedom, and the response to the occult. There is also the Palestinian educator Munir Fasha, who presented radical ideas 30 years ago on the feasibility of school education originally and upset the prevailing concepts. Ibrahim Abu Lughod tried to reform the curriculum in the early days of the Palestinian Authority, and others.

⁵ Wikipedia:

https://ar.wikipedia.org/wiki/%D8%A8%D8%A7%D9%88%D9%84%D9%88_%D9%81%D8%B1%D9%8A%D8%B1%D9%8A

There is no doubt that "emancipatory education is a reaction to the traditional system and is associated with the change of an ancient system. We are not dealing with a blank page of the abstract mind of the individual but with minds formed in the context of a traditional system of bondage by political and religious authority. So it requires daring and freedom from these bonds, and whatever restricts free thinking, like customs, traditions, religions, policies, and beliefs. The definition evolves with discussion and stems from practice, and practices are the ones that form the concept and are more important than it"⁶.

"There is no definition limited by two sentences, for education sets the mind free and develops it, accepting the other, determining the needs of people, which is a social process, not a schooled one. It focuses on critical thinking and feedback, and instructs students to go to society, interact with it, practice and desire to change in our daily life"⁷.

Thus "emancipatory education is dynamic and constantly changing and it has no fixed definition for it. The points of strengths of the individual should be discovered, and he should be helped to decide for himself, and this is linked to daily life and practice using thought, that is to strengthen the person to think for himself and not to ask for help every time after he acquired the methodology in independent thinking. The receiver uses the resources available to him in the productivity process, social process, and participatory and related process, i.e. rely on self-experience and then participatory"⁸.

⁶ Ghassan Abdul Khaliq, *What education do we want? The Role of Liberal Education in Palestine*: Ramallah: 2016, Rosa Luxemburg Foundation. This work is based on the ideas of the participants in the four workshops organized by the Rosa Luxemburg Foundation in Palestine in 2016, p. 11.

⁷ Ibid.

⁸ Ibid.

Emancipatory education "is linked to the social and political situation, and it clashes with the authority that relies on the traditional approach to adapt people to acceptance. The word "education" is problematic and is related to the creation of matrices to control the people and programming the mind of children. Is it possible to talk about emancipatory education for a society that is not free, and when we are not free? The whole history and process of education is oriented not to be free, and the situation could not be discussed outside politics. It is not in the interest of the persecuted to have an emancipatory education, there is a relationship between the dictatorship and the methods of banking education, as students are treated with as machines, which is a kind of continuous students' oppression"⁹.

We agree with the view that emancipatory education is a process of "gradual replacement of the current educational system and its rules and systems that control the mind. The individual must make the decision to free himself from material and moral constraints, to believe in change, to think critically, to adopt innovate philosophy, and to rely on individual experiences."¹⁰

Emancipatory education is the practice of facilitators who embody the values and principles of emancipatory education in their lives, such as: first, the belief that learners are partners in the formation of meanings; and secondly: that people are builders of knowledge, not only consumers; knowledge begins not between texts but from life¹¹.

We agree with the findings of the researchers' group from Palestine that summarize the definition of emancipatory education as a "learning and education process centered on the individual and the purpose of society, based on the freeing of the

⁹ Ibid, p.12.

¹⁰ Ibid, p. 13.

¹¹ Ibid, p. 14.

mind and the participatory and reciprocal influence of individuals and groups in the learning and educational environment, resulting in the acquisition of new knowledge and practices that lead to social change for the better. A method that supports the release of the potentials of the mind, an extension of the nature of man's perception, and the promotion of the creativity which he mastered, according to the nature of his abilities, which is the positive doubt, the arousal of cognitive curiosity, and motivation to introduce society and individuals. It is a process that results in a free, moral, and internally harmonized person. It also leads to happiness, a sense of belonging and a desire to give and take, and to be initiative. It is the method and means that enables individuals to deal critically and creatively with reality and to discover how they can contribute to the liberation and harmony of their communities, and break circles of taboo.¹²

The hypotheses and axes of the study questions:

Based on the theoretical framework of the concept of emancipatory education, a set of hypotheses and questions have been developed for the study on which the questionnaire was designed.

The first hypothesis: Students and teachers know the concept of emancipatory education and the concept of academic freedoms.

The second hypothesis: The student is the focus of the learning process in universities.

The third hypothesis: The learning process and the curricula used in universities use the interactive method that enhances the methods of scientific research and the method of scientific criticism.

¹² Ibid, p. 15.

The fourth hypothesis: The student and the professor practice their learning role away from any influence of any religious, social, political, or administrative authority freely.

The Questions:

First: Questions of a cognitive nature about emancipatory education and academic freedoms:

1. Have you heard of the term "emancipatory education"?
2. Define "emancipatory education" from your point of view?
22. Have you heard about the term "academic freedom"?
23. If yes, please give your definition of "academic freedom"

Second: Questions about the axis of the education process:

3. To which degree is the teacher the focus of the learning process and the source of information?
4. To what extent does the student contribute to the education process?
6. To what degree is there a balance in the roles between teacher and student in the educational process?
7. To what degree is there room for interactive learning at your university?
8. To what degree is the student considered a passive recipient?
9. To what degree is there an interactive dialogue between the student and the teacher?

Third: Enhance the skills of the student:

5. To what degree does the educational environment in your university encourage creativity?
10. To what extent do life skills programs contribute to student support?
11. To what degree do non-grade approaches contribute to creating a balance in the relationship between the student and the teacher?

12. To what degree is there a space for research and exploration in the university environment?
13. To what extent does university education lead to question space?
16. To what extent is the individuality and dignity of the student respected during the process of university education?
17. To what extent does university education contribute to the expansion of the student's perception and strength of reason?

Fourth: The influence of religious and administrative authority:

14. To what extent is there a religious impact on education during college?
15. To what extent does the social authority affect the student during his university studies?
18. Do you think that all professors can criticize the university's practice without fear?
19. Do you think that all students can criticize the university's practice without fear?
20. Do you think that academic personnel have the freedom to retain any ideology or belief?
21. Do you think that the university imposes censorship on student participation in lectures?

Analysis of the questionnaire results

Analysis of the results from university professors

The study sample

The sample was divided into 200 university professors in different disciplines with a greater focus on humanities disciplines in 28 universities (11 public, 17 private),

the number of professors from public universities is (102) and the professors from private universities (98), due to the number of professors and students in the government compared to the private sector.

No	Name of University	Number
1.	The University of Jordan	22
.2	Yarmouk University	16
.3	Mu'tah University	7
.4	Jordan Uni. Of Science & Tech	10
.5	The Hashemite University	10
.6	Al al-Bayt University	10
.7	AL Balqa' Applidc University	15
.8	Al Hussein Bin Talal University	5
.9	Tafila Technical University	3
.10	German Jordainian University	5
.11	Amman Arab University	3
.12	Middle East University	4
.13	Jadara University	5
.14	Al – Ahliyya Amman University	10
.15	Applied Science University	13
.16	Philadelphia University	8
.17	Al Isra University	5
.18	Petra Private University	5
.19	Al - Zaytoonah Private University	5
.20	Zarqa University	7
.21	Irbid National University	8
.22	Jerash University	5
.23	Princess Sumaya Uni. for Technology	4

No	Name of University	Number
.24	Educational Sciences Faculty	3
.25	American University of Madaba	3
.26	Ajloun National University	5
.27	Aqaba	2
.28	Islamic Sciences University	2

Table (1) Number and Names of Jordan universities for professors study sample

First: the answers to the knowledge of the concept of emancipatory education and academic freedoms and the concept of education:

No.	Question	Yes	No	Average
1	Did you hear the term "emancipatory education"?	87	113	
22	Have you heard of the term "academic freedom"?	104	96	
	Total	191	209	400
	Average	47.75%	52.25	100%

Table (2) Results of the questions of the center of the concept of emancipatory education and academic freedoms

47.75% of the teachers said that they have knowledge of the concepts of emancipatory education and academic freedoms, while 52.5% of the sample are ignorant of the two terms, with a greater percentage of their knowledge of the concept of academic freedoms compared to their knowledge of the concept of emancipatory education. It seems that academic freedoms is more common when compared to the concept of emancipatory education, which is more related to the theory of Paula Freire, which is usually more accessible to specialists than others.

It is noted that there is a low rate of knowledge of the concepts, about half, which indicates that there is a real lack of awareness of the professors of these concepts and important work.

Their definition of the term "emancipatory education", according to the sample, was focused on the following:

The sample of university professors in their responses to the concept of emancipatory education focused on several elements that represented different aspects of the definition, focusing on more elements than others. The majority responded that it is the interactive and free interactive education between the student and professor, 46% said it is the promotion of scientific research, 21% said it is liberation from all negative attitude to any political, ideological, religious, social, or economic authority, that the teacher and student are completely free of formal education, 18% said that it is the emancipation of curricula and freedom in the selection of courses and education outside the university books, 7% said it is the independence of students in education, 8% distributed among answers like official performance in all categories of education, distance education, the skills of a professor in the delivery of education, advanced education, and giving the student information and lessons.

While their definition of the concept of education as stated in question number 18 focused on:

There is widespread dispersion and diversity in the responses of the sample of university professors to define the concept of education. Some have defined it as a tool for developing society and taking the nation to the highest political, economic, and social levels, and strengthens the community, and to a lesser extent it is a tool for innovation and inventions. As well as a tool to acquire skills, expertise,

competencies, and specialization, in addition to promoting cultural and human values, human rights, and moral values.

There appears more diversity in other concepts like chances of employment, facing unemployment and poverty, aiming for a better life, ensuring the future, reaching top positions, self-reliance, distance from political ideology, promotion of partnership, transfer of knowledge, and access to the student's desire to specialize.

There were also limited negative concepts as considering it a tool for oppression and exclusive advice to religion and the Sunnah only.

While their definition of the term academic freedoms focused as follows:

The responses of the sample varied from university professors to the definition of academic freedoms. 24% defined it as freedom to choose information, freedom of research and thinking, 16% defined it as freedom from political, ideological, and religious restrictions, and independence of universities and education, 23% said it is freedom of expression, ideas, and beliefs for students, 14% said it is the freedom to choose the specialization in education, 12% said it is the integration of knowledge and respect for the role of the student and his knowledge, 10% said it is participation in activities and freedom of the curriculum and educational aids, 1% adopted a Western concept.

The sample of university professors among other observations showed the following:

The answers were very limited. One of them said: "I hope that some simplified materials will be imposed to teach students and students on the humanitarian branches of science that do not have primary contributions to primary or

preparatory education, for example, law schools." While another replied that the umbrella of this education must be Islamic.

Second: answers to the focus of the learning process:

No	Question	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
3	To which degree is the teacher not only the focus of the learning process and the source of information?	6	16	26	73	79
4	To what extent does the student contribute to the education process?	50	50	58	31	11
16	To what degree do you teach students, assess whether the information you provided is true or not?	69	60	21	26	24
17	To what degree are you studying, taking into account the contextual meaning of the information you provide?	4	10	55	70	61

Total	129	136	160	200	175	800
Average	16.9%	17%	20%	25%	21.1%	100%

Table (3) Answers of the center of the learning process

The total of these questions measures the extent to which the student is the focus of the learning process. The answer to all the questions has been largely distributed. This shows the dispersion tendency of the sample on who is the focus of the educational process, as 33.1% said that the student is the focus of the learning process, 20% are not sure, and 46.9% do not consider the student to be the focus of the learning process.

The highest percentage, 64.5%, is of those who agreed and strongly agreed to the question “To what degree, when you teach students, do you assess whether the information you provided was correct or not?”, followed by 50% to the question “to what extent does the student contribute to the education process?”, followed by 11% to the question “to what degree is the teacher not only the center of the learning process and the source of information?”, followed by 7% to the question “to what degree, when you teach, do you take into account the contextual meaning of the information you provide?”.

The highest proportion of the disagreeing and strongly disagreeing is 76% to the question “to what degree is the teacher not alone the focus of the learning process, and he is the source of information?”, followed by 65.5% to the question “to what degree, when you teach, take into account the contextual meaning of the information you provide?”, followed by 25% to the question “to what degree, when teaching students, assess whether the information you provided is true or not?”, followed by 21% to the question “to what extent does the student contribute to the education process?”.

Third: Answers to the focus of enhancing the skills of the student:

No	Question	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
5	To what degree does the educational environment at your university encourage creativity?	58	72	33	24	13
6	To what degree does your university encourage learning outside the classroom by providing extracurricular activities or programs?	44	50	56	39	11
7	To what degree does your teaching allow students to independently research outside the curriculum?	75	79	23	17	6
8	To what extent does your educational institution provide easy access to research materials that provide different views of the curriculum?	52	62	42	32	12

13	To what degree is academic discussion encouraged by your university?	45	23	43	85	4	
14	To what degree does your university contribute to expanding students' perceptions and enhancing their mind?	43	32	49	69	7	
15	To what degree when students study, do not focus on transferring information only?	30	44	38	33	55	
	Total	347	211	284	450	108	1400
	Average	24.8%	15.1%	20.3%	32.1%	7.7%	100%

Table (4): Answers to the focus of enhancing the skills of the student

It is clear from the answer of the university professors that most of the sample responded that they are interested in teaching to enhance the skills of the student by a simple majority of 56.9%, while 22.8% disagree, and 20.3% do not know, which shows that there is a small percentage of the teachers who answered that they believe, or practice in their education, enhancing the student's skills.

Most of the answers to the questions about enhancing students' skills were agreed upon. 77% agreed to the question “to what extent does your teaching allow students to independently research outside the curriculum?”, and 65% agreed to the question “to what degree does your university encourage the educational

environment to creativity?”, and 65% agree to the question “to what extent is academic discussion encouraged by your university?”, and 57% agree to the question “to what extent does your educational institution provide easy access to research materials that provide different views of the curriculum?”, and 56% agreed to the question “to what degree does your university contribute to expanding students' perceptions and enhancing their mind?”, while the percentage of remaining questions was less than 50%.

The answers of “strongly disagree” and “disagree” was 49.5% to the question “to what degree when you teach students, you do not focus on transferring information only?”, followed by 25% to the question “to what degree does your university encourage learning outside the classroom by providing activities or programs outside the curriculum?”, followed by 22% to the question “to what extent does your institution provide easy access to research materials that provide different views of the curriculum?”, followed by 19.5% to the question “to what extent does your university contribute to expanding students' perceptions and enhancing their mind?”, followed by 18.5% to the question “to what degree does your university encourage the educational environment to creativity?”, followed by 13.5% to the question “to what extent is academic discussion encouraged by your university?”, followed by 11.5% to the question “to what degree does your teaching allow students to independently research outside the curriculum?”.

Forth: Answers to the axis of influence of religious and administrative authority:

No	Question	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
9	To what degree do you study is not influenced by religion?	57	41	31	32	39
10	To what degree is your course of study not affected by politics?	48	35	34	44	39
11	To what degree do you encourage your university to think about religion, politics, culture and society in Jordan?	53	56	46	25	20
12	To what degree do you think there is freedom of expression and opinion in Jordan's higher education system?	44	56	50	32	18
19	To what degree do you think all academic professors can criticize the university practice without fear?	45	51	45	38	21
20	To what extent do you think that academic	53	74	44	22	7

professors have the freedom to retain any ideology or belief?

21	To what degree do you think the university does not impose censorship on the content of lectures offered by academic professors?	58	31	41	35	35	
	Total	358	344	291	228	179	1400
	Average	25.6%	24.6%	20.8%	16.2%	12.8%	100%

Table (5): Responses to the axis of influence of religious and administrative authority

The sample of the university professors replied as 50.2% said that they are free from the influence of any religious, political, or administrative authority in the university during their teaching and work, a simple majority, while 29% see that they do not have the freedom to influence those powers and authorities, that is, they are subject to restrictions, and 20.8% were hesitant.

The answers focused on the questions that show their exercise of their work freely without any restrictions, which is “strongly agree” and “agree” as 63.5% to the question “to what extent do you think that academic professors have the freedom to retain any ideology or belief?”, followed by 54.5% to the question “to what degree does your university encourage thinking about religion, politics, culture, and society in Jordan?”, followed by 50% to the question “to what degree do you think there is freedom of expression and opinion in the higher education system in Jordan?”, followed by 49.5% to the question “to what degree is your curriculum not influenced by religion?”, followed by 48% to the question “to what degree do

you think all academic professors can criticize the university practice without fear?”, followed by 44.5% to the question “to what degree do you think the university does not impose censorship on the content of lectures offered by academic professors?”, followed by 41.5% to the question “to what degree is not affected by your decision you study in politics?”.

While the percentage “strongly disagree” and “disagree” to the questions, which means that they are subject to restrictions and religious and administrative pressure, was 41.5% to the question “to what degree is the curriculum you teach not affected by politics?”, followed by 35.5% to the question “to what degree do you study is not influenced by religion?”, followed by 35% to the question “to what degree do you think the university does not impose censorship on the content of lectures offered by academic professors?”, followed by 29.5% to the question “to what degree do you think all academic professors can criticize the university practice without fear?”, followed by 25% to the question “to what degree do you think there is freedom of expression and opinion in the higher education system in Jordan?”, followed by 22.5% to the question “to what degree encourages your university to think about religion, politics, culture and society in Jordan?”, followed by 14.5% to the question to what extent do you think that academic professors have the freedom to retain any ideology or belief?.

These results show the degree of variation and relative dispersion in the responses of the sample, and that quite a number of responders believe that there are constructions, and that those who are not sure represent the least of all. However, in general, these results show the degree of variation in their attitude towards the subject.

Analysis of students' answers

The study sample

The sample included 200 university students of different disciplines with a greater focus on Humanities in 28 universities (11 public and 17 private). The percentage of students in public universities was 45.1%, while the percentage of students in private universities was 54.9%.

No	Name of University	Number
1.	The University of Jordan	22
.2	Yarmouk University	16
.3	Mu'tah University	7
.4	Jordan Uni. Of Science & Tech	10
.5	The Hashemite University	10
.6	Al al-Bayt University	10
.7	AL Balqa' Applidc University	15
.8	Al Hussein Bin Talal University	5
.9	Tafila Technical University	3
.10	German Jordainian University	5
.11	Amman Arab University	3
.12	Middle East University	4
.13	Jadara University	5
.14	Al – Ahliyya Amman University	10
.15	Applied Science University	13
.16	Philadelphia University	8
.17	Al Isra University	5
.18	Petra Private University	5
.19	Al - Zaytoonah Private University	5

No	Name of University	Number
.20	Zarqa University	7
.21	Irbid National University	8
.22	Jerash University	5
.23	Princess Sumaya Uni. for Technology	4
.24	Educational Sciences Faculty	3
.25	American University of Madaba	3
.26	Ajloun National University	5
.27	Aqaba	2
.28	Islamic Sciences University	2

Table (6) Number and Names of Jordan universities for students study sample

First: Knowledge-Based Answers on Emancipatory Education and Academic Freedoms:

No.	Question	Yes	No	Total
1	Did you hear the term "emancipatory education"?	37	163	
2	Have you heard of the term "academic freedom"?	65	135	
	Total	102	298	400
	Average	25.5%	74.5%	100%

Table (7) Answers of a cognitive nature about emancipatory education and academic freedoms for students

The majority of respondents (74.5%) did not know the terms "emancipatory education" and "academic freedom." The percentage of those who did not know the term "emancipatory education" was 81.5%, while 67.5% of the sample did not recognize the academic freedom, which shows the absence of the concept among

students, especially when compared to university professors who are more acquainted with both terms.

The students' sample focused on the definition of emancipatory education as:

33% said freedom of education, freedom of access to information and expression of student ideas and beliefs, and respect for students' independence, 27% said participation in education and exchange of information between teachers and students in a respectful atmosphere, 10% said freedom of curriculum beyond tradition in applying the curriculum, in addition to flexibility and activity, 7% said freedom to choose the specialization and the course, and 5% said freedom from intellectual, ideological, religious and legal restrictions.

18% negative definitions appeared, for example I do not know which is the compressed education and indoctrination, and those definitions are:

- It can be described as the closest education to ignorance because the professor is exerting psychological and physical pressure, which makes him reap the education.
- Teaching the material by the professor to the students without the participation of the student in the research and participation.

Students' definitions of the concept of academic freedom focused as follows:

43% freedom of expression, creativity, and freedom of research, 15% freedom of education, 14% free curriculum and multiple activities, 10% freedom to choose academic specialization, 9% freedom from political and religious restrictions, 3% effective communication between professor and student, 2% freedom of work regardless of academic specialization, 2% the right of teacher and student to strike, 2% the right to study all educational stages.

The sample of students expressed several observations:

- Yes, education in Jordan - Jordanian universities need to be modified so that the student respects his mind and individuality and accuracy in critical creative thinking without marginalization or derogation.
- There is religious discrimination when teachers take exams in festivals (holidays) of other denominations.
- The university community is similar to society and has the same level of development.
- I thank all those who cooperate to take the opinion of the student and give him the right to education which makes better in the construction of society.
- There should be an opinion of the student, the right to express his opinion in the university community, and try to change to the best of the university level.
- It is better to consider the opinion of the student in the university community and support them to express their views without fear.
- I hope to integrate these terms in every Jordanian university (emancipatory education, academic freedom).

Second: Answers on the axis of the learning process:

No.	Question	Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree	
3	To which degree is the teacher not only the focus of the learning process and the source	5	24	42	72	57	

	of information?						
4	To what extent does the student contribute to the education process?	46	63	43	34	14	
6	To what degree is there a balance in the roles between teacher and student in the educational process?	22	48	61	50	19	
7	To what extent is there room for interactive learning at your university?	24	58	58	40	20	
8	To what degree is the student considered a positive recipient?	29	63	42	39	27	
9	To what degree is there an interactive dialogue between the student and the teacher?	25	61	59	41	14	
	Total	151	317	305	276	151	1200
	Average	12.6%	26.4%	25.4%	23%	12.6%	100%

Table (8) Answers on the axis of the learning process for students

The sample responded with a great deal of dispersion in its opinion on the center of the learning process. The percentage of those who “strongly disagree” and

“disagree” was 35.9%. 39% “strongly agreed” and “agreed”, while 25.4% were hesitant.

The highest percentage of respondents “strongly disagree” and “disagree” 64.5% was to the question “to what extent is the teacher not only the center of the learning process and the source of information?” followed by 34.5% to the question “to what degree is there a balance in the roles between teacher and student in the educational process?”, followed by 33% to the question to what degree is the student a positive recipient?”, followed by 30% to the question “to what extent is there room for interactive learning at your university?”, followed by 27.5% to the question “to what extent is there an interactive dialogue between the student and teacher?”, followed by 24% to the question to what extent does the student contribute to the education process?”.

While the highest percentage of those who “strongly agree” or “agree” as 54.5% to the question “to what extent the student contributes to the education process?”, followed by 46% to the question “to what degree is the student a positive recipient?”, followed by 43% to the question to what extent is there an interactive dialogue between the student and teacher?”, followed by 41% to the question “to what extent is there room for interactive learning at your university?”, followed by 25% to the question “to what degree is there a balance in the roles between teacher and student in the educational process?”, followed by 14.5% to the question to what extent is the teacher not only the focus of the learning process and the source of information?”.

Third: Answers to enhance the skills of the student

No.	Question	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
5	To what degree does the educational environment at your university encourage creativity?	41	32	37	64	26
10	To what extent do life skills programs contribute to student support?	52	22	39	76	11
11	To what degree do non-grade approaches contribute to creating a balance in the relationship between student and teacher?	48	17	48	77	10
12	To what degree is there an area for research and exploration in the university environment?	26	49	51	57	17
13	To what extent does university education lead to question space?	31	41	47	65	16
16	To what extent is the student's individuality and personal dignity	33	40	46	67	14

	respected during the process of university education?						
	To what extent does university education contribute to the						
17	expansion of students' perceptions and the strengthening of the mind?	46	70	46	28	10	
	To what extent does the teacher contribute						
18	to the university with the help of the student and not the student?	20	43	56	51	30	
	Total	297	519	370	280	134	1600
	Average	18.6%	32.4%	23.1%	17.5%	8.4%	100%

Table (9) Answers to the enhancement of student skills

The sample responded to the questions related to enhancing student skills and to a degree of dispersion as well. A limited majority of 51% of the respondents “agree” and “strongly agree”, 25.9% “disagree” and “strongly disagree”, and 23.1% who are hesitant.

The highest percentage of those who “strongly agree” and “agree” was 64% to the question “to what extent do life skills programs contribute to the student's personal support?”, followed by 62.5% to the question “to what extent does the non-grade curriculum contribute to creating a balance in the relationship between the student and the teacher?”, followed by 58% to the question “to what extent does university

education contribute to the expansion of the students' perceptions and the strengthening of the mind?”, followed by 52.5% to the question “to what degree encourage the educational environment at your university to creativity?”, followed by 50% to the question “to what extent is the individuality and personal dignity of the student respected during the process of university education?”, followed by 48% to the question to what extent does university education lead to question space?, followed by 41.5% to the question “to what extent there is space for research and exploration in the university environment?”, followed by 31.5% to the question to what extent does the teacher contribute to the university to help the student and not to teach him?”.

The highest percentage of respondents who “disagree” or “strongly disagree” was 40.5% to the question “to what extent does the teacher contribute to the university with the help of the student and not the student?”, followed by 33% to the question “to what degree there is space for research and exploration in the university environment?”, followed by 29% to the question “to what degree the educational environment in your university encourages creativity?”, followed by 28.5% to the question “to what extent does university education lead to a space for questioning?”, followed by 27% to the question “to what extent is the individuality and personal dignity of the student respected during the process of university education?”, followed by 19% to the question “to what extent does university education contribute to the expansion of perception and strengthen the mind of the student?”, followed by 16% to the question “to what extent do life skills programs contribute to student support?”, followed by 13.5% to the question “to what extent does the non-grade curriculum contribute to creating a balance between the student and the teacher?”.

Fourth: Answers to the axis of influence of religious and administrative authority:

No.	Question	Strongly Agree	Agree	not sure	Disagree	Strongly Disagree
14	To what extent is there no religious impact on education during college?	28	50	52	41	29
15	To what extent does the social authority not affect the student during his university studies?	12	20	57	68	43
19	Do you think that all members of the university can criticize the university's practice without fear?	32	51	47	44	26
20	Do you think that academic personnel have the freedom to retain any ideology or belief?	26	55	56	45	18
21	Do you think the university does not impose censorship	43	33	34	51	39

on student participation in lectures?						
Total	141	209	246	249	155	1000
Average	14.1%	20.9%	24.6%	24.9%	15.5%	100%

Table (10): Responses to the axis of influence of religious and administrative authority

The sample responded to the questions of the axis of the influence of the religious and administrative authority, also showed a degree of dispersion. 40.4% “disagree” or “strongly disagree” on the freedom of education, free of the influence of religious and administrative authority, while 35% say they are free of the influence of religious and administrative authority, and 24.6% were hesitant.

The highest percentage of respondents who “disagree” or “strongly disagree” was 55.5% to the question “to what extent did the social authority not affect the student during his university studies?”, followed by 40% to the question “do you think that the university does not impose supervision on the participation of students in lectures?”, followed by 35% to the question “do you think all university members can criticize the university practice without fear?”, followed by 35% to the question “to what extent there is no religious impact on education during college?”, followed by 31.5% question “do you think that academic personnel have the freedom to retain any ideology or belief?”.

The highest percentage of respondents said that they “strongly agree” and “agree” was 41.5% to the question “do you think all members of the university can criticize the university practice without fear?”, followed by 40.5% to the question “do you believe that academic personnel have the freedom to retain any ideology or

belief?”, followed by 38% to the question “do you think that the university does not impose censorship on student participation in lectures?”, followed by 38% to the question “to what extent there is no religious impact on education during college?”, followed by 16% to the question “to what extent does the social authority affect the student during his university studies?”.

Conclusion

In light of the responses of both teachers and students to the forms distributed to them, and in light of the hypotheses that have been developed, the following results could be concluded:

The first hypothesis: Students and teachers know the concept of emancipatory education and the concept of academic freedoms:

It was found that teachers have a lack of knowledge of the two concepts, with a relatively better knowledge by the professors, especially in the definition of academic freedom, while there is greater ignorance among the students in the knowledge of the two concepts. This indicates that there are no real efforts at universities and educational institutions to enable both the teacher and the student to introduce both concepts. They have shown their attempts to provide definitions that seemed confused, but they all focused on the importance of freedom of education, freedom of opinion and expression, scientific research and innovation, freedom of choosing the specialization, the need for more interaction between the professor and the student, the editing of curricula, respect for the dignity and independence of the student, and forsaking concepts and perceptions restricting the freedom of education, especially those related to religion, politics, and social constraints.

The second hypothesis: The student is the focus of the learning process in universities:

Both the students and the professors agreed that in reality the student is not considered the center of the learning process, with a high proportion of dispersion and some do not know or are not sure of it, and this shows the size of the problem in education, which still considers the professor or university as the focus of the learning process and not the student.

The third hypothesis: The learning process and the curricula used in universities use the interactive method that promotes the methods of scientific research and the method of scientific criticism:

Both teachers and students agree that there is, though not in a large percentage, an interactive method in the use of the learning process and the methods used in the universities, which enhances scientific research and scientific criticism. This is a positive indicator in general but less than the ambition compared to the weak ratio, and this seems because of some attempts by students and professors in the use of some modern interactive learning methods, but the need is still urgent to learn more.

The fourth hypothesis: The student and the professor exercise their educational role freely and away from any influence of any religious, social, political or administrative authority:

The responses of both students and teachers differed on the freedom of the student and the teacher to play their educational role away from any influence of any religious, social, political, or administrative authority freely, while the professors, albeit with a limited majority of 50.2% and to a degree of dispersion said they are free from these restrictions, while of students' answers dispersed with a relative majority of (40.4%) disagreement in that they are exposed to these constraints and

pressures. This indicates the extent of the restrictions imposed on students because of those ideas and beliefs more than the teachers who are part of the educational institution, they differ among themselves as to the size of those restrictions, while on the other side they transfer the exercise of that authority and impose restrictions on students one way or another.

In light of these findings, a set of recommendations could be developed:

1. The necessity of promoting the education of students and professors on the concepts of emancipatory education and academic freedoms in university curricula and educational programs, which are devoid of those curricula in the first place, but only limited in the faculties of education.
2. The importance of linking emancipatory education and academic freedom in the overall educational policy, in the sense that it is difficult to promote these concepts without providing real guarantees for the right to education according to the human rights conventions, of the standards of efficiency and equality and make them available to all, which requires reconsidering the standards of students' admission to universities, the selection of teachers, university fees, and others.
3. Building capacity and raising the efficiency of university professors in enhancing the skills of communication, extracurricular and applied programs, keeping away from indoctrination and conservatism, and using non-traditional exams such as conducting research, projects, and teamwork.
4. Include, in university plans and curricula, extra-curricular and interactive activities such as role-playing, working groups, critical thinking, and the use of videos and other interactive learning methods.
5. Develop the infrastructure of universities so that all interactive means like theater, video, field visits and practical applications are provided, and

libraries are strengthened by technical means and sufficient references to access all information freely and without restrictions.

6. Develop the system of admission of students in universities to be linked to the desire and skills of the student and not only the high school graduation average.
7. Review all policies and practices by the university administration so as to allow the professor and student freedom of expression of opinion and scientific research away from all political, administrative, religious, social, and other restrictions, which requires reconsideration of the instructions of discipline.
8. Designing continuous evaluation programs for the performance of teachers in terms of scientific and technical skills and linking them to the process of professional development, grants, and rewards.
9. Respect the right of the professor and student to freely express their issues and problems, such as respect for the right to organize unions for professors and to enable student unions to express their concerns freely.
10. Include philosophy and critical thinking in school education and universities materials to be integrated with the rest of sciences and knowledge.
11. Include concepts of human rights in university curricula and courses, especially the right to education in all disciplines and not limit them to the faculties of law and political science.
12. Reviewing religious education in schools and universities so that they are not instructive, but dealing with religion as knowledge not limited to Islamic law, but education for all religions, while enhancing the skill of research, interpretation, and critical thinking.

Interviews to Explore the Views of Experts of Academic Freedoms and Emancipatory Education in Jordan

In order to deepen the research with qualitative views on the subject of academic freedoms and emancipatory education in Jordan, we conducted a series of individual meetings with a practically and intellectually experienced group. Their answers focused on several points:

The political, religious, and social environment greatly affects the freedom of the university professor in terms of his knowledge of the classroom, which may sometimes affect the chances of career and administrative advancement at the university, while the impact of the private university is through the influence of the power of capital and affects the professional stability of the professor.

Scientific research is limited but the external political, social, and religious environment is less influential on the enjoyment of the professor's freedom when compared to expressing his opinion within the classroom, but that the objectives of induction is concentrated in teachers for the purposes of promotion in the first place.

Those who may exercise restrictions on the freedom of the professor may be the administration of the university, especially in private universities, religious and social space, political and security institutions, as well as teachers' colleagues at the university.

The degree of enjoyment of scientific freedom varies according to scientific disciplines. It seems that the specialization of Sharia is the most subject to restrictions, followed by the political science by a lesser degree, the rest of human sciences and, to a lesser extent, natural sciences.

The interactive approach and emancipatory education within the classroom are very limited, with a difference in favor of the natural sciences, where there is more interaction in education. The freedom of the student and the interaction with the

professor are very weak in the human and religious sciences. But in the end it depends on the instructor's style and his desire to do so where there are some positive cases.

The absence of philosophy education in schools and then in universities is an important reason in the absence of the ability to promote critical thinking, the ability to analyze, the skill of scientific research, and others.

The foundations of university admission and the social and tribal environment affect the independence of the university and its teaching efficiency in a negative way.

There is no policy or programs set for the universities adoption of promoting interactive education between the student and the professor where the lack of logistic tools for interactive learning, lack of training programs for teachers on interactive education, or poor evaluation and follow-up results of the work of professors.

Students suffer from general restrictions due to disciplinary regulations and restrictions on student work in expressing themselves through student councils.

The following is a summary of the experts' opinions based on interviews with them:

Prof.Dr. Walid Abdul Hayy

He teaches Political Science at Yarmouk University

The question can be divided into two parts. First, the methodology of transferring the idea of emancipatory education; the question is what is the methodology that the teacher will follow for the students. The professors are predominated by a perspective that controls their thinking. They try to generalize their intellectual perspective on the students like their position on religion. The professor distributes the idea of religion objectively, since most professors are the product of the pattern

of generalization of the idea to students, usually in the faculties of humanities, as for the natural sciences, the generalization is less biased.

If the biology professor is, for example, religious, he will present Darwin's theory in a cynical, if non-religious, way, which will hide the gaps in theory. Natural sciences are based on firm foundations, but human sciences are based on viewpoints.

Second: Content or information: The problem arises in the professors mainly in the social sciences and may appear sometimes in some natural sciences, if we worked a ladder of social sciences and humanity to the extent of the temptation in every science, we will find in political science that the degree of seduction is very high, followed by religion, social science, history, and education.

The more social sciences were dependent on quantification, the less the degree of bias was. Western universities teach the student to model his thinking, i.e. to analyze things based on a systematic model that sets the standards objectively, while Arab universities rely on providing the greatest amount of information to the student. Modeling makes personal intervention less biased. While Arab universities depend on presenting the largest amount of information to the student, the analysis is based on impressions rather than objective scientific studies.

It can be said that the structure of Arab society is based on certain pillars:

Metaphysical Thinking: It is the acceptance of an idea without being proved empirically and experimentally.

Male culture: This promotes gender discrimination regardless of women's actual capacity.

Culture of the agricultural community: It is a society that is less liberated in its thinking than the industrial society, because in the industrial society the individual controls his production machine, while in the agricultural society nature is the one that controls the production machine, so agriculture promotes submission.

Political power: The Arab authority is still traditional and is based on re-producing reality.

In this Arab structure, how would freedom grow in the cage of its four solid walls of metaphysics, masculinity, agricultural pattern, and traditional repressive political authority? The university is reproducing this mixture of four constraints, and change cannot happen without unblocking these walls. This can be done by transferring to the industrial society as an alternative to the agricultural community.

Dr. Thokan Obaidat

Educational expert and Director of the Center for Educational Research and Consultations in Society for the Educational Renaissance

The university professor has enormous powers and is not subject to legal supervision. He can decide what he wants in terms of the teaching plan, the scientific content, the method of success or failure of the students, and the form of the exam, to the degree that teachers abuse their authority.

Legal and academic freedom is immune, but the cultural and social legitimacy affect the work of professors so much that the professor can force the student to wear a hijab or other imposing behaviors on them, but the professor may be restricted or dismissed if they speak negatively about the veil, so the freedom of the professor does not exist unless it coincides with social and political power and religion.

On the level of political freedom, the professor lacks political freedom, for one of his criteria for choosing to work in universities is to be "politically clean," that is, to have security approval. No professor is welcomed if he speaks in politics.

As for scientific research, it is generally weak in the Jordanian universities. Most of the research is done with the purpose of promotion. One example is that one of

the professors conducted a research on the students' problems. One of the research problems was the problem of sexuality and extremism. The professor had great problems in raising such subjects. Therefore, research is subject to social and cultural considerations, while natural research is not.

As for the curriculum, especially the school curriculum, the objectives of the Jordanian curriculum in Islamic education is that the student is characterized by specific Islamic behaviors, but does not indicate the freedom of choice for students' behavior and therefore lack of education freedom.

In the Arabic language course, most goals indicate that the student should listen to such and such, in the sense that the activities that are set are listening activities, while speaking is almost absent or that the student speaks in accordance with his religion, then at the level of the curriculum there is what hinders free thinking.

At the level of textbooks, there is a poem in the book of Arabic language in the sixth grade, for example, that says to the student converse and reach an understanding with your friend, if you do not succeed, do not keep the sword in the sheath.

The Islamic education textbooks have no options, and the adopted educational method is threat, intimidation, warning of fire, and burning of the faces. It is an inspiration, and the focus is on the concept of the straight path, which means a set of specific religious teachings and instructions, which are as fine as a fine thread, the Muslim walks on it and he would fall in fire if he leans right or left.

The school curriculum can be assessed by saying that what prevents the free thinking is three things, the first is the long curriculum based on memorization only, the second is the role of the teacher and the school legislations, which put a lot of restrictions, and the third is not to urge the student to think, and if the student is asked to think, it would be for intuitive issues that do not stimulate research, critical thinking, options, and hypotheses.

In teaching philosophy, philosophy is absent, the traditional philosophy of memorization exists, while philosophy of consciousness and choice does not exist, and they have recently been admitted the philosophy course to the university. I recommend that specialists place their vision on philosophy and not leave it to professors because they will put the same restrictions on it. Philosophy is a personal necessity for every human being. It is a societal and national need, provided that it is presented to the student as concepts across all subjects and not as an independent material, but it should be integrated into all sciences. For example, systematic uncertainty can be found in all subjects such as religion, Arabic language, the impact of terrain on life, mathematics, science, etc. This requires the design of a matrix for all sciences, and school and university classes that include concepts such as freedom and others.

I have conducted a study that analyzed all school curricula for 2017 and it turned out to be devoid of many concepts of human rights, philosophy, and citizenship. The paper of national common point should be adopted mainly to build curricula and textbooks away from any ideological and political attraction.

The solution to overcome all these dilemmas is to provide the will first, which does not exist today, despite the existence of the seventh discussion paper of His Majesty the King, which deals with freedom from fear and hesitation in the educational decision, which focused on linking education to the future and community partnership, but no one truly cared for this important paper and no one wrote about it. The other thing is that there should be awareness among the elite and writers, as well as the emancipation of education from those who have hijacked education over the last 50 years. I point out here that I have been calling for years to form a National Curriculum Council, which has already been established, but most of its members are biased towards religious thought.

Dr. Yousef Rababah

Professor of Arabic Language at Philadelphia University

There is an imbalance in the independence of Jordanian universities, private and governmental. The existence of a ministry of higher education negatively affects the independence of universities in terms of the development of plans and programs of study and others, despite the establishment of the accreditation body of higher education institutions, which also acts as a governmental institution. The right thing is to cancel the Ministry of Higher Education and keep accreditation body of higher education institutions, which should be independent of the government, who should play a supervisory role only.

The problem of higher education is linked to university admissions bases which impose uniform acceptance on universities. The university should be independent and free to accept students with the establishment of accurate and objective standards of competence and based on the abilities and skills of students and their rates.

In public universities, the professor is held accountable by the security services. Freedom is limited, especially when discussing matters of politics, religion, and sex. It cannot be discussed in class. Therefore, the professor has internal and subjective control over his statements. In private universities, the capital controls the institution, and it affects the independence and freedom of the professor in his teaching. However, in public universities, criticism of the administration is easier compared to private universities.

The chances of freedom in scientific research are better than the exercise of freedom in class, but the value and purpose of these researches is for the purposes of scientific promotion, but if the research dealt with some religious and political issues, they may not be adopted or subject to certain restrictions.

As for the interactive education, the relationship between the teacher and the student is dependent on the personality of the professor, but there is no policy or programs directed by the university to promote interactive education, because there is no logistical means available in universities, so most teachers rely on the traditional method of teaching because of the lack of tools such as computer, video, theater, etc., so the doctor continues to exercise his traditional authority.

The majority of professors exercise a dictatorial power against students. The professor is right and the student is the wrong one. There is little dialogue in the classroom and beyond. The professor exercises his authority as a result of the accumulated production of traditional societal practices because he also learned these methods in educational institutions. Hence, university professors urgently need training in non-traditional learning methods and enhance their interactive teaching skills.

The teacher should deal with different types of student skills that suit them. Some learn by hearing, others by sense, abstraction and others by sight, and promotion of self-confidence should be used for students

Discipline systems and methods for students still have some problems, as there are some challenges in developing methods for dealing with students and evaluating them. But universities may limit students' freedoms in political activities, but treatment is also important as it depends on the personalities of university administrators.

There is a problem with the way philosophy is taught in universities, where it is also taught in a traditional way that negatively affects a student's desire to learn them. What is needed is to be taught in ways of critical thinking and dialogue rather than memorization and indoctrination. This is also the case with regard to education in Shari'a colleges, which rely mainly on memorizing and indoctrination like other disciplines, but I am with the teaching of theology rather than the

teaching of faith. Hence, I am with applying the philosophical approach in all disciplines, that is, to be integrated with them.

In order to know the ways of reform, we have to ask a major question: Do we want a religious or secular state, a state of law or a state based on tribalism, and then we can define the parameters of the education that we want?

Dr. Amer Al-Hafi

Associate Professor, Department of Religion, Faculty of Sharia, Comparative Religions, Al Al-Bayt University

There is a difference between the faculties of Sharia and other disciplines such as political science, Arabic language, and other areas as to the freedom available, in the faculties of Sharia there is a kind of sense that the professor embodies Islamic law, and many of the professors consider themselves lawyers for Islamic thought, making them feel less freedom, although this does not apply to all colleges and professors of Sharia. Faculties of natural sciences rarely feel that they are facing problems related to their scientific freedom. They have a wide margin of freedom.

Research on the nature of the ideological and political aspects include a kind of sensitivity in many professors, if the professor wrote on a problematic subject, the possibility of accepting his research or even promoting him may be in a situation of fear of not publishing or promotion.

It may sometimes happen that some professors pose some problematic topics in the lectures, for which he may be noted by the university administration or even by colleagues, and of course this is different for the College of Sharia from others.

Religious education in universities tends to be close to traditional and indoctrination education, and weak in discussing serious issues and discussing them objectively. Some religious trends in society affect the teachers of Sharia,

such as some Salafi movements and Muslim Brotherhood in adopting their beliefs in teaching. .

I do not support the idea of Islamization of science and knowledge. On the level of scientific facts, the religious side may make this knowledge more biased, which will damage scientific knowledge.

Dr. Ahmed Al-Qarala

Professor of Jurisprudence and its Principles in the Faculty of Sharia, Al Al-Bayt University

The margin of freedom for a university professor is narrow due to the social, security and academic aspects. The professor cannot express his opinion fully on issues related to politics or public opinion.

Freedom at Faculties of Sharea is very narrow, and there is direction by the university teachers to limit the study plan because of the sectarian or political orientation. Although there is no decision towards certain, but professors usually impose it on themselves, which is manifested in the assessment of faculty member for each other, i.e. assessing the sectarian and intellectual reference more than assessing tools used in scientific research.

We learn scientific methodology through simulation but the marginalization of methodologies in scientific research, and instead formalities, like documentation, are stressed. The only method adopted in teaching is the delivering and indoctrination, and the student's role as a recipient is a negative one. The student's goal is to succeed in the examination, so there is no use of contemporary learning methods such as working groups, dialogue, video presentation, problem solving, innovation, and critical thinking. Therefore, there is a deficit in the student in providing new information and thinking outside the box.

I would like to point out that there is an impression among the professors of Sharia that the other sciences and teaching is a waste of time, there is no real benefit from them, and a negative attitude towards them.

Dr. Suleiman al-Azrai

Professor of modern Arabic criticism at the Jordanian Academy of Music.

In my personal experience, the reality of academic freedom is generally poor. There are still fingers for the security and government agencies in the appointments of professors in universities, there is no protection for professors in universities, there is exploitation by some professors of some non-Jordanian teachers to help them write research, which is related to the power of capitalization in private universities.

The practice of freedom of expression within the classroom is based on the professor himself. Some universities have a certain orientation, such as the Islamic orientation, sometimes affecting the independence of the professor and his expression of his opinions, beliefs, and research methodology. Enlightenment teachers face difficulties and they are rejected both from the government and security circles and from their colleagues at the university.

Universities create special requirements for natural science disciplines, making interactive education possible, and human sciences are untested and non-existent.

As for the rights of the student, the professor in charge of student affairs usually has political and security ties, which affects the rights of students and their right to express themselves. Universities are afraid of student activities, whether student elections or party or even tribal parties.

As for the teaching of philosophy, since the decision to cancel the material of philosophy in high school, the young generation has become a curse because of its absence. How will the student understand science, mathematics, physics, and other

human sciences without philosophy? Philosophy is the gateway to all sciences and simplifies human beings and distances them from extremism.

In order to find solutions, the need for the State, especially the Higher Education Council and the Ministry of Higher Education, to assume its responsibilities and to impose supervision on the basis of the appointment of professors and promotions in universities.

Dr. Ali Al-Dabbas

Professor of Public Law, Faculty of Law, Petra University

Academic freedom can be addressed on more than one side. The professor has a very high freedom in terms of the choice of teaching method and the material he teaches. There is an assessment of the quality of education at the University of Petra, which makes the professor review the teaching method, and the results of the assessment to the department, but does not result in sanctions or dismissal of the professor, but the goal is evaluating his work, and I think its role is positive in enhancing the educational process because it focuses on the results and not on the method and does not interfere with the scientific content of the doctor.

There is complete freedom in scientific research, where the university does not intervene in scientific research, and has nothing to do with the promotion of the professor, because the research is prepared and published and then approved for promotion, and usually the arbitrators are from outside the university.

Most of the teaching methods followed by the teachers, like the use of the lecture method and the test that depends on the memorizing by the student, and the reasons for this is the nature of the materials, some of them need theoretical explaining, and also the nature of students, most of whom do not like interactive methods, in addition to the description of the material, i.e. the scientific content, contains requirements and information that are too many to cover within the time allocated.

In addition, students are limited in their research because, in general, the professor does so only rarely because the students either have no desire to do so or copy the information from the internet anonymously. It is to be mentioned that Petra University has logistical tools that help interactive education unlike other universities where it is not available, but the problem is not using them for the reasons we mentioned.

The social and political environment may affect the professor. What applies to society applies to the professor. Sometimes the professor fears for his professional future due to the political and social environment, which makes him afraid for his professional future and his administrative advancement.

The influence of capital in private universities varies from one university to another. At Petra University, there is no impact, while tribalism may affect the administrations of some universities.

Disciplinary regulations in terms of texts are considered good, but sometimes the problem lies in their misappropriation, the influence of moderation and nepotism on inquiry and decision making, especially in matters related to university violence.

The student is still afraid to talk about public affairs, and there may be pressure from some university administrations on students in matters related to students' issues.

It is noted that some universities do not follow objective methods in selecting academic leaders, and teachers are not included in the selection of their leaders, which makes the academic leaders exercise a policy of repression against professors. This means imposing the appointment of deans and heads of departments, especially in private universities, and here we wonder where comes the role of the Ministry of Higher Education.

There are no programs to build the capacity of professors in universities as participation in the courses is usually optional, and I think that mandatory courses should be imposed to enhance the skills of the professor.

Dr. Tawfiq Shomer

Professor of Philosophy and Head of Philosophy Department at the University of Jordan

The academic freedom is wider in public universities than private universities. Private universities deal with the professor as an employee. He is forced to sign an annual contract at the private university, which is reflected in his performance in the classroom because of his lack of job security, and his teaching is linked to the mentality of the university.

The broader freedom is of the professor at public universities, but some faculty members exercise self-censorship that prevents them from providing knowledge as they should, believe that engaging in discussion of some sensitive subjects may harm public space, social peace, and others. According to the laws, the professor has wide freedom but in practical application, the professor can discuss many things on the condition that he does not touch the issues of the supreme policy of the state or the issue of divinity only within the acceptable framework.

As for administrative promotion, I have not been personally exposed to any harassment at the public university but I know many cases, especially in private universities, that the professor is treated according to his ideological position, which affects the promotion and even deprive them of work.

As for research, there are no forms at the academic level of conducting research, but the only problem stems from how to deal with the local community, the researcher should put questionnaires and questions in a very cautious format so as not to create a kind of hostility or rejection in the provision of information.

There has been a real transition since 2012 in the teaching methods of universities for interactive education, although it is still in the primitive stage and did not reach the required development, and if we want to measure the proportion of application one can say that it is practiced by 5-10% in the disciplines of humanities, it is about 50% in natural sciences, and some courses have blended learning.

As for philosophy, I think that graduates from public and private schools in Jordan, whose curricula are devoid of philosophy education for 40 years and more, are suffering a lot when they enter the university because of their poor ability to think critically, analyze, build their argument, and their ability to research. We find that students have the ability to analyze and think critically because they study philosophy.

The problem of teaching scientific research in the university is that it is taught by any professors, not professors of philosophy and logic, and we refer here to the absence of teaching philosophy in universities in general except that there is a new decision to teach philosophy as a compulsory subject at the University of Jordan this year.

The student practice for his freedom in class is almost nonexistent, with the exception that the teachers who use interactive methods are few, the students have a good space to express their opinion, and the student has self-censorship because of the social restrictions that surround him, in addition to some professors impose on the student their point of view that the opinion of the doctor is the science and not his point of view in science, and if the student wrote his opinion in the exam opposite to the teacher's, it is possible that he does not succeed, the student's freedom is in a worse case than the professor's freedom because he is subjected to double repression by the professor and the public space authority.

Dr. Fakhir Da'as

Coordinator of the National Campaign for Students' Rights "Thabahtuna"

In the general atmosphere, the regulations and instructions relating to student freedoms in general are restricting of student freedoms. There is a list of things that are considered violations like cheating in the exam, student sit-ins, signatures campaigns, and publication of posters. However, the penalties, which may reach the dismissal, are harsh and do not suit the behavior of the student, and that any punishment, including dismissal, can be applied to any violation committed by the student.

The authority of the university administration is large and may exceed the disciplinary committees. Some administrators make their decisions against the students without the recommendations of the disciplinary committees. In practice there is a narrowing of the student forces, especially since the "reaction to the achievements of the popular movement" (the period after the former Prime Minister Awn Al Khasawna resigned), as it was reflected in restricting the freedom of students and student movements, in addition to pursuing students for publishing on Facebook or criticize an exam on Facebook.

As for the student elections, the vast majority of universities do not have real student representation. This situation is more frequent in private universities than in public universities. In general, there are no student councils or councils whose members are appointed by the university administration. As for students' councils, they do not have independent decisions, but require the approval of the university administration on any activity intended by the Student Council, and the same applies to clubs and student associations.

There is no career stability for the university professor, especially in private universities, forcing him to adhere to the university policy regardless of his academic vision. There is the power of capital in private universities, which

adversely affect academic freedom, where it became a hindrance to the owner of the university to have an office within the university and interfere in many academic and administrative matters, including appointments and student affairs.

The student's freedom does not exist before the professor since the authority of the professor is absolute in front of the student in the method of education, but some professors have a positive and interactive relationship with students, but the reason is the character of the professor.

Dr. Mohamed Al Nsour

**Al-Balqa Applied University, Former Director of Human Rights Department /
Ministry of Justice.**

Academic freedom in a simplified way is the right of a faculty member to practice his teaching, research and community service activities, and to express his views, philosophy, ideas, and knowledge without any external pressure exerted on him by any party.

It is an opportunity for the teacher and student to study and teach, without coercion or any form of interference that imposes restrictions on that freedom; in other words, the freedom of teachers to teach in the manner they deem appropriate from their professional point of view, the student's freedom to express and question, respect the opinion of others, taking into consideration that freedom and responsibility are two sides of a single coin.

The Lima Declaration on Academic Freedom and the Independence of Institutions of Higher Education in December 1988 and the Amman Declaration affirm that academic freedom is the freedom of members of the academic community to follow, develop, and analyze knowledge through research, study, documentation, production, teaching, lecturing, and writing.

In my view, the special measure of academic freedoms should aim at analyzing the legislation and practices related to it, through empirical analysis not only a normative one, which means studying and examining the practices of the public and private sectors. It is also based on building quantitative and qualitative indicators that measure the reality of practicing academic freedoms and the extent to which the state and universities comply with their obligations related to academic freedoms.

This measure will allow for a more accurate classification of violations of academic freedoms in Arab universities. It can also be used to monitor the state's compliance with its freedom obligations, and places in the hands of human rights activists an important tool for advocacy at the local and international levels, on the bases that it includes realistic indicators for its development or deterioration in a country.

Discussing the subject of academic freedoms in universities because of their association with the human rights system and the development of scientific research and the production of knowledge, especially in the delicate and sensitive stage that is taking place in the Arab region, where we need to study the situation of educational institutions and reform as one of the main mechanisms to contribute to the process of democratic transformation and in the face of human development challenges.

As for the methods of selecting the administrations of the university, I see that they should not follow the steps in the appointment based on interviews, the formation of committees, and recommendation of three names to the Council of Higher Education to choose one of them, because there is no legal basis for such steps and they were not really effective, and it should be noted here that the draft of the new Jordanian university law 2017, which was published by the Office of Legislation and Opinion on its website, reintroduced the idea of appointing the official

administrations of universities to the Council of Higher Education, headed by the Minister of Higher Education (the president of the official university shall be appointed by a High Royal Will based on the recommendation of the Council), as for the president of the private university, he is appointed by a decision from the Higher Education Council based on a recommendation by the Board of Trustees, provided that he is not to a partner, shareholder in the company, or a member of the Board of Directors.

As for the ways and methods of teaching in general in universities and the extent of interactive communication, it depends mainly on the teacher and support of the university administration and its openness to modern methods and techniques, and I talk here about the humanities and social sciences more accurately, where Jordanian universities still suffer from the teacher-student relationship and restriction in the curriculum and non-thinking outside the box, and in modern science it is said that the smooth simplified methods are closer to the mind and thinking of the student both in the university or school in addition to that we are now witnessing in some universities - law schools particularly – some variation and change in teaching methods where it has become possible to host one of the specialists or experts in one of the rights areas to lecture or teach specific skills, field visits, and unleash the intellectual freedom of students and teachers in the search to access and transfer knowledge to others, which is the focus of the integration process in the university environment.

In addition, the adoption of innovative methods encourages students to innovate, be serious, and become leader, especially those voluntary work and community service and rehabilitation to produce a qualified citizen in the community.

The issue of independence of the Jordanian universities, financially and administratively as a legal personality, must be translated into tangible reality, not slogans and demands. This makes us look for good governance, the availability of

transparent factors, and explicit disclosure, both with the admission of the university and the exceptions granted and their compatibility with the Constitution and the laws in effect and the principles of justice and equity on which was based the Universal Declaration of Human Rights 1948 and the international instruments committed by the Kingdom through the stage of teaching, seeking knowledge, and building the capacity of faculty members in scientific research, production of knowledge, and the release of academic freedoms ending with the product that will graduate from the university, the student, and his impact on the surrounding society.

Prof. Dr. Mohamed Abu Qadis / President of the Arab Open University - Jordan.

Dr. Abu Qais holds a PhD in Mechanical Engineering from the United States of America

Dr. Abu Qadis served as President of Yarmouk University, Secretary General of the Ministry of Higher Education, and Vice-President of the Hashemite University.

Dr. Abo Qadis explained that the functions of the universities are based on providing the learner with scientific outcome, both knowledge and practice, which is manifested in the form of a profession or in the form of skills related to the production of knowledge and its delivery to others in order to serve the society's strategies and economies. Therefore, the strategies of higher education institutions are complex, has multi axis, and poses the arguments of learning, scientific research, creativity and innovation, academic freedoms, the outputs of education, and knowledge economy.

As education is a future saving related to the question of renaissance that is organized within cultural and social needs and between the gap that separates from

the advanced societies, so comes the need for education and learning to be a necessary process that takes our curricula and culture into account and is based on the experiences of other nations and civilizations within a framework of freedom and experimentation and linking the process with visions of the future, without being subject to the logic and experiences of the past.

Since the production of knowledge is the basis of every development, and our era is characterized by multiple sources of information production and knowledge is no longer exclusive to certain class in terms of production or use, it is necessary for us, as we address our knowledge needs, to develop the mechanisms and methods adopted in the production of knowledge. The open education system brought a revolution in the field of education where the teacher or the classical lecturer is no longer the only source of information, but the source of information is the person's own experiences and culture obtained from his experiences in addition to other sources such as the Internet and social media, and these sources did not deny the role of the teacher or lecturer, but promoted it to make it instructor and guide of the educational process, and the authority is no longer that of the book of regulations and instructions, as much as knowledge and its management. In addition, this new form is consistent with the right of everyone to learn far from gender, regional, social, and economic realities. It is an aspect of emancipatory education that respects the learner's culture and experience and encourages the scientific research and tempting experimentation, and, in my view, this form is consistent with the essence of the educational process based on the freedom of research, freedom of access to sources, and freedom of question.

With the multiplicity of age groups that go to open education, most of which come from the needs of the labor market or the knowledge economy, this emphasizes the need to move away from the banking education that drowns the labor market with

graduates who have rigid or lost knowledge. Rather, it is required to supplement the labor market with graduates who have systematic knowledge of their collection in the event of the emergence of new questions and have the ability to apply knowledge and skill in solving problems in ways that are efficient and creative within the tools of scientific research, and armed with the skills of communication and dialogue and able to work in a team seeking to achieve a "system of work" or a certain goal.

He added that creativity and innovation in the scientific research aims to create projects that contribute to creating jobs and achieve economic growth, so that the initiatives are useful and positively influential in the community and this confirms our needs for universities as added value to society and its economy.

He explained that the new nature of learning has given a new role to university administrations, which is centered on the management of the educational process manifested in granting freedom to academics within the disciplines of production of knowledge and the developmental needs of the community, and I can confirm that the educational process in essence became more flexible and more free in the axes and programs and their contents in universities.

Emancipatory education falls within two bounds: the first relates to the academic freedoms of students and the other concerns the role of social and economic education and its contribution to changing the situation of disadvantaged groups and their contribution to the renaissance of society.

In this context, what is needed are modern programs, modern teaching methods that respect the students' experiences, culture, and needs, and highly efficient and democratic teaching and research members.

Prof. Dr. Tayseer Abou Arja

Petra University

In this educational journey since 1981 in three Arab universities (Algeria, the United Arab Emirates, and Petra), I have stated that I have sought all the efforts and experience, both in the professional and academic fields, to focus through all the courses I offer on:

1. Broadcasting positive values.
2. Instructing information that present the scientific aspects and covers its historical backgrounds and developmental aspects in its Arab and international dimension.
3. Taking care of the history and lessons learned from it, especially recent history of the current Arab reality in its relation to foreign forces.
4. Focusing on the presentation of research papers that stimulate students' abilities in research, thinking, and self-promotion.
5. Paying attention to the aspects that develop the sense of creativity and creative writing, especially in the field of editorial journalism and media, which is at the heart of my scientific specialization.
6. Assigning students the task of analyzing articles that achieve the purposes of developing linguistic and knowledge resources, and to know the attitudes of the writers and the issues they deal with.
7. Respecting students' views, encouraging differences and critical thinking, and encouraging questions to be raised in different cultural dimensions related to the scientific subject.

8. Applying the "simulation" method, especially in relation to holding press conferences within the classroom, allowing trainees to ask questions.
9. Conducting press production, in relation to writing press articles, preparing interviews, and field press investigations.
10. Adopting the discussion style in the form of specific groups of students to reach different ideas and opinions among the student groups.
11. Encouraging continuous reading of newspapers and magazines, general and specialized, which provide renewed and daily journalistic material about the various aspects of life in the local, Arab, and international dimensions.
12. Encouraging the reading of prestigious reference journals in order to develop intellectual capabilities and develop specialized knowledge.
13. Drawing the attention of students to the importance of national culture and follow-up on publications of scientific centers concerned with national cultural affairs.
14. Encouraging the acquisition of new vocabulary that enter the language of the press through translation, derivation, and Arabicization, especially the vocabulary of modern technology.
15. Ensuring the collective discussion of press articles in order to identify the ideas and attitudes of authors and the stylistic observations presented by the students in their written methods.
16. Linking the educational process in the university with the expertise outside the university, including journalists and broadcasters, who are invited to talk to

students in classrooms, or the theater of the college, to talk about the scientific and applicable aspects within the work site.

17. Benefiting from what graduates of the press and the media, of our former students, have to offer after graduating and engaging in the labor market, present their professional experiences to the students.
18. Encourage students to join workshops and training courses held inside and outside the university to enhance their practical aspects.
19. Considering the books and the scientific references that are taught as guides for the theoretical and intellectual foundations and not the conservation material as much as it helps to understand and deepen the knowledge, and these references are continuously developed in order to be up to date.
20. Ensuring that scientific materials taught, especially journalistic and media articles, are linked to events and daily news, so that they can be used for learning and deepening experience.

Through the scientific courses that I teach, I call for the possession of information, because the information base is the one that builds knowledge, enables the building of views and opinions, and brings the student to the stage of creativity and innovation, not to mention the critical capabilities of what is read.

The development of the critical sense makes the student able to build an independent scientific personality, to judge the opinions he hears, and to choose the best of the flow of ideas flowing in the midst of the current information revolution.

The specialization of the press and the media we are working in the field of teaching allows us to introduce students to a wide world of ideas and knowledge,

making it easier for them to build their culture and develop their cultural personality, thus enhancing their critical capabilities.

My belief in the importance of the questions that are raised in the classroom makes me turn some lectures into a full dialogue session or a seminar whose title or subject is chosen in a manner consistent with the vocabulary of the scientific course so that the students have the opportunity to express their views and their opinions on the subject of the seminar.

The experience says that there are a number of students who have cultural and cognitive abilities and are at the forefront of dialogue, and of course they get the encouragement they need to continue building their mental abilities, but that does not mean that others are less likely to be less capable or less interested. This makes me try to engage them in dialogue and encourage them to participate, and help them to have high confidence, the sense that they have something to say, and that they are able to develop their capabilities.

Perhaps the word that I always repeat to my students is that every student has strengths and creativity in certain areas to develop and prove his existence through them, in order to succeed in his career, and he is better able than others to know the path he chooses, and the teacher should help him promote his positive energy and illuminate his way to the future.

Dr. Suhair Sudani

Bachelor of Arts / Master of Education / University of Jordan.

Diploma of Information / Syracuse University, USA.

Doctorate of Media Psychology / Lebanese University.

"The students are an important segment, if they do not understand, the teacher did not understand enough, and if they did not succeed we failed"

Emancipatory education needs a libertarian personality that is not separate from itself, and I personally do not believe in outdated restrictions or in ceilings in practical life, study, and teaching. I have resorted to creativity and openness. The basic environment (family) and my parents was a strong supporter of my strong personality to express and respect myself and exchanging dialogue and respect. I was also fortunate during my studies at the University of Jordan, which was led by Prof. Dr. Nasser Al-Din Al-Assad, who taught us to exchange dialogue, discussion, and respect for the other among us as students in the Green University. Luck continued when I worked in Jordanian TV for the period between (1969-1997), of which I considered myself one of its pillars at the height of its power and to work in an unconventional and liberal atmosphere with authority and power extended by the TV director, Mr. Mohammed Kamal, who played a major role in promoting the character that I enjoy with experience and openness, as he used to tell us "You are the kings of this station and you are free to express, ask, and change."

My shock was at the beginning of the work as an academic in an atmosphere of constrained personality of the teacher. The difference and the unacceptable effect of my personality on breaking the barrier of the academic shape in a liberal positive form to most of the academic parties, students, and faculty members with the support of the President of the University, Prof. Dr. Adnan Badran, and Professor Nizar Al-Rayes who have unique, free, and developed personalities, The

result of this liberal approach from management to academics and students was the production of a large group of science and university lovers, and the change was individually a positive result of large groups.

One of my experiences in teaching, after breaking these barriers and friendship with students, treating them as friends and never telling anyone that he is a failure, I did not expel students from a seminar, and make an example of myself when mentioning my negative points and then talk about my positive ones. Give them the opportunity to talk about themselves and reconciliation with self, and my first idea in teaching was to find a problem and solve it, where a class of students dared to appear before their colleagues to talk about their problems, of which the goal was taking caution from real problems, as an educational method, which contributed to increasing the keenness of students to attend and participate in interaction. For some of them it changed an extreme course, the students were affected often with the explanation of the concept that upgrading the function of a teacher or a leader is an increase in service, and that sovereignty after the Hashemite leadership of the citizens, the citizen is the master and the teacher is in his service.

Amaal Al Shawabka

The Jordanian Ministry of Education / high school principal and a former school teacher, 24-year experience in the field of education

The routine at the beginning of the academic year in our schools is a set of rules and instructions on the staff and students to adhere to and implement so that later the curriculum is introduced and followed-up on its implementation according to the plans of a quarterly study and to give the student enough information of the

subjects that he is trying to store in his memory to be retained at the examinations period for evaluation and grading.

The difference in the different educational methods which are currently offered is the efficiency of each of them in enabling the information to become a permanent knowledge in the cultural inventory of the student, and through my follow-up of the educational staff in the school in terms of the various training courses that transfer the impact of training to the classroom.

Several training programs for teachers have been offered by the Ministry of Education, which aim to rehabilitate them and enable them to possess classroom management skills and to manage the educational process in an interesting way that makes the student the focus of the educational process. I noticed the clear change in the performance of students when teachers follow various modern strategies of teaching which focuses on the practical side of the theoretical side is clearly away from the traditional method of teaching, for the student has become a participant, interlocutor, and organizer of different and innovative projects through the network of science, mathematics, Arabic and English which was offered by Queen Rania Education Academy to train teachers over two years, where students became a clear contribution to the educational process and access to knowledge through participation and the use of modern technology and the involvement of the teacher is a facilitator and not a teacher of the educational process.

One of the methods that had been successful in school is learning through play, theater, laboratory work, and thought-provoking questions and brainstorming.

When I prepared the development plan for the school and its construction I depended on the views of students, parents, and teachers where the development goals were prepared, most important of which was in the aspect of empowerment

in the preparation of a student capable of decision-making, contributing, and participating in building plans for activities and participate in the implementation.

In the course of my current administration, I have been able to motivate teachers to use supportive learning strategies that change students negativism, make them creative, develop creative thinking, and gain the ability to discuss, dialogue, respect for opinion and other opinions, and to differentiate students' performance with a kind of freedom in presenting ideas, which makes me look from the point of view of serious education aiming at producing generations that do not stop at the knowledge limit, but beyond knowledge to the stage of thinking and the development of higher mental skills.

Although I am convinced of the need to create an effective learning environment in the school and an interactive school community, there are challenges facing the learning communities, which are obstacles from the local community or from the teachers themselves who resist change and insist on the old methods of teaching despite being subjected to training or preparing students in the classroom or lack of learning resources.

Over 24-year educational journey, I discovered that one would feel the value of success when a generation is capable of influencing the community, including the doctor, the engineer, the teacher, the professional, and the various employers who have acquired it through their school and university education, but some of them mentions that many of the educational practices had the obvious effect of refining his character and building it so that he can influence others.

Let us at the bright side of our schools, we will find a lot of optimism and hope for a generation that is capable of making the impossible, a generation that works, thinks, and innovates if we take it from the planned education package.

New students, for example, introduced a number of voluntary initiatives in the school, which have been successful at the school level and have a clear impact in the school community and the role of the teachers involved in the implementation and evaluation of the results through feedback.

But to date, it is necessary to change the culture of the community surrounding the school, especially the parents, and to educate them about the importance of understanding the effective modern education that is being introduced in schools, which requires the participation of all parties in its implementation like teacher, student, parents, principal, by advising parents in the best ways to motivate students to self-learning.

Dr. Tayseer Abu Odeh

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Education: liberating or restricting the mind

The talk about education and its cultural and civilizational mechanisms in the Arab world is a modern one with countless cognitive, stereotypical, and dogmatic pitfalls; many of the theorists of pedagogy fall into the trap of orientalism in education and knowledge, in its central European version. If we exclude Abdul Rahman Al-Kawakibi, Mohammed Abdo, Taha Hussein, Al-Sakakini, Anwar Abdulmalik, Edward Said, George Tarabishi, and other intellectuals of corrective and revolutionary school, and the human and liberal true-heart activists, we find many of the theorists of education and sociology in the Arab world use a discourse that appears to be enlightening, but actually filled with the feeling of defeat, self-

torture, inferiority, and the falling into excessive identification with the central Western discourse, despite the vastness in terms of the historical, political, and sociological context. To summarize, I would like to linger a little on my personal experience as a teacher of English literature and comparative criticism for more than eight years. Through my experience with university teaching and cognitive interaction with students at many universities in Jordan and Indiana University in the United States of America, I have always viewed education as an enlightening and liberating way to destroy political, social, and cultural idols through:

1. Freeing students from the illusion of the sacred constant, not as seen by Adonis as an opposite antithetic of the converted, but because the sacred constant is the accumulated illusion, or what the American critic Spevak calls "the violence of the cognitive pattern."
2. Freeing the students from the burden of fixed history and its dogmatic interpretation, so that the past is an open arena for all questions and interpretative possibilities, not a grave in which the bodies of the sacred past are exhumed in defense of an imagined identity or a transient intellectual culture.
3. Discovering the self, the world, and the other through the acquisition of research and cognitive skill, and by charging the minds of students and their hearts with the idea of cognitive surprise, as a philosophical socratic question that transcends the meaning of "who I am" to being "how do I become", and between the first question and the second one, Major questions are created, away from the stereotypical ideology of which Paulo Freire spoke so much.

4. Engaging with the world and the economic, political, religious, and sociological reality through the recitation and simulation of literature, or, as Oscar Wilde says, "Life imitates art." This reminds me of my experience in teaching George Orwell's "1984", which served as an interpretive and textual compass to make students aware of the historical intersection and the amazing text between Orwell's novel and our Arab reality in form and substance.
5. supporting the idea of liberal consciousness as an educational and cognitive goal achieved rationally and metaphorically, in the manner of Bertrand Russell, who always emphasized that education does not reduce the idea of filling the beaker with water, but by stimulating the plant to normal growth in its most appropriate context. This is what makes me obsessed with the idea of education as a means of human, existential, and emotional liberation, not as a utopian elusive image, but as a realistic image that intersects all identities, cultures, and human knowledge and makes the self a great mine of creativity and renewed thinking.
6. Facing the question of identity, because identity is not only the birth of the child, but the creation of its owner, as Mahmoud Darwish said. We cannot address the historical, cognitive, and cultural relationship between the East and the West without discovering the contradictions of Orientalism and overcoming them in order to discover the internal contradiction in the structure of society and its institutions, and avoid falling into the trap of diodes.
7. All universal questions in the context of national nationalities, globalization, and historical consciousness are predicated on the self-question, before the

collective question, because the self is the first window from which the seeker of truth searches all over this world. The French Revolution and the modern American Constitution have been based on the principle of justice, equality, individual happiness, and equal opportunities.

8. The development of imagination through the begging of Socratic dialogue, away from satisfying the curiosity of students, because the good and important question is the key to the conscious and mature idea, and the most logical way to understand the past and interact with the present, and intuit the future.

There is no doubt that the challenges I face are many. Sometimes I feel as if I am walking in a minefield when it comes to the tyranny of the culture of society, the dominance of cultural patterns that celebrate the tribe, the chauvinists, the exclusion of the other, the transcendence of the aesthetic and the philosophical in the name of religion and the imagined nationalities and fixed identities. But I always believe that university teaching is a great knowledge tool to achieve liberation from all forms of tyranny, obscurantism, and ideological and political shading.

Ghassan Abu Laban

Different thinking, changing thinking!

The moment of consciousness is the moment of confusion that calls for reconsideration and change, and our societies have been raised to avoid consciousness and look with hostility, it is those who dress it and claim its possession and attempt to publish it. Perhaps the mentality of the flock is reassured to be spent with the total in the block obedient and peaceful pushing its members to reject change and differences and attempts to wake up and raise the head to see

beyond that blinding mass behind the bell. The moment of consciousness is all that I desire when dealing with my students, the difference and the self-identification from the total, so that the features of the road can be redefined and the objective of life, knowledge, and art be redefined from the image of the self and the fact of its existence and its belonging to a special orbit capable of making and producing knowledge and possessing sufficient awareness to be creative, innovative, and unique.

Getting out of the shadows, touching the light, and redefining the basic vocabulary of life requires me to turn to the individuality and humanity of the students, and to deal with them on a moral and cognitive level, so that they feel that what I give them is equivalent to what I get from them. And I feel the identity of each and every one of them and his potential, to formulate a discourse appropriate to the privacy of his identity and the proportion of his potential, approaching them emerges from what they have, not what I have, and is built on their level of knowledge and not the level I have, because I believe that the real knowledge comes from the possession of tools and not the preservation of information. When the individual possesses the right tools and free thought uncontrolled restrictions that limit the movement and its extension in place and time, and when it arises without a ceiling suppresses the rise of the prospect beyond and below and in what is included in the things, then we will be rewarded with a future different from the present that we inherited, a dark present full of the shadows of underdevelopment, retrogression, oppression, and hostility and infected with social, political, intellectual, self-hate, and other diseases.

Education! Emancipation! Emancipatory education! I believe that the intention is to liberate the educational discourse and its educational orientations to become a kind of dialogue between the teacher and the learner, to be a tool and not an authority, and to push the parties to explore the possible spaces in order to achieve

a common goal for that dialogue, and to define the right direction for education to achieve the goal without subjugation, undermining, or breaking the essence of human dignity.

Lamia Baiouq

Kindergarten Teacher / Amman National School

She holds a bachelor's degree in child education from the University of Jordan

We cannot talk about education in a certain period, for everything is connected and based on previous learning, so when we talk about emancipatory education we are talking about a long way that begins with the first and most important steps in the first five years of any human life, and if we built foundations for it and sponsored this little mind and liberated it from imitation, modeling, and cloning of minds in the traditional way, we will certainly achieve the freedom we desire, free thought, excellence, individuality, and creativity without restrictions.

Educational policies that foster the creation of a creative and innovative generation begin with the child from kindergarten where cognitive and social development is the fastest at that stage. Therefore, all experiences provided to the child should be directed to achieve maximum growth through providing an environment, possibilities, and opportunities to explore and meet the needs and questions, and to liberate it of the authoritarian style and the prevailing pattern of upbringing that the child is created to be obedient and take him out of the complex that he follows a static social order.

Bruner says the child needs a climate of openness, freedom, democracy, and safety to make mistakes without being punished until he can discover, invent, and experiment.

The development activities of the self-concept provided by the kindergarten stage are especially important in terms of the child discovering his value as an individual, not as a boy or a girl. It designs programs that match the child's need for self-fulfillment and attention to the comprehensive and integrated development of the child and taking into account the individual's education and emphasizing the role of the child in the learning process and his effectiveness through self-motivated activity, rely on the actual play and practice, a lot of sensory means and tools, possibilities, and raw materials to develop the skills of self-learning, innovation, and discovery and provide an opportunity for each and every child to achieve himself according to his abilities and preparations and encourage children to innovation and creativity in various aspects, for there is life blooming within each child if he finds suitable conditions as Maria Montessori said: Every child's abilities bloom without interference from adults like a Venus.

Therefore, we must work to raise internal motivation in early childhood, which leads to individual initiatives, which is the first seed of emancipatory education, which means that kindergarten believes in internal openness and spontaneous self-activity and believes in releasing the freedom of the child to play, move, and choose the activity and respect his independence, and the duty and role of the educator here is to plan and regulate the environment and to provide possibilities to help setting forth the child without direct intervention, so the teacher designs programs aimed at child emancipation, comprehensive development, and bias to the child's sound emotional development.

Robert Owen (May 1771 - November 1858) is one of the most beautiful examples for child's emancipatory education, as he is a social reformer and businessman who established a school in Britain in the 18th century near his factory, and believed in the importance of the early years in the formation of the child's personality, so he set a pioneering education plan to educate the child, and he

asked the supervisors not to beat children and prevented the use of books and indoctrination at that stage and said that the books lead to the dullness and boredom of the child's thinking.

Despite the development of the kindergarten, many of them still unfortunately bear the features of the traditional kindergarten and we still prefer indoctrination, and learning is an accumulative experience as the child is influenced by previous experiences and first experiences, and these experiences could either be negative or positive, if negative they would inhibit the growth and vice versa, so either emancipatory education and achievement challenge become its seeds from early childhood and it results in creativity, uniqueness, and distinction, or traditional learning that leads to more cloning of the fossilized and stereotyped minds in the blind thought and copying.

Mr. Mohammed Dallah

Bachelor Degree of English Literature

Poet, critic, teacher, and consultant to establish schools and develop curricula

The process of education in its essence, which depends on overcoming the cognitive reality and preparing the educated for the future, is a future process that, as Paulo Freire believes, requires civic courage, freedom and democracy, and I remember that since middle school years I have been looking for a different education that respects my curiosity and questions and helps me to have objective criteria for measuring things, and then I collided either with curricula, teachers, or patriarchal institutions in society such as institutions of the clergy or the family and the resulting sub-institutions such as media institutions and others, and found myself and a few groups of teachers in the face of this legacy and exceeded the bile with further reading and researching and I established a network of relationships with everyone who has a different vision of the educational process. The subject of

a different education remained the focus of my thinking; I found some references here or there, until I found the experience of Paulo Freire, which formed a solid basis for my vision and concepts about emancipatory education.

As many phenomena are ruled by their tri-polarity, and so is education ruled by teacher, the learner, and the curriculum. The essence of the process is the teacher, who has to digest the curriculum, discover its cognitive and educational trends, understand the students' needs and orientations, and devises the communication tools that contribute to inciting students to knowledge and providing them with the basic principles of acquisition. In my opinion, all the educational crises experienced by our societies are mainly due to the omission of the role of the teacher.

Governmental and non-governmental educational institutions are subject to centers of forces and pressure groups located outside the educational process, and in most cases, their objectives and practices are contrary to the essence of the educational process, and any emancipatory education within these frameworks and institutions is due to individual activity and initiatives of enlightened individuals encouraged by some departments, and finds criticism and maybe prevention from other departments.

Most of our institutions have formal structures of education like offices, laboratories, and information sources, but they are often run in the same way as reform centers and thus lose their essence, which allows and encourages access to information or practice of experimentation and thinking.

On the other hand, the Jordanian curricula, like many other curricula, is influenced by politics and the momentary culture of the society, which in my view does not limit emancipatory education unless educational institutions are subject to influences outside the educational process. The most important of these are the low

salaries of teachers, subjugating the educational process to ancient insights and choosing lecturers on bases other than competence.

The scientific institutions have a range of "educational freedoms" which increases and decreases according to the individuals who run the institution or the department or the lecturer itself, which amplifies the need to adopt the policy of free education as a national strategy approved by enlightened thinkers, civil society institutions, and relevant governmental institutions as a national strategy aimed at knowledge production, development, and freeing the society of extremism and indifference.

In conclusion, I would like to list an experience in emancipatory education conducted in a private school in central Amman on high school students who are very vulnerable to the bank's education and will be deducted from their memory with each exam, so the result is an average at high school that qualifies the student to enter university, but almost zero account at the beginning.

We held a student camp at the school during a five-day holiday. Students and teachers participated in the preparation of tea, coffee, and food. They went to cafes, restaurants, and recreation areas. During the day and night, students attended long lectures in their curricula. The students were allowed to drink coffee or tea and sit as they wanted, to inquire about everything they wants, and offer his experience and talents and any knowledge obtained from another source, in addition to his absolute freedom to attend or not to attend, and to our surprise, attendance was almost complete and students strictly complied with all the instructions of the camp's administration and cleaned their school and its yards voluntarily, and they insisted to repeat the experiment, and dropping of students from their school became less later perhaps because the school is no longer a prison in their imagination, but a place that raises their curiosity and expresses and interests them.

The experiment was simple but broke the barriers between the students and their school, between the students and their teachers, and also broke the barriers to receive knowledge, to become a process between equals based on dialogue that does not prefer a teacher on the learner but efficient, and during the two camps, five days each, the curriculum complete with good collection reflected in the form of 100 percent success in secondary school.

Miss Wassan Haddad

Bachelor of Science / Petra University

MA Direction of a documentary film / Brunel University, West London.

Lecturer at Petra University.

Blasting outdated restrictions and collective belief in difference may improve the reality of education.

The term emancipatory education in its various definitions drew my attention, and they are concentrated in one way or another in the crucible of difference and out of the ordinary to reach an interactive teaching system between the teacher and his student in the classroom.

The idea of emancipatory or free education seems at first glance easy to implement, and will inevitably create a productive generation that will interact with different arguments and produce differently. However, when we look deeper into the reality of education in Jordan, we will find ourselves facing several obstacles that resist change and lead us to the following question:

Is the education system in Jordan ready for emancipatory education?

It is not an easy matter. The educational system is one of a series of interrelated chains that constitute the whole of society. Education is closely linked to community laws, regulations, and values that are governed by traditions and customs that glorify the dominant opinion and adhere to the production of past

experiences, even if they seem obsolete. A society that fears change and fights it, and it is afraid of difference and considers that similarity is the safety valve for its continuity.

This society produces educational systems that seek to nurture similar generations framed by stereotypes within a single space that bend in front of the dominant opinion without discussion, and glorify the voice of the teacher who makes no mistakes.

We cannot deny the existence of educational experiences in Jordan embracing difference, creativity, and development but they are all still scattered individual efforts that will not change the whole system, and might fight from time to time, and we will return to where we started and ask ourselves how will we get an educational environment that nurtures creativity and embraces it?

I think the answer to this question is not easy and we will not have to change the curriculum or cancel it with interactive teaching methods, but we need to blow up the social system in all its parts, starting from the family that must sow difference in their children and encourage original creative thinking while reducing the role of parents in guiding their children towards a specific scientific and professional line, through cultural centers and civil society institutions, reaching schools in all its details, and under the umbrella of a law that encourages and supports diversity. All this requires great time and effort that will not be a year or two.

Creative emancipatory education even comes out of the scope of theorizing and theorists need the courage to blow up a lot and be extraordinary rather than individual.

Liberating our minds from the consumed in force restrictions and without abandoning our values and principles of humanity value of the rule of law protects the right of everyone and maintain the cohesion of society.

Yossir Kutishat

Master of Visual Rehabilitation/ Lecturing at the Visual Training Center

The German-Jordanian University

Qutishat pointed out that she believes that education is the basis of advanced civilization, building the best of the present and the future, and creating a past full of experiences. The goal of education is always to change the thinking that leads to renaissance, and to bring about a change towards the elevation of individuals and society. Education is subject to guided ideologies that serve a particular vision, religious, political, or cultural, which creates generations that are either open or structured according to that vision. Globalization plays a major role in changing - to a certain extent - the stereotypical view of education; but the primary role is for the teacher, who can impart new ideas in any educational material and even if he is bound by a prescribed material. From a personal point of view, it is difficult to separate education into an abstract that does not reflect opinions or serve a directed system. We live in an era dominated by a policy that wants to achieve goals that serve its interests in certain countries.

Dr. Adnan Mahmoud Al-Tobasi

Philadelphia University

There is no doubt that higher education in Jordan was once a prominent place in the Arab world and Jordanians contributed to the completion of the process of building, reconstruction, and education in those countries. However, the past years have witnessed a decline in the educational process as quantity controlled over quality and productivity, and this somehow influenced level and quality of graduates. The student's freedom and personality, so that the student's freedom, personality, and the expansion of his knowledge, and giving him knowledge and experience and encourage him to discover, creativity, and motivation for achievement and freedom from dependence and the culture of silence; all that differ according to teachers, their personality patterns, efficiency, and respect for students' minds and creativity.

In the process of education, everyone must believe that life is a flow, guided by useful science, insightful thinking, successful planning, broad horizons, and flexibility in the face of attitudes, meaningful dialogue, mutual respect, civilized tolerance and enlightened awareness.

And that the good teacher is the one who believes that success is a step that has a clear explanation, high culture, humor, provides students with interesting lessons, and listens to them with interest; listens to their conversations, ideas, and discussions, and guides students to how to use and acquire knowledge resources. He should motivate students to cooperate, thinks meditatively with them, relates education to the reality and conditions of life, accept opinion of the other, and, before anything else, does not unfair to anyone.

And the school was and will remain an oasis of lovers of all forms of science and knowledge for it is the most important human factory and it only grows and

develops with the cooperation of teachers, management, and students among themselves to build the society, improve it, and develop it.

And our Jordanian school has blossomed and developed and started to the horizons of innovation locally and regionally in the past, but in recent years, some of them have suffered fatigue, anxiety, and loss, and many of its graduates have become a burden on the homeland and people. This made the high-school exam represent a major concern for a number of ministers of education, which is a blessed effort, to overcome a long-term concern of our students and their families, but despite all this widespread interest, we still in the beloved homeland hear of schools here and there where no one passed! For this reason we must look for the cause of this imbalance and weakness and rebuild our schools from their basic foundations into a strong building with deep roots and deep knowledge.

Dr. Ibrahim Hijazin

Higher Education Crisis and the search for prospects for success

Higher education in Jordan has moved from a difficult childhood to a youthful stage, and is almost incapable of performing its role without gaining the skills and expertise of adults. It began to look exhausted and weak and lost the vital qualities in childhood and youth that would have made it at the forefront of institutions of higher education in the Arab world and even the world. The illness is observed in the body, not in the garment that covers it.

Researchers and those interested in higher education agree that it is living in a crisis that appears to be failing to do what is required, and this crisis is part of the crisis of the educational system, which starts from the kindergarten until the last learning sessions - the higher degrees. Education, especially higher education, has to play roles, functions, and tasks, and it has the duties of elevating the society and the state because backwardness in the educational system necessarily leads to

historical backwardness. Through a simple comparison of our situation on this level with the developed countries we would find enormous time differences ... in scientific discoveries and in the development of solutions to the problems facing the processes of development. Education in our country and in the Arab region as a whole lives the crisis of their countries and communities.

Higher education should adapt to the requirements of change, progress, and the tasks before society, and to it should address the negatives that beset our reality, that is to be a platform for enlightenment and modernity instead of eliminating the mind and the darkness that threaten society, and it should melt the contents of the society in a national identity instead of branchy, sectarian and tribal identities that have revealed their fangs in a sea of hate alien to our tolerant society, and that instead of developing the positive characteristics of society, to replace strange ideas and behaviors. Is this the result of the inputs of education in various stages of the family, society, curricula, teachers, the philosophy of education, and the policy of those who are responsible of it, and access to profit in public and university education by private capital without commitment to the role imposed on it and the blurred development objectives in official policy and therefore its reflection on this important and fundamental sector, I think, and it is also a temporary phase that we will overcome with a magical touch.

Is it possible to assert that the absence of an economy based on the production linked to and integrated with science, and suffice itself only with the special projects on the influential people, was particularly concerned with groups and categories of service-commerce, not interested at all to contribute to the support or development of education because of the lack of a relationship between the necessities of production on the one hand and education and scientific research on the other, because of the nature of these unproductive renters. It contributed to the transformation of education into a commodity that brings profits and to tamper

with the educational institutions and their vision. Institutions that were built in the past for the development of society, which instead was replaced by a hollow consciousness and belonging.

Can we say that the educational learning process deviated from its real objectives in building the Jordanian man who is able to build and walk in the paths of the future in the light of a changing world based on science and production and transformed the manifestations of the rest of the appearance institutions, which became full of our economy without a positive impact on human life, instead it took it backwards.

It is certain that indoctrination is dominant in higher education, as is the case in general education, and this is necessarily reflected in the overall relations in institutions of higher education between departments and professors and between departments, professors, and students. In the absence of academic freedoms in these institutions, we will inevitably note that the outputs of education are reflected in its inputs. There is no respect for the individuality and creativity of the student and it does not free the mind, and there is no commitment to scientific data nor acquiring skills appropriate to the requirements of development and the absence of a critical mind and the incentive to research, innovation, and discovery, indoctrination is a scourge that kills creativity and motivation to learn and demand it.

Higher education faces a number of challenges, including the absence of academic freedoms, which impede our creativity in today's world, where there is scientific progress and technological revolutions, and the predominance of transport and borrowing from foreign models to the many reform attempts witnessed by higher education without focusing on the reality of the needs of social and economic development in the contemporary local environment , in addition to the low quality of graduates and the inadequacy of their preparation and training with the needs of

social and economic development and the ability of the labor market to absorb them.

The presence of surplus graduates of some disciplines in the humanities like literature, law, and economics in addition to the weakness of their preparation in the fields of research and realizing the essence of phenomena for the absence of critical thinking and the predominance of indoctrination, which resulted in a compelling unemployment phenomenon and the shortage of other disciplines such as advanced technical and applied sciences, which resulted in importing trained foreign workers.

Higher education is constantly facing financial and economic crises, due to the increasing need for financial resources to spend on educational institutions and funding the steady increase in the number of universities and the increase in the number of students, and the reduction of the state's allocation for higher education in their annual budgets.

Higher education cannot be addressed without reference to scientific research. If education is the main basis upon which the civilizations of nations are based, scientific research is the means to achieve its advancement and progress. The crisis of higher education reveals the expenditure on scientific research as it is in Jordan, as in all other Arab countries, very low and cannot be compared with some regional neighbors. The scientific research in the Arab world faces a number of problems and obstacles, the most important of which are the absence of freedoms, the failure to keep pace with the research programs for the requirements of comprehensive development, weak interaction between universities, applied institutes, and scientific research institutions, the weak incentives provided to scientists and researchers, and not allocate sufficient financial and human resources.

Can the crisis be overcome in the education and scientific research sector? A question constantly being asked by academics and the politicians, economists, and specialists interested in the development of the society, yes it is possible if we realize that the beginning of this sector to develop an ambitious and bold plan is based on a scientific basis to review the essence of the educational process of learning and not to mend the dress with formalities without facing the determinants set by the community on the basis that This is a national action that is not subject to the wishes and interests of the various pressure groups. Previously, countries were in a position inferior to our current reality and jumped from the bottom through the advancement of education and its goals.

Dr. Faisal Khalil Al-Ghuwain

Former Lecturer at the University of Jordan and Educational Supervisor in the Ministry of Education

Higher education in Jordan and questions of freedom and creativity

Education, freedom, and progress are interrelated and difficult to separate from each other, because each of them affects the other. Academic freedom is an urgent educational necessity for educational institutions, especially for the university because under it thought grows, culture flourishes, and talents stand out. The main goal of academic freedom is to support scientific progress, remove obstacles that prevent the spread of scientific and research activities, and prevent the penetration of science and scientific thinking in life.

Academic freedom consists of three main interlocked elements:

1. Freedom of faculty members, including their freedom to seek truth, their right to disseminate and teach, and to allow them to pursue knowledge and development through study, dialogue, discussion, teaching, and writing, and enable them to describe the material they study.

2. The administrative, financial, and cultural independence of the University; and the administrative independence of the university means its right to manage its administrative affairs, such as the appointment of faculty members, their promotions, and their dismissal, without any interference from anyone. Financial independence means the right of the university to manage its money and spend it in accordance with its laws, regulations and instructions without external interference. Cultural independence is the right of the university to organize its educational programs, curricula and methods of teaching freely. The university cannot play its enlightenment role in spreading enlightenment knowledge, energizing its forces to make positive change, and fighting backwardness only within the framework of intellectual freedom and independence.
3. Freedom of students, which means freedom to form their conclusions based on their studies, express their views, and participate in deciding what they study, and choose their specialties according to their wishes, desires, and qualifications. The academic freedom of students also includes their right to creativity, consideration of their preparation and abilities, and the provision of freedom, justice, equality, and equal opportunities for them.

However, the study of the reality of academic freedom in Jordanian universities - as part of a general Arab situation - indicates the existence of many problems in this field, the most important of which are:

1. The ambiguity of the meaning of academic freedom, which often differs from one university to another and from one university professors to another, students and administrators. Therefore, things such as the essence of academic freedom, its elements, limits, disciplines and conditions of application and its relation to academic responsibility, and even it

importance, are still not fully known and remain subject to personal judgment and individual evaluation.

Of the reasons for this may be that the global interest in the subject of academic freedom is still recent, and that there is a lack of laws and legislation relating to academic freedom. The absence of a clear understanding of academic freedom may lead to negative results, including:

- Not to seek academic freedom, or to receive it as a right of its owners, because the ambiguity of its meaning does not strengthen the sense of importance and demand it.
- The ambiguity of the meaning of academic freedom may lead to ill-practice and abuse.
- The ambiguity of the meaning of academic freedom often leads to a contradiction in its application.

2. The weakness of the university professor's freedom in scientific research and teaching, as many university professors and researchers complain of the absence of a free atmosphere suitable for research and creativity; in many cases the researchers can not deal with many topics, and are not allowed to write and publish only after the presentation on a long series of restrictions and censorship. Depriving the university professor of his freedom is reflected in his relationship with his students. When the university administration hinders the freedom of the professor, he in turn tries to confiscate the freedom of the student.

3. The weakness of academic freedom for students, academic freedom should not be exclusive to the university professor only, but it is also necessary to give the student academic freedom, because he is the focus of the educational process. The student has the right to express himself freely, to think and to practice activities without restriction, and to have the right to

discuss with his or her teachers and colleagues. The student should be given the opportunity to participate actively and to express opinions and advice in the decisions and topics pertaining to his studies and university, because the message of the university is to develop the individual comprehensively, building his character and preparing him to be able to build his homeland and nation.

In fact, there is a wide gap between what should be and what is in the field of academic freedom, the main teaching methods used in teaching universities, or what Paulo Freire called "banking education," in which the role of students is confined to memorizing and repeating what they hear, without having to delve deeply into its contents, and receiving and storing information without awareness, so education becomes a kind of deposit, the students are the banks where the professors deposit. It is natural for these conditions to be reflected in the mental and psychological development of the university student, as he becomes a receptor of the knowledge that is recognized, unable to doubt or test it, becoming a consumer of science rather than a manufacturer and participant.

Thus, the university remains captive to the methods of teaching made by the student during the general education stage. Higher education, in its present form, focuses on one area: retrospective knowledge, which is based on the development of the deaf memory, and makes excellence in this field the best way to social mobility, and thus neglects the increase of human abilities in dealing with the surrounding phenomena and events.

And indoctrination is a teaching method that deepens authoritarianism, instills tyranny, and the negative consequences of indoctrination appear in many aspects and sides, including that:

1. It depends on repetition, memorizing, and repeating, and there is no room for questioning, research, experimentation, and criticism, which weakens the

ability of the individual to innovation and creativity and self-learning, and the mind becomes incapable of analysis and knowledge, as the individual becomes a creature unable to adapt to the reality imposed on him.

2. It promotes dependency and negativity, rather than positivity, talent revealing, and nobility.
3. Its use reduces the provision of scientific knowledge away from understanding and application of the tendency of students to the scientific material.
4. It restricts the role of the student to listening, and deprives him of participation in educational situations, and reduces the chances of interaction between him and the professor on the one hand, and the subject matter that becomes an end on the other hand.

The prevalence of indoctrination has made the opportunity to pay attention to the development of thinking in institutions of higher education weak, and the teaching of thinking is basically still weak today, for the following reasons:

1. The issue is neglected because it did not come to us with the foreign curricula and programs with which we would simulate education in foreign countries.
2. The teaching of thinking is explicitly or implicitly oppressed, that the teacher and student dare not exercise it loudly, because of political, social, or cultural pressure.
3. Most educators and teachers are not good at teaching, because they did not learn it at all, and one cannot give what one does not have.

At the level of graduate studies in universities, the relationship between the teacher and the student is sometimes based on the fear of the student and reliance on the professor, which makes the professor often tends to methods of intellectual

oppression, and the student, in return, resorts to the methods of flattery and hypocrisy.

Summary and Recommendations

Although academic freedom is an essential part of the mission of higher education institutions, many still do not know its importance because they believe it is a privilege for academics and does not concern the rest of the society, although it is an important freedom for everyone because it concerns people who benefit all members of the society. Therefore, developing it is a major step towards the development of universities. To achieve this, we can propose the following:

1. Clarifying the meaning of academic freedom, defining its content, its elements, its limits, placing it within the goals of the universities, and enacting the legislations that protect it.
2. Supporting faculty members financially and morally, and providing them with the right atmosphere for teaching, research, publishing, and community service, and granting them the right to choose heads of departments and deans of their faculties.
3. Promoting freedom in society because academic freedom in any society is a reflection of the state of freedom in it.
4. Grant universities greater financial and administrative autonomy.
5. Seeking to get rid of bureaucratic restrictions and administrative tyranny, and establish positive and balanced relations between university departments and faculty members.
6. Giving students the right to choose their specialties and programs, and seek to involve them in the management of the affairs of their universities, and give them the freedom to discuss and express their views.

7. Trying to put the entire educational process in a democratic context, including the principles of freedom, equal rights, accountability, transparency, freedom of expression and opinion, free access to information resources, continuous law enforcement, and respect for the values of tolerance and cooperation.
8. Developing educational curricula and methods of education to consolidate the values of creative dialogue, democracy, and openness rather than indoctrination, authoritarianism, and closeness.
9. Develop creative and critical thinking among students, especially in the fields of their scientific specialization, as well as the development of critical thinking, which makes the student able to test the truth of facts.

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Higher education is the environment that is supposed to sharpen the personality of the student with enlightened, fertile, and critical intellects so that an individual who builds and develops his country is committed to an authentic eastern civilization

heritage and a modern civilization that shapes our civilization. Unfortunately, there is, to a certain extent, a weakness in our educational systems, which largely do not respect the freedom of the student and do not achieve his individuality. Freedom of belief is often not recognized in our universities. On the contrary, the student may be harmed if he expresses his belief that this belief is contrary to the "group". The state of our universities is very frustrating to me, as the university atmosphere is largely devoid of the participatory process between students and professors, where dialogue is devoid of constructive criticism and knowledge enrichment. Let us be fair as there are some professors with a fertile mind and a wealth of knowledge, who are academic cornerstones to whom hats are raised, but unfortunately they are scarcity of scarcity.

The influence of politics, religion, regionalism, and sectarianism continues to plague our universities and stifle our minds and the whirlwinds of emancipation are now suppressed in the bud. The educational process is based mostly on indoctrination and stereotyping in knowledge and depends in large part on the self-reading of students without criticism and analysis. Weakness also lies in the presence of a teaching body that is not controlled and often lacks experience and knowledge. There is a role for the student in this imbalance in the educational process where there is a large segment of students away from criticism and expressing opinion and favor profiling in receiving information without reading than reading closely within the written text. This university education does not meet the people's needs for intellectual and sectarian liberation, but on the contrary promotes the acceptance of criticism and acceptance of the other, the actual output of this academic process.

We may encounter some distinguished personalities with their liberal, enlightened, nationalistic thought within a large body of faculty, but the impact of these figures is limited to a limited number of students within the halls of our universities, yet

they have a good impact during the academic journey that we have undertaken during the journey of life. Together with morality, they formed the best example of thought, action, and behavior.

I believe that higher education did not contribute through its systems and its essence in the departure of individuals from inherited traditions and parental, class, tribal, and sectarian systems. This is not possible in the absence of critical, enlightened and supportive thought for liberation movements from all obstacles of intellectual, social, even economic, and professional development. The educational process requires a positive change that the faculty members of the university are subject to continuous monitoring to evaluate their performance, in addition to the need to raise students' awareness of the importance of participating in the feedback during the process of obtaining knowledge through reading, criticism, analysis, expressing opinions, and looking forward to all that is new in the world of knowledge.

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The manifestations of oppression and alienation described by Paulo Freire are a matter of observation and scenes wherever people look in the Third World countries, although it is clear in some countries and mysterious and invisible in other countries. He believes that the solution lies in education, but what kind of education? How does it start?

Paulo Freire's educational ideas and programs were based on clear philosophical foundations:

- Deep faith in man and the masses of the people and their ability to change their situation and change the world.
- To view knowledge as a research process that is not taught, and that there is no absolute ignorance or absolute wisdom.

- To view the world as a renewed process of change, not a situation that is both physiologically and socially stable.
- Consciousness and critical outlook are the key to teaching and understanding and changing the world.
- Education is a process of social change and liberation.

Paulo Freire has always emphasized that education in oppressed countries is struggling for liberation, and that education must be politically neutral, otherwise it will not succeed in achieving its goals, and that education is a tool for revolutionary social change of the realities of third world countries to overcome poverty, oppression and dependence.

My faith in the value of intellectual schools that seek to change and develop ourselves and our societies - thinkers, philosophers, professors, and educational innovators, of Arab or Western origins, like Freire and Sakakini. This urged us at the Amman Center to take a closer look at the phenomenon, beginning with brainstorming through interviews with educators, teachers, lecturers and policy makers in Jordanian schools and universities. This brainstorming resulted in some observations that provide us with a relatively clear perception of personal experiences and individual opinions that presented the educational dilemma. The difficulties and mechanisms of solving them were revealed from a theoretical and practical perspective, with the aim of elevating cognitive production as a social catalyst of new educational principles. And should not be limited to individual experiences, but must take the direction of responsible decisions from educational and social educational institutions and be sponsored and monitored by the responsible authorities in the Ministry of Education, higher education institutions, and civil society institutions so that work is done to create a generation that thinks, asks, debates, criticizes, accepts the other.

I think, based on the above, the creation of this generation needs to study, structure, and change the starting points and tools, from the application of emancipatory education in the first episode of educational series of the structure of the small community (the family) through the stages of education serial to a community of elite and intellectually liberal personalities that possess the

awareness of what qualifies them to promote and develop this society in a civilized and global way.

Branching from Freire's question, which we must answer, what do we need to start moving work from individual thought and application to a formal approach applied in all educational institutions to reach what has been discussed? Does emancipation depend entirely on individuals or should participation and cooperation be with state institutions and social institutions, official and non-official?