

Educational experiences of Arab nationalist parties (The Arab Socialist Baath Party as a model)

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Walid Jaloud ¹ Muath İliaiwi ²

¹ *Palestinian Ministry of Education, Palestine'Email : wldjaloud@gmail.com*

² *Necmettin Erbakan University, Turkey, Email: muath.ilaiwi@gmail.com*

Abstract:

The study aimed to identify the establishment of the Arab Socialist Baath Party, its role in building the Arab educational system, and to identify the most important educational experiences of the nationalist parties in the Arab countries, especially the Arab Socialist Baath Party. To achieve the objectives of the study, the researchers used the analytical and historical descriptive approach to reach adequate answers to the study's questions, verify the validity of its hypothesis, and identify the most historical monuments and stages for the emergence of the Arab Socialist Baath Party. The most important findings of the study: the Arab Socialist Baath Party employed the educational institution to extend its influence over the state, using partisan and political discourse, to turn this institution into a tool for integrating educational curricula and policies instead of being compatible with the political aspirations of the Ba'ath movement and contributing to building educational work and human development in the Arab world.

Key words: Nationalism; Arab nationalism; socialism; the renewal movement; the Arab Socialist Baath Party.

Corresponding Author: Muath İliaiwi, *Email: muath.ilaiwi@gmail.com*

1.1 The study's introduction :

The period between the twenties and fifties of the past century saw many intellectual, cultural, partisan, and political calls for renewal and enlightenment in the Arab world. Most of these calls were carried out by Arab and intellectual personalities that were heavily affected by the idea of nationalism, by studying in Europe, or as a reaction to the policies that were practiced by Ottoman Empire during its ruling of the Arab world, and an attempt for salvation from the Ottoman ruling, or a result of the contact with western and non-western thinkers who called for the idea of nationalism.

The aforementioned reasons and factors among others became a starting point for many modern intellectual and political currents in the Arab scene, which had a significant impact on many Arab pioneers and thinkers, and their attempts to address many religious, social, political, economic, intellectual, and educational causes, because they were influenced by some thinkers and philosophers who called for the importance of adopting the idea of Arab nationalism, taking pride in it, and building the Arab human according to its aspirations (Jawad, Shahid, 2015: p.12).

And although the nationalism calling in the Arab world had started right before the fall of the Ottoman empire since the early 1920s but the fullness of these callings came with the end of the Ottoman ruling of the Arab world, and the return of the Arab students to it from Europe with their new thoughts, so, many other calls

emerged for the importance of paying attention to the idea of nationalism like the one that's spread over Europe, and the Arabs who studied there, and were influenced by its national, political, and cultural ideology had a significant effect in transferring these thoughts to the Arab scene, like secular, progressive, national, and socialist ideas among other political, partisan, social, and ideological callings for the renewal of the Arabic ideology, one of which is The Arab Socialist Ba'ath Party, especially that thoughts and calling like this were proposed and present in the Arabic ideology, politically, culturally, educationally, and socially, but it promoted its part with the emergence of authors and thinkers like Michel Aflaq and Sati' al-Husri among others, who devoted their writings to speak about nationalism, the nation, and Arab nationalism, while calling at the same time for unity and fighting against decolonization and its schemes.

1.2 The problem of the study

Generally speaking, Arabic nationalism was and still is a main center point in in the modern Arabic ideology, especially in the period between the twenties and seventies of the past century, during which these thoughts flourished, and many nationalism-based ideological orientations arose from it, as many Ba'athist and socialist parties emerged from it, thus forming their own orientation in the modern Arabic educational ideology, which called for the importance of taking pride in Arabic nationalism, because of the qualifications the Arabic ideology holds that are capable of building the Arabic human,

ideologically, educationally, politically, economically, and socially. Therefore, this study tries to answer its main question: What are the experiences and ideological and educational orientations of the Arab Socialist Ba'ath Party as a nationalist party in the Arabic scene?

1.3 The questions of the study

The study tries to answer the following questions:

1. How did the Arab Socialist Ba'ath Party arise in the Arabic scene?
2. Who are its most prominent pioneers and founders?
3. What are the (negative and positive) effects of this party on the modern Arabic educational ideology?

1.4 The study hypothesis

The rise of the idea of Arabic nationalism in the Arab scene, and the rise of Ba'athist and socialist parties in the Arab world that followed, caused many beginnings in the modern educational ideology, which influenced the Arabic educational and literary aspects, which called for building the Arab human according to the pillars of Arabism and Arabic nationalism, but the transformation of these parties to totalitarianism, and the single-party system, caused for these beginnings to stray from their planned and required path.

1.5 The methodology of the study

This study uses the descriptive analytical approach to find adequate answers for its questions, and check the correctness of its hypothesis. It also uses the historical approach, through which it tries to get to know the most prominent monuments and milestones of the rise of the Arab Socialist Ba'ath Party.

1.6 The importance of the study

the importance of this study lies within getting to know the general trend of the educational ideology of the Arab Socialist Ba'ath Party.

First: The theoretical significance: it's a follow up on previous Arabic studies that addressed the general trend of the educational ideology of the Arab Socialist Ba'ath Party and the way many nationalist, Ba'athist, and socialist ideas, which shaped the Arabic scene during the time span of 1920s and 1970s, and generally, the effects it left about both modern and contemporary Arabic educational ideology. Second: The practical significance: the significance of the current study lies within it being feedback to stand upon the general trend of the educational ideology of the Arab Socialist Ba'ath Party, as this study hopes to help the specialists and workers in the political and educational field to benefit from it, as well as enriching Arabic libraries generally and Palestinian specifically with this type of studies.

1.7. The goals of the study

This study aims towards getting to know the rise of the Arab Socialist Ba'ath Party, and its most prominent leaders and founders, as well as getting to know the effect it has on the Arabic educational ideology, and its role in building the Arabic educational system, as well as addressing the negative and positive aspects of the educational, ideological orientation of this party, especially in some Arab countries,

1.8. Previous studies

The researchers will address many Arabic scientific studies in regard to the subject of the study, which are as follows:

Al-Zoghbi: Mohammed. (2011). "**The Arab Socialist Ba'ath Party between theory and practice (socio-historical analysis)**".

This study tries to research the main factors that resulted in the rise of the Arab Socialist Ba'ath Party, as well as its stability, sustainability, and vitality, and then the internal and external crises it went through leading to its division and decline. As well as getting to know the educational, political, economic, and social effects it left in some Arab countries, like Syria and Iraq.

Amayra, Mohammed. (2005). "**The educational ideology of political parties in the Arab orient in the second half of the 20th century: a critical analytical study**".

The goal of this study is to know the educational ideology of Arabic political parties, in the Arab orient in the second half of the 20th century. It included the political parties of the Arab orient countries like: Jordan, Palestine, Lebanon, Syria, and Iraq. The main findings of this study are that there's a holistic interest in educational ideology, although varying, as no integral educational the Arab theory emerged in any of them, and some of them paid attention to one aspect of educational ideology over the others, and even though all of them originate from educational standpoints with philosophical backgrounds and most of them are positivism philosophies except for the Muslim Brotherhood that originated from religious Islamic concepts, but it still went into the spiral of explaining these standpoints with many other Islamic parties in the Arab scene, while on the other hand, the Arab Socialist Ba'ath Party according to the study, tried to consolidate its educational ideology, as it showed more interest in education after it came to rule in Syria and Iraq. The researcher concluded that the Arabic political parties addressed in this study need to set certain educational programs, and pay more attention to the educational aspect and modern educational theories and benefiting from them in resolving educational problems the Arab societies struggle with.

Al-Khasawneh, Asma'a. (1999). "The Arab Socialist Ba'ath Party in Jordan 1947-1957".



This study addresses the Arab Socialist Ba'ath Party in Jordan, since the first national founding conference was held in Syria in 1947 till 1957, when the law of parties' dissolution was passed. The significance of this study lies in it being the first study on this subject, it also shed the light on the political role of the party in the Jordanian scene. The study's most important findings are that: the activities of the Arab Socialist Ba'ath Party spread in Jordan through distributing leaflets of the party, issuing statements and taking the floor in the parliament, which proves the party's awareness of the main political developments in that period, and the party didn't aim towards carrying out a coup against the system in Jordan.

Ali, Sa'ed. (1998). "The modern educational ideology".

In this book, the author addresses many ideological and literary orientations of the modern educational ideology, like the Salafi, nationalist, socialist, and westernization trends, and the extent to which each of these trends affect the contemporary and modern educational ideology. Whereas the author thinks that educational ideology, as a form of the ideology in general, is the result of the society's movement in its main structure, it's expressing it on its pages, which reflect its economic, political, and social conditions, and forms its orientations and paths that help build the people and shaping them with different values, orientations, and ideas.

Dndashli, Mostafa. (1979). "A contribution in criticizing political movements in the Arab world, the Arab Socialist Ba'ath Party".

In this book, the author points out that the main problem that faced the Arab Socialist Ba'ath Party is in the ideological understanding of the history and policy of this party, the stages of its establishment and founding, the leaders and personnel who played a role in building the general ideology of the Ba'ath party, especially towards nationalist, educational, social and Arabic causes in general.

Commenting on the previous literature

This literature falls under the historical research about the emergence of the Arab Socialist Ba'ath Party specifically, and the other nationalist and intellectual parties in the Arab scene in general, and the factors that contributed to its founding and emergence in the Arab scene, this is literature that enrich the theoretical background of this study with many information, historical and political monuments regarding the emergence of the idea of nationalism in general, and the Arab Socialist Ba'ath Party specifically. And about the difference between this study and previous literature, it's in its attempt to focus on the educational ideological experience of the Arab Socialist Ba'ath Party, meaning the extent of its contribution in the framework of modern and contemporary Arabic educational ideology.

2. The Conceptual Framework of the study

In this conceptual framework, we will address many concepts in regard to the subject of scientific study, which serves the researcher himself and his scientific environment, serves as scientific foundations

towards developing the environment of the knowledge- and research-based community for the researcher himself or research organizations, and contributes to enriching the knowledge-based community with all its components, such as:

- Nationalism: a political and ideological orientation or idea, that represents the product of the culture, heritage, and traditions of a society, as they share some specific features, such as the language, religion, traditions, and geographic location, as well as being loyal to their nationalism and nation (Al-Hayyari, 2011:p.15).
- The Arabic nationalism: a political belief and an ideology inspired by the Arab, Arabic, or Arabism, which calls for unity between their political, cultural, and economic powers, so thereby aiming towards freeing the Arabic nation as a whole from all kinds of influence, as well as calling for a united Arabic entity that is based on the foundation of sovereignty of the Arab nation, sticking to its interests, and complete equality between its people (Al-Huneidi, 2015: P. 11).
- Socialism: a political, social, and economical system that is based on the foundation of public property of the means of production to prevent the country's resources being used by the minority of property owners (Al-Khawly, 2017: P.5).
- The educational ideology: a set of key principles and starting points that control the educational work, and set its nature and course in different social environments (Ali ,1998: p. 17).

- The ideological reinvention movement in the Arabic scene: the reinvention movement wasn't limited to the Arabic ideology, but it also affected many nations and countries around the world, especially those in which ideological, renovation, industrial, or technical revolutions took place, and Europe is a good example of that. Therefore, the Arab world was and still is a space for ideological reinvention, especially after the fall of the Ottoman Empire, causing many calls and movements for the importance of renovation and reformation of the Arabic ideology, causing many political and ideological trends to eventually appear, calling for the renovation of the Arabic ideology, and controlling the concept of renovation in regard to the Arabic ideology (Tababi, 2021: <https://cutt.us/gTTod>), most Importantly:

- A concept that refers to evoking a set of ideas and terms that are related to ideological renovation, like developing, hard work, change, reformation, transformation and transforming, and other concepts that call towards developing something, modernizing it, improving it, and making it more modern and appropriate, especially the ideas and concepts, and religious, social, ideological, political, and educational reasoning (Halboni, 2012: P. 50).

- A concept that was attributed to Islam, its supporters call for the separation of religion from state, and the elimination of religion from every aspect of life, which means the rebuttal of the Islamic ideological method and the moral and religious heritage linked to it.

Those who called for this concept were influenced by the ideologic French revolution, and the political trends that resulted from it and called for globalization (Halboni ,2015: P. 15).

- A correctional concept that indicates the importance of drafting a correct, contemporary understanding of every cause related to the Arab world, be it political, economic, social, religious, cultural, ideological, or educational, by the revival of the developmental research school, and reviving the Arabic ideology in controlling and understanding the society, managing the state, and the proper scientific understanding of all aspects of life (Al-Milad. 2008. P. 31).

This difference in controlling and defining the concept of ideological renovation in the Arabic scene led to the emergence of many schools of Arabic ideological renovation, most importantly:

- The school of Islamic renovation: which is based on renovating the Arabic ideology according to Islamic pillars, so that they intersect with most political economic, and social orientations of the Arabic ideology, and the public life in the Arabic scene (Al-Shwayri, 2011: P. 53).

- The school of Arab nationalistic renovation: which is based on renovating the Arabic ideology according to the pillars of Arabism, Arabic tendency, and the ideology of Arab nationalism, it's a school that emanated by the work of internal and external conditions, which were represented by the Ottoman effect on the Arabs during the ruling of the Ottoman empire and western occupation, the colonial politics

that resulted from it, the civilization challenge that the Arabs went through, and the effect of the Arabs studying in European schools and universities, as they had different effects on the Arabic ideology, some of which were supporters of copying the entire, or part of the European experience to the Arabic scene, whole others completely refused it because of the merits the Arabic ideology has for it to rise (Al-Shwayri ,2011: P. 55).

- The school of western renovation: which is based on accepting all that is western, be it ideologic or not, to be transferred to the Arabic scene, like ideas of globalization and liberation and such, and it's a growing trend lately in the Arabic scene, causing a significant difference in the entire Arabic ideology (Al-Helo, 2021: <https://cutt.us/YoZZA>).

And no matter how much the terms changed and the ideological renovation movement in the Arab world varied, it still mostly points out to the importance of change and development, modernization, and revive the ideological, contemporary monuments that died out, and staying up to date with the changing times but with tools and thoughts that are compatible with the environment, rather than being inspired from countries and environments that are not real, as renewal is a matter necessitated by the natural law of ideology in general, and the related conditions and climates that are necessarily favorable for moving towards renewal, which applies to Arab ideologies, which has gone through stages of development; which are embodied in

corrective movements and trends related to each other, in terms of premises, contents and goals, which appear after each period of stagnation or deviation as a result of an internal self-crisis or external influences. These are the tasks of the Arab elites calling and supporting development, so that the project of renewing Arab ideology conforms to the desired goals to be achieved in the Arab scene (Tababi, 2021: <https://cutt.us/gTTod>)

3. The Arab Socialist Ba'ath Party (origin, founders)

1.3 The origin of the Arab socialist Ba'ath party

The movement of ideological renewal in the Arab world since the early twenties of the last century contributed to the emergence of the idea of a nationalist orientation strongly among many Arab thinkers, politicians and writers, and promoted that idea among many Arab intellectuals, especially in Syria, and between those who were in that time in contact with the European civilization and the intellectual revolutions in it, and the colonial projects that were meant for the Arab world, which led to several protests of the political forces and workers in Syria, that were directed towards the French authorities, who were placing Syria under their occupation and control, and was the first intellectual starting point for the emergence of an Arab nationalist party in the Arab scene in general, and the Syrian scene in particular (Diab ,1993: P. 71).

The formation of the Arab Ba'ath Party in early 1947 AD as an Arab nationalist party caused an Intellectual disagreement about the

concept and nature of Arab nationalism. Many Arab thinkers have been occupied talking about the meaning of nationalism, the national feeling, and the nation with two different concepts (Arab and Islamic), and even narrow concepts of nationalism have emerged, such as: Egyptian, Syrian, Iraqi, Lebanese and the like. The majority of those who advocated these concepts, or referred to them; Some of the Arab scholars in France in particular, and Europe in general, who have gained political, intellectual, educational, cultural and social weight in the Arab arena, such as Taha Hussein, Lotfi al-Sayed, Saad Zaghloul, Sate' al-Husari, Zaki al-Arsuzi, Michel Aflaq, and Constantine Zureik, until this influence and talk turned To a political trend that rose to prominence in the fifties of the last century, and was known as the Arab nationalist trend, and it became a narrow concept of nationalism, as it relates to one of the Arab countries (Horani ,1997: P. 9).

As a result, Arab nationalists differed in the emergence of Arab nationalism and its concept as a political orientation, between its originality in the Arab nation, or its influence on the European national experience, or its difference from the concept of the Islamic nation. This scene was topped by Sate' Al-Hosari and Michel Aflaq. Al-Hosari, and those who supported him of the Arab nationalists, saw that Arab nationalism was a Western European idea that originated in the early nineteenth century in Europe and then spread throughout the world. It considered that every nation has the right to preserve its moral entity, and the right to be independent in its affairs, without

submitting to the will of other nations (Baydoun and others, 1991: P. 63).

The idea of Arab nationalism began to grow and flourish among many Arab intellectuals, writers and students, especially those who received their education in European universities. In addition to what witnessed the end of the Ottoman Empire's rule over the Arab world (1908-1923), and the subsequent emergence of a number of Arab personalities calling for Arab nationalism, secession from the Ottoman Empire, liberation from its rule, and for Arab nationalism to have its place in Arab countries and lands. Of the most prominent Arab personalities who advocated for renewal and change at the end of the the Ottoman Empire: Al-Ghazali and Muhammad Abdo in the religious and social field, and Al-Afghani, Al-Kawakibi and Al-Tahtawi in the social and political sciences (Al-Jabbouri, 2015:P. 33).

2.3. The founding pioneers of the Arab Socialist Ba'ath Party

The writings of these Arab pioneers and thinkers had a direct and indirect impact on Arab societies at the time. For nationalism to emerge as a new idea in the Arab street, and many Arab pioneers, thinkers and intellectuals embraced it, especially those who received education in European countries, especially France, whose revolutionary and nationalist experience spread in many countries of the world, and for the landmarks it saw that affected those affected by it; Especially since the idea of Arab nationalism had cast a shadow

over Arab societies during the rule of the Ottoman Empire (Al-Jabbouri, 2015: P. 35).

With the increasing influence of colonial policies in the Arab scene, and the return of a number of Arab students studying in Europe to their Arab homeland, the momentum of the idea of Arab nationalism increased, topping the intellectual scene, and across the Syrian arena, Michel Aflaq and Salah Al-Bitar, who returned from their studies from France to Syria, to begin to form a new movement to revive Arab ideology and resurrect it in a manner consistent with their ideas calling for nationalism and pride in Arabic, Arabism and the Arab nation, and resisting Western and European colonialism in various Arab countries and states. With reference to the intellectual theorizing that Zaki Al-Arsuzi presented to the idea of nationalism and Ba'athism, before Aflaq and Al-Bitar translated it into a political, social, intellectual, educational and cultural movement (Dandashli, 1979, P. 7).

Aflaq and Al-Bitar took it upon themselves to start spreading their ideas among Arab youth, especially university youth, pioneers and enthusiasts of the idea of Arab nationalism. To form, and since 1940 AD, many intellectual circles that call themselves the Arab Revival Movement, or the Arab Ba'ath Movement, whereby the basic principles advocated by this movement are clarified, such as resisting colonialism, removing the artificial borders that were established between the Arab countries, and confronting the zionist colonialism

project in Palestine, taking pride in Arab nationalism, and other unitary principles. The revolution of Iraqi Prime Minister Rashid Ali al-Kilani Pasha at the beginning of the 1940s had an impact on the idea of nationalism and Ba'athism among its enthusiasts, especially since the great title of this revolution was the unity of the Arab world (Dandashli, 1979: P. 11).

Michel Aflaq had a great influence on the masses of Arab students and youth who were enthusiastic about the idea of Arab nationalism, to put his own fingerprints on the intellectual and ideological orientation of the idea of Arab nationalism as a political, social, cultural and educational party, to begin, with this, the period of preparation for the birth of the Arab Ba'ath Party, especially across the Syrian scene, which formed an incubator intellectually, and these ideas spread to other Arab countries, which found a response to them in Iraq and other Arab countries. At the beginning of the forties of the last century, the Arab Ba'ath movement issued a number of publications calling for its ideas of unity, nationalism and combating colonialism (Tayeh, 2011: p. 25). As for Aflaq, and those who supported him from among the Arab nationalists, he saw that Arab nationalism is authentic and linked to Arabism, and even refused to look at Arab nationalism at the level of theory, and that it is linked to a historical era, he also refused to refer to Arab nationalism with the secularism of nationalism and its separation from religion and that it is racist or theoretical, then enters the concept of nationalism into ideological and political differences between the masses of

nationalists and non-nationalists, which formed an invitation to the leaders of the Arab Ba'ath Party to merge with other parties and political ideas emanating from a single concept of Arab nationalism (Baydoun and others, 1991: p. 65).

The educational thought of the Arab Socialist Ba'ath Party
Man lives in an educational and cultural context that includes all his physical, behavioral and intellectual activities, which includes customs, traditions, intellectual, ideological and cultural values, but also includes heritage aspects, so that man draws this educational intellectual container from his surrounding environment, which later forms his educational, intellectual and cultural identity. Al Raqab and Jainni, 2009: p. 45)

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1.4. Intellectual aspects of the Arab Socialist Ba'ath Party

The Arab Socialist Ba'ath Party focused on such aspects in its intellectual orientation, by theorizing its political, ideological, cultural,

partisan and intellectual ideas through the intellectual, educational and educational fields.

1.4.1. National Education

The Arab Socialist Ba'ath Party believes that Arab nationalism, like any other national or social trend, must be in the minds of Arab society, so that it becomes a reality and an effective behavior in the mind, heart, and conscience of every Arab citizen. Therefore, the Arab Socialist Ba'ath Party approved national education as a course of study, teaching and learning in its various schools and universities, in addition to approving some philosophical and historical materials that support the idea of nationalism, thus forming its general view towards building, reviving and renovating modern and contemporary Arab thought (Ali, 1998: P. 17).

In other words, the educational intellectual trend of the Arab Socialist Ba'ath Party is focused on national education, so that it is not abstract, but rather an actual practice, starting with the teacher, who prepares his students to accept national ideas, in addition to the responsibility that falls on the educational institution in creating an appropriate atmosphere that is compatible with the idea of accepting the idea of nationalism. Nationalism, focusing on the common denominators in preparing the individual according to the principles and objectives of the Arab Socialist Ba'ath Party (Ali, 1998: p. 13).

And because educational work is inseparable from political work, especially in intellectual and ideological parties such as the

Arab Socialist Ba'ath Party, education has its inherent position in the political framework of society. The political factor is one of the most important factors that affect the nature of the educational system in terms of structures, objectives and content. Education is an effective weapon in embodying the political goals of the authority into practical reality, and into actual practices, which is what national education cares about in preparing its cadres, whether at the school, university, social or community level (Walid, 1980: p. 55)

In general, the aspects that national education took into account in the dissemination and clarification of the educational intellectual trend of the Arab Socialist Ba'ath Party (Ali, 1998: p. 23) can be summarized as follows:

- Education has a social function, interacting with its society by being influenced by it and influencing it, and working on its development and progress.
- Education must have a national affiliation, affected by the national civilizational characteristics of its society, and it must represent and absorb it in its best form, and work on its development, deepening awareness of it by contributing to the achievement of its goals, and this applies especially to Arab education.

It can be said that the areas of interest of the intellectual trend of national education for the Arab Socialist Ba'ath Party stem from the basic elements of nationalism, such as the homogeneity of cultural

characteristics and basic systems, such as language, religion, customs, traditions, family style, values and common history, so that the intellectual and educational complex of individuals belonging to this nationalism. It is based on its ideological thought and political orientation. Thus, the educational thought of the Arab Socialist Ba'ath Party derives from a nationalist philosophy that depicts its steps, defines its direction and sets its goals, in line with the general idea of the party, and in a manner that guarantees the continuity of its ideas in future generations (Al-Raqb and Jainini, 2009: p. 11)

1.4.2. Socialist education

It is natural for the Arab Socialist Ba'ath Party to combine its nationalist and socialist dimensions in shaping and forming its general orientation for its special educational thought. The party leaders, through the educational institutions, with their personalities and functional and administrative components, focused on drawing up national socialist education plans, and leading the general educational and political guidance in a way that would achieve for them the creation of a unified public opinion, and contribute to the formation of the student culturally, socially, politically and militarily, thus shaping the citizen. The Arab National Socialist is prepared, financially and morally, to bear the burdens of the struggle and the battle of liberation (Ali, 1998: P. 25).

The function of socialist education in forming the educational intellectual trend of the Arab Socialist Ba'ath Party is based on

broadcasting the educational views of the leaders of the Ba'ath Socialist Party, so that this function contributes to acquiring knowledge, acquiring ideas, analyzing problems, forming opinions, and issuing judgments, but according to socialist visions and orientations. Thus, the task of socialist education is to refine students with all the meanings, goals and perceptions of Arab socialist thought, such as social justice, freedom from subordination, resistance to colonialism, reviving the nation's efforts, and other educational concepts with a nationalist socialist tendency (Badran, 1984: p. 77).

It is worth noting here that the leaders, theorists and founders of the Arab Socialist Ba'ath Party, whether in Syria, Iraq, Egypt, and other Arab countries, were mainly, and in part, teachers and educators, such as Aflaq, Al-Bitar, Al-Arsuzi, and others. They used the teaching profession to form the intellectual trend of the Arab Socialist Ba'ath Party on the one hand, and to prepare the ground for their ideas and principles in the hearts of students on the other hand (Ali, 1998: p. 27). And that is through the courses of history, sociology, philosophy of national education and other humanities and social sciences, which played an important role in shaping the national and socialist awareness of many students and scholars during the period between the forties and seventies of the last century (Badran, 1984: p. 71).

2.4. The political, social, cultural, and ideological characteristics, components, and references of the Arab Socialist Ba'ath Party

In general, we can point out that the educational intellectual trend of the Arab Socialist Ba'ath Party is based on a set of political, social, cultural and ideological features, components and references, the most important of which are the following (Al-Raqb and Jainini, 2009: p. 29):

1. Language: The Arabic language is of great importance in shaping the special identity of the educational intellectual trend of the Arab Socialist Ba'ath Party. The Ba'athists consider the Arabic language the basis for the formation of the nation, the cultural base of societies, and one of the necessary tasks that imposed themselves on national education and socialist education in our contemporary Arab society, in order to achieve Arab cultural, educational and educational integration.

2. History: The common Arab history plays an important role in formulating the general framework for the educational ideological direction of the Arab Socialist Ba'ath Party, which is necessary for building the present and setting future plans. The continuous contact between the past and the present is one of the main foundations in the formation and formulation of the cultural identity of the Arab nation, and the formulation of its intellectual and educational identity in particular.

3. Religion: Religion was a controversial issue between the Ba'athists and the nationalists on various levels and in the intellectual, political, educational, social and cultural fields. Nevertheless, the

nationalists considered religion to be an original source of values and virtues, and to preserve customs and traditions that were consistent with the trends and ideas of nationalists and Ba'athists. making Arabism the heritage of the Arab nation and its cultural unity.

4. The Unity of Destiny and Mutual Interest: Nationalists and Ba'athists see the mutual interest and the same destiny as an important factor in shaping the intellectual trend of the Arab Socialist Ba'ath Party on the one hand, and the formation of the national cultural identity of community members on the other. This is because the concept of the common interest includes the components of the material and moral cultural identity, which the nation adopts, so that it forms part of the national building, and the mutual interest works to stabilize the cultural identity, and thus liberate the nation politically, socially, intellectually and educationally with the cultural identity added by the cultural identity of equality, justice and community building. A stable and prosperous civilization based on the set of values that characterize the Arab nation.

5. The unity of Arab cultural identity: It is one of the features, components and references that imposed itself in framing the educational intellectual trend of the Arab Socialist Ba'ath Party. By making Arabism a basis for nationalism in Arab society, achieving cultural and educational integration among the cultural components of the Arab nation, and overthrowing all manifestations of dispersion and backwardness that accompanied the Arab identity.



It should also be noted here that the Arab Socialist Ba'ath Party, in shaping its intellectual and educational direction, focused on education at home and at school. The child at home forms his opinions about humanity and the impressions gained from his parents, responds to the words and symbols that represent the homeland, as well as imitates the cultural concepts that form his identity (Al Raqb and Jainni, 2009: p. 27).

3.4. The educational experiences of the Arab Socialist Ba'ath Party

The educational experience of the Arab Socialist Ba'ath Party was applied in several Arab countries in the period between the forties and the seventies of the last century, due to the fact that this party controlled the reins of power in them, but the most enduring of these experiences is the experience of the party in Syria, and its experience also in Iraq. Where the party in these Arab countries led the political and authoritarian scene, and established its ruling regime in it according to the national and socialist visions and aspirations, which included; the educational and pedagogical experience, whether at the school or university level.

3.4.1. The educational experience of the Arab Socialist Ba'ath Party in Syria

After a series of conflicts and military and revolutionary coups in Syria, Hafez al-Assad, in the early seventies of the last century, led the political and authoritarian scene in Syria as head of state and

Secretary-General of the Arab Socialist Ba'ath Party. The Arab Socialist Ba'ath Party monopolized the rule in Syria, and took control of all state institutions, including the educational institution, which played an important ideological role in legitimizing the new ruling authority, directing students' awareness, and from the beginning of their primary school education, towards glorifying the party with its contents. From leaders, people, institutions, and intellectual, cultural, social and educational directives (Darwish, 2015: <https://cutt.us/P7cQi>).

The Arab Socialist Ba'ath Party controlled the educational institutions in Syria, administratively and educationally, and in its various departments, and school and university stages. It also approved curricula that are compatible with the policies and orientations of the ruling party, whereby the Syrian student begins to learn about the components of the Arab Socialist Ba'ath Party, and from the beginning of his primary studies until his university studies, through the curricula of nationalistic education, which reflects the Ba'ath socialist education in particular, in which students receive the history of emergence of The Arab Socialist Ba'ath Party, its figures, their struggle and patriotic contributions, and similar images to direct awareness towards the Arab Socialist Ba'ath Party (Darwish, 2015: <https://cutt.us/P7cQi>).

Although the calls and aspirations of the Arab Socialist Ba'ath Party call for freedom, liberation, pluralism and democracy, the

practices on the ground were different. At the level of the educational institution, the Arab Socialist Ba'ath Party in Syria employed this institution to be a sponsor of the Ba'athist nationalist education that is compatible with the ruling party, by using indoctrination methods and broadcasting intellectual and ideological content, and Ba'athist education using curricula, which led to almost absolute control over student awareness. The year in Syria (Omar, 2018: p. 15).

The educational institution in Syria, in all its forms and stages, has become physically linked to the general policy of the Arab Socialist Ba'ath Party. Work has been done to adapt this institution and make it directed with partisan political goals aimed at reproducing the political, educational and social system that is in control, through several legal, political, educational and cultural tools. This is what is stipulated in article (21) of the Constitution in Syria (the 1973 Constitution); That the goal of the educational system is to create a generation of Arab nationalist, socialist, scientific thinking, linked to its history and land, proud of its heritage, imbued with the spirit of struggle to achieve the goals of its nation in unity, freedom and socialism, and to contribute to the service of humanity and its progress (Al-Maalouli, 2016: <https://cutt.us/z2mbZ>).

It is credited with the Arab Socialist Ba'ath Party in Syria that it focused its attention on Arabism, the Arabic language, and the Arab culture, and highlighted the Arab cultural identity amid the dominance of many cultures over Arab societies. It is also credited with using an

educational policy open to a wide audience through the generalization of compulsory and free basic education, free secondary education but without obligation, and a policy of assimilation of young people into university, vocational, technical and military education as well. However, these privileges are not without partisan influence over them, and facilities are based on party affiliations, political loyalties, and national education based on Ba'athist education (Al-Maalouli, 2016: <https://cutt.us/z2mbZ>).

It can be said in this regard, that despite the principles, ideas, and aspirations that the Ba'ath Party provided, through its founders, the one-party reign in Syria over the educational institution is a tool that it uses to subjugate Syrian society to accept and control it (Al-Khatib, 2019: <https://cutt.us/.3yIeL>). Thus, these practices are contrary to the general intellectual, educational and cultural direction of the Arab Socialist Ba'ath Party, which called for freedom of nations, resistance to colonialism, reviving the efforts of the Arab nation, the unity of its destiny, pride in Arab culture, and Arab and public unity.

3.4.2. The educational experience of the Arab Socialist Ba'ath Party in Iraq

The arrival of the Arab Socialist Ba'ath Party in Iraq to power did not differ from that in Syria. After a series of military and revolutionary coups, the Arab Socialist Ba'ath Party led by Saddam

Hussein came to power in Iraq at the end of the seventies of the last century, and remained in power until 2003 AD. After it was overthrown by the American occupation of Iraq, thus ending the rule of the Arab Socialist Ba'ath Party in Iraq.

Although the Arab Socialist Party ruled in Syria and Iraq, its experience in Iraq is slightly different from that in Syria. The difference lies in the Arab Socialist Ba'ath Party's keenness on the strength of education in general in Iraq, and university education in particular, such as interest in natural sciences, which some interpreted to benefit the party militarily, given the militarism that dominated the Arab Socialist Ba'ath Party in Iraq, but it is a matter that increased the strength of education in universities in Iraq, despite the party's use of the educational institution, school and university, to ideologize the students, direct their awareness towards the ideas, aspirations and visions of the Arab Socialist Ba'ath Party, and glorify it with the institutions, people, ideas and names it contains (Al-Hajj, 2008: <https://cutt.us/2MIov>) .

We can point out here another difference between the experience of the Arab Socialist Ba'ath Party in both Syria and Iraq, which is the militarization of the educational institution in Iraq. Where the party charged students in schools and universities with military mobilization, which cost the Iraqi establishment a lot, and took it out of the general ideological pattern of the Arab Socialist Ba'ath Party, although such military mobilization exists in Syria, but its intensity

and its translation on the ground in Iraq was more This has made these institutions more political and military than educational, cultural, intellectual and social (Al-Hajj, 2008: <https://cutt.us/2MIov>).

However, the Ba'athist regime in Iraq was keen to arm the Iraqis with education, as education became of great value in Iraq, through scholarships to Europe, America and the former Soviet Union. This is a matter that made Iraqis tend to keep pace with higher, university and post-university education. But because of the successive wars that Iraq experienced, the international embargo imposed on it during Saddam Hussein's rule, the global academic boycott of it, and the ideological and authoritarian practices of the Arab Socialist Ba'ath Party; It drained the educational establishment a lot, and turned it into a tool for the party to pass its party policies (Svinson, 2012: <https://p.dw.com/p/14qpa>).

Such educational, intellectual and educational practices of the Arab Socialist Ba'ath Party in Iraq produced a tendency towards the militarization of society, but with educational and educational tools that were taken into account by the educational, cultural and social institution, where the culture of armaments and military terminology and the like spread among the masses of students, professors and teachers. It is true that Iraq was in a constant battle with many foreign powers, but such policies, which were implemented through the educational establishment, led to constant fatigue and apprehension of the Iraqi street, especially the youth. In addition, it was contrary to the

aspirations and visions of the Ba'ath Socialist Party, which such policies turned into a single party controlling the fate of Iraqi society (Al-Yasiri, 2008: page 13).

Despite some positive aspects of the educational experience of the Arab Socialist Ba'ath Party in Iraq and other Arab countries, which strengthened the status and identity of Arab culture, and self-reliance, it had many negatives, the most important of which represented the inadequacy of the educational institution's outputs, and the educational process, for the requirements of comprehensive and sustainable development, for a limited number of society to benefit from this experience, especially those whose loyalty is to the ruling party, and their political affiliation to the Arab Socialist Ba'ath Party (Al-Yasiri, 2008: p. 13).

6. Results

Researchers reached a set of results, most importantly

- Many of the events and policies that occurred in the Arab world during the period of the twenties and forties of the last century contributed to the emergence of the nationalist movement in the Arab street, which turned into a Ba'athist movement calling for the renewal and rebirth of Arab ideology, but according to new visions, represented in pride in Arab nationalism and Arabism, and the unity of the Arab world.

- The idea of nationalism entered into an intellectual dispute among the masses of Ba'athist nationalists, some of whom saw that it was an idea that originated in the West and was transferred to the Arabic scene, and some of them saw that it is an idea that exists in Arab society, due to the Arab history of components of national revival.
- The Arab Socialist Ba'ath Party took control of power in several Arab countries, the most important and most prominent of them being; Syria and Iraq, to extend its influence over all aspects of life in it, including the educational institution.
- The Arab Socialist Ba'ath Party in these countries turned into a totalitarian and ruling party, and used the educational institution there as a tool to strengthen its rule and influence, and glorify its characters, ideas and leaders.
- The ideologization of educational and educational curricula and policies, directing public awareness towards the ideas of the Arab Socialist Ba'ath Party only, and using partisan and political speech to adapt the educational and learning institution, and then society as a whole.

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