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Reconstructing Deweyan Progressivism Through The Epistemology of Cultural Hybridity: Toward a Hybrid Historical Pedagogy Theory

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Abstract

Contemporary culturally plural societies challenge Deweyan progressivism to explain how educational knowledge is constructed through intercultural encounters, multiple identities, and historically situated experiences. Although intercultural and postcolonial educational theories have addressed cultural difference, hybridity, and epistemic plurality, cultural hybridity has rarely been theorised as an epistemological condition connecting educational experience, historical interpretation, and educational purpose. This study therefore asks how Deweyan experience can be reconstructed for culturally hybrid educational contexts and how cultural hybridity and historical consciousness can be integrated into a coherent educational theory. Employing philosophical inquiry, conceptual analysis, and theory synthesis, the study examines the ontological, epistemological, and axiological assumptions of Dewey, Bhabha, R  sen, and contemporary philosophy of education; deconstructs the concepts of experience, cultural hybridity, historical consciousness, and educational purpose; and reconstructs their relationships into Hybrid Historical Pedagogy Theory (HHPT). The analysis identifies Hybrid Experience as culturally negotiated experience, Hybrid Epistemology as a condition of knowledge construction, and Historical Consciousness as the mediating process connecting experience and educational meaning. These relationships are articulated through the HERITAGE Model, comprising Hybrid Experience, Historical Interpretation, Historical Consciousness, Inclusive Identity and Democratic Agency, Generative Knowledge, and Moral Ecology. HHPT thus offers a conceptual reconstruction that extends the explanatory scope of Deweyan progressivism rather than replacing existing intercultural or postcolonial theories.

Keywords: Deweyan Progressivism; Cultural Hybridity; Hybrid Epistemology; Historical Consciousness; Hybrid Historical Pedagogy Theory.



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INTRODUCTION

The twenty-first century has transformed the cultural conditions in which education takes place. Globalisation, migration, digital communication, and intensified intercultural interaction have produced learning environments in which learners encounter multiple cultural traditions, historical narratives, and

systems of meaning simultaneously. In such contexts, culture cannot be treated merely as a background variable that influences learning. It increasingly shapes how learners interpret experience, negotiate meaning, recognise knowledge, and position themselves in relation to others. Contemporary educational philosophy therefore faces a fundamental question: How should educational theory conceptualise learning when experience itself is culturally plural, historically layered, and continuously negotiated? This question is particularly significant for educational traditions that have historically grounded learning in experience, inquiry, and interaction.

Among such traditions, John Dewey's progressivism remains one of the most influential philosophical foundations of experiential and democratic education. Dewey conceptualised education as the reconstruction and transformation of experience through inquiry and reflective interaction between individuals and their environments (Dewey, 1916, 1986). His philosophy challenged transmissive conceptions of education by positioning learners as active participants in the production of meaning. Contemporary interpretations continue to emphasise the relevance of Deweyan experience, democracy, inquiry, and educational purpose (Biesta, 2015, 2021). Nevertheless, the cultural conditions of contemporary learning differ substantially from those in which Dewey formulated his philosophy. Learners increasingly participate in educational environments characterised not by a single relatively coherent cultural context, but by overlapping identities, intercultural encounters, transnational communication, and competing historical narratives. The philosophical problem, therefore, is not whether Deweyan progressivism remains relevant, but whether its conception of experience adequately explains how knowledge is formed when experience itself is culturally hybrid.

Recent scholarship in intercultural, postcolonial, and culturally responsive education strengthens this problem but also reveals that it has not yet been sufficiently resolved at the level of educational epistemology. Intercultural education has increasingly questioned the assumption that legitimate educational knowledge originates from a single dominant epistemic tradition. Research on alternative knowledges, for example, demonstrates that educators negotiate between mainstream educational knowledge and situated cultural or ethical knowledge, thereby exposing tensions between universalising educational frameworks and locally grounded epistemologies (R'boul et al., 2024). Similarly, (Tovar-Gálvez, 2023) conceptualises intercultural teaching through an "epistemological bridge" between scientific knowledge and non-hegemonic cultural epistemologies, demonstrating that cultural inclusion requires more than adding cultural content to existing pedagogies.

Postcolonial educational scholarship makes a related argument by demonstrating that curricula and educational practices are implicated in struggles over whose knowledge becomes legitimate. Recent work on postcolonial education has examined how dominant epistemic traditions can marginalise alternative histories, identities, and forms of knowing. (Arday et al., 2021), for instance, show how decolonising the curriculum challenges the dominance of Eurocentric knowledge and seeks to restore marginalised cultural perspectives. More recent scholarship has extended this concern to postcolonial educational studies in Asia, arguing for approaches that interrogate the colonial assumptions embedded within educational knowledge production itself (Kim & Jung, 2026). In history education, this epistemic question is especially important because the curriculum does not simply transmit information about the past; it also determines which historical experiences become visible, meaningful, and educationally legitimate.

Culturally responsive and culturally sustaining pedagogies provide another important line of scholarship. These approaches challenge culturally neutral conceptions of teaching by recognising learners' cultural experiences, community knowledge, identities, and linguistic resources as legitimate

dimensions of learning. Recent theoretical work argues that culturally responsive and sustaining pedagogies should not merely adapt instruction to students' cultural backgrounds but should also question the epistemological assumptions underlying curriculum and knowledge production (Smith et al., 2022). Similarly, culturally sustaining pedagogy seeks to position community cultures as forms of knowledge that schools should sustain rather than overlook (Billen & Billen, 2022). Yet these approaches generally remain oriented toward culturally responsive curriculum, pedagogical practice, cultural recognition, or educational equity. They do not necessarily provide a philosophical account of how cultural hybridity itself functions as a condition through which educational knowledge is constituted.

This distinction is crucial. The existing literature provides substantial resources for understanding cultural difference, epistemic plurality, decolonisation, and culturally situated pedagogy, but these traditions address different dimensions of the problem. Intercultural education emphasises dialogue and epistemic plurality; postcolonial and decolonial approaches interrogate power, coloniality, and the legitimacy of dominant knowledge systems; culturally responsive and sustaining pedagogies foreground learners' cultural identities and community knowledge. These perspectives therefore challenge culturally homogeneous assumptions in education, but they do not necessarily reconstruct Deweyan experience as an epistemological process occurring through the negotiation of multiple cultural and historical horizons. The theoretical gap addressed by this article lies precisely at this intersection: the absence of a sufficiently articulated philosophical account connecting culturally hybrid experience, knowledge construction, historical interpretation, and educational purpose within a reconstructed pragmatist framework.

Homi K. Bhabha's theory of cultural hybridity provides an important conceptual resource for addressing this gap. Through the notion of the *Third Space*, (Bhabha, 2012) conceptualised cultural meaning and identity as emerging through encounters, negotiation, and ambivalence rather than from fixed cultural essences. Educational scholarship has subsequently applied hybridity to questions of identity and national belonging. (Azada-Palacios, 2022), for example, demonstrates that hybridity complicates conventional understandings of national identity in postcolonial schools by revealing the coexistence and negotiation of multiple cultural affiliations. However, hybridity has more often functioned as a theory of identity, representation, or cultural negotiation than as a systematic theory of educational knowledge formation.

A parallel limitation appears in scholarship on historical consciousness. (Rüsen, 2004) conceptualised historical consciousness as the capacity to interpret relationships among past, present, and future in ways that provide orientation for action. This perspective has become highly influential in history education because it positions historical understanding as a process of meaning-making rather than factual accumulation. Yet historical consciousness has rarely been theoretically connected to cultural hybridity as an epistemological condition of learning. Consequently, the relationship between intercultural experience, historical interpretation, and the construction of educational knowledge remains conceptually underdeveloped. The problem is therefore not a lack of theories of experience, hybridity, or historical consciousness individually, but the absence of a coherent philosophical architecture explaining how these dimensions interact in the formation of educational knowledge.

Against this background, this article asks three guiding philosophical questions: (1) To what extent does Deweyan progressivism remain philosophically adequate for explaining educational experience in culturally hybrid societies? (2) How can cultural hybridity be reconceptualised from primarily a theory of cultural identity and negotiation into an epistemological condition of educational

knowledge formation? and (3) How can historical consciousness mediate the transformation of culturally hybrid experience into educational meaning and ethical orientation? These questions provide the argumentative foundation for reconstructing rather than rejecting Deweyan progressivism.

In response to these questions, this article proposes Hybrid Historical Pedagogy Theory (HHPT) as a philosophical reconstruction of Deweyan progressivism. The distinctive contribution of HHPT does not lie simply in combining Dewey, Bhabha, Rüsen, and contemporary philosophy of education. Rather, it lies in reassigning the philosophical function of each tradition within a sequential architecture of educational knowledge formation. Dewey provides the foundation of experience and inquiry; Bhabha's cultural hybridity is reconstructed as the epistemological condition through which experience becomes negotiated knowledge; Rüsen's historical consciousness functions as the mediating process through which culturally situated experiences are interpreted across past, present, and future; and Biesta's question of educational purpose informs the normative orientation toward ethical participation and responsibility (Biesta, 2015, 2021). In this architecture, cultural hybridity is therefore not simply an object of learning, historical consciousness is not merely an educational outcome, and experience is not treated as culturally neutral. They become interconnected philosophical dimensions of the same process of educational meaning-making.

This reconstruction differentiates HHPT from existing integrative approaches in philosophy of education and history education. Existing approaches often integrate cultural content into pedagogy, apply intercultural principles to curriculum, or place historical consciousness alongside experiential learning. HHPT instead proposes a stronger philosophical relationship: Hybrid Experience → Hybrid Epistemology → Historical Consciousness → Moral Ecology. The first construct reconceptualises experience as culturally and historically negotiated; the second defines hybridity as a condition of knowledge construction; the third positions historical consciousness as the mechanism through which experience becomes historically meaningful; and the fourth extends the purpose of education toward ethical responsibility within interconnected cultural, social, and ecological communities. The HERITAGE Model subsequently specifies the internal transformational logic of this architecture rather than functioning as another instructional model.

Accordingly, the originality claimed in this study is conceptual and reconstructive rather than merely combinatory. HHPT does not claim to replace Deweyan progressivism or to establish a universally definitive philosophy of education. Instead, it offers a theoretically bounded reconstruction that seeks to expand the explanatory scope of Deweyan experience under conditions of cultural hybridity. Its central proposition is that learning in culturally plural societies should be understood as a historically situated and culturally negotiated process in which knowledge, identity, and ethical orientation are mutually constituted. In this sense, HHPT contributes a philosophical vocabulary for examining the relationship between experience, cultural hybridity, historical consciousness, and educational purpose, particularly within history education and other educational contexts characterised by cultural plurality.

RESEARCH METHODS

Research Design

This study adopts a theory development design grounded in philosophical inquiry, aiming to reconstruct an existing philosophical framework and formulate a new conceptual theory for contemporary education. Rather than generating empirical findings through fieldwork, theory

development seeks to produce original conceptual knowledge by critically examining philosophical assumptions, reconstructing foundational concepts, and synthesizing diverse theoretical traditions into a coherent explanatory framework (Biesta, 2015; Bridges, 2016). Within this perspective, the present study develops Hybrid Historical Pedagogy Theory (HHPT) through the philosophical reconstruction of Deweyan progressivism using the epistemology of cultural hybridity.

Unlike conventional conceptual papers that primarily review or compare existing literature, this study is positioned as a philosophical theory-building study. Its primary objective is not to evaluate previous theories individually but to establish a new philosophical framework capable of explaining educational knowledge construction in culturally plural societies.

Philosophical Inquiry

The first methodological stage employs philosophical inquiry to investigate the ontological, epistemological, and axiological assumptions underlying contemporary educational philosophy. Philosophical inquiry enables the examination of fundamental educational questions concerning the nature of experience, knowledge, culture, history, and educational purpose. Following this approach, the study addresses three central philosophical questions:

1. To what extent does Deweyan progressivism remain philosophically adequate for explaining educational experience in culturally hybrid societies?
2. How can cultural hybridity be reconceptualized from a postcolonial theory of identity into an educational epistemology?
3. How can historical consciousness function as a mediating mechanism connecting hybrid experience, knowledge construction, and ethical educational purposes?

These questions provide the philosophical foundation for reconstructing Dewey's theory beyond its original historical context.

Conceptual Analysis

The second stage applies conceptual analysis to clarify, reinterpret, and reconstruct the principal concepts employed throughout the study. Conceptual analysis focuses on four interconnected philosophical constructs:

- 1) Experience, derived from John Dewey's philosophy of education;
- 2) Cultural Hybridity, developed by Homi K. Bhabha through the concept of the Third Space;
- 3) Historical Consciousness, formulated by Jörn Rüsen as a theory of historical orientation;
- 4) Purpose of Education, particularly as articulated within contemporary philosophy of education by Gert Biesta.

Rather than merely defining these concepts, conceptual analysis explores their philosophical assumptions, conceptual boundaries, internal coherence, and explanatory limitations. The analysis also identifies conceptual tensions among these traditions, creating opportunities for theoretical reconstruction.

Theory Synthesis

The third methodological stage consists of theory synthesis, through which the reconstructed concepts are integrated into a coherent philosophical framework. Theory synthesis extends beyond descriptive comparison by establishing systematic relationships among concepts that originally emerged from different philosophical traditions.

The synthesis proceeds through four analytical stages.

First, the study identifies educational experience as the ontological foundation inherited from Deweyan progressivism.

Second, this conception of experience is reconstructed through the epistemology of cultural hybridity, producing the concept of Hybrid Experience, where knowledge is generated through intercultural dialogue and negotiated meaning.

Third, Historical Consciousness is positioned as the pedagogical mechanism that transforms hybrid experience into reflective educational understanding capable of connecting past, present, and future.

Finally, the study formulates Moral Ecology as the normative educational orientation emerging from historically informed intercultural learning.

The integration of these four stages results in the formulation of Hybrid Historical Pedagogy Theory (HHPT) together with the HERITAGE Model, which explains the internal mechanism through which educational transformation occurs

Analytical Procedure

The construction of HHPT follows a sequential analytical procedure consisting of five interconnected phases.

Phase 1: Philosophical Problematicization

The study identifies the conceptual limitations of Deweyan progressivism in explaining educational experience within culturally plural societies.

Phase 2: Conceptual Deconstruction

Key philosophical concepts—including experience, hybridity, historical consciousness, and educational purpose—are critically examined to reveal their underlying assumptions and theoretical boundaries.

Phase 3: Philosophical Reconstruction

Concepts originating from different philosophical traditions are reinterpreted and reorganised into a new conceptual relationship capable of addressing contemporary educational realities.

Phase 4: Theory Construction

The reconstructed concepts are formulated into the foundational assumptions, constructs, theoretical propositions, and explanatory mechanisms constituting Hybrid Historical Pedagogy Theory (HHPT).

Phase 5: Conceptual Validation

The coherence of the proposed theory is evaluated through internal philosophical consistency, logical integration among constructs, compatibility with established educational philosophy, and its capacity to explain educational phenomena beyond the scope of existing theoretical frameworks.

Criteria for Theoretical Rigour

Because this study is philosophical rather than empirical, theoretical quality is assessed through criteria appropriate for conceptual research rather than statistical validity. The rigour of the proposed theory is established through five interrelated criteria.

First, conceptual coherence, ensuring that all theoretical constructs remain logically interconnected.

Second, philosophical consistency, maintaining alignment among ontological, epistemological, axiological, and pedagogical assumptions.

Third, theoretical originality, demonstrated by the introduction of Hybrid Historical Pedagogy Theory (HHPT) and the HERITAGE Model as original philosophical contributions.

Fourth, explanatory power, referring to the theory's capacity to explain educational knowledge formation within culturally hybrid societies more comprehensively than existing frameworks.

Finally, transferability of philosophical application, indicating that although HHPT is developed through the context of history education and cultural hybridity, its conceptual architecture is applicable to broader domains of multicultural education, citizenship education, Indigenous education, peace education, and other educational settings characterised by cultural plurality.

Accordingly, the methodological contribution of this study lies not in producing empirical evidence but in generating a philosophically coherent and theoretically robust framework that extends Deweyan progressivism through the epistemology of cultural hybridity and establishes a new direction for educational philosophy in the twenty-first century.

RESULTS AND DISCUSSION

Research Questions Guiding the Analysis

The analysis was guided by three interconnected philosophical questions:

- RQ1.** To what extent does Deweyan progressivism remain philosophically adequate for explaining educational experience in culturally hybrid societies?
- RQ2.** How can cultural hybridity be reconceptualised from a postcolonial theory of identity into an educational epistemology?
- RQ3.** How can historical consciousness function as a mediating mechanism connecting hybrid experience, knowledge construction, and ethical educational purposes?

These questions correspond to the three principal stages of the philosophical reconstruction undertaken in this study. RQ1 addresses the **ontological and experiential foundation** of education; RQ2 addresses the **epistemological status of cultural hybridity**; and RQ3 addresses the **pedagogical and normative mechanism** through which experience becomes educational meaning and ethical orientation. The findings are therefore presented not as empirical outcomes, but as the conceptual results of philosophical inquiry, conceptual analysis, and theory synthesis.

RQ1: To What Extent Does Deweyan Progressivism Remain Philosophically Adequate for Culturally Hybrid Educational Experience?

The analysis demonstrates that Deweyan progressivism remains philosophically valuable but requires **epistemological reconstruction rather than wholesale rejection**. Dewey's conception of experience provides a strong foundation because it understands learning as an active process of interaction, inquiry, reflection, and reconstruction rather than passive reception of information (Dewey, 1916, 1986). This principle remains relevant to contemporary educational theory because it positions learners as active participants in meaning-making.

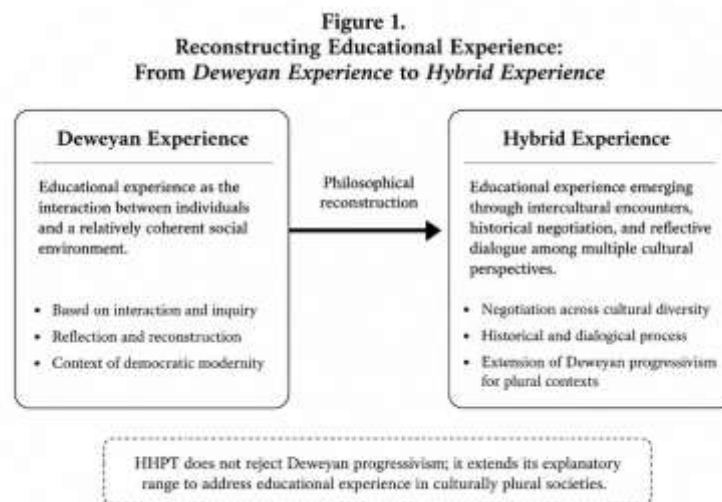
The limitation identified in this study concerns not Dewey's emphasis on experience itself, but the **cultural conditions through which experience is conceptualised**. Contemporary educational

environments are increasingly characterised by intercultural encounters, multiple cultural affiliations, historical memories, and competing systems of meaning. Under these conditions, experience cannot adequately be conceptualised merely as an interaction between an individual and a relatively coherent social environment. It is also an encounter among different cultural interpretations of reality.

The philosophical reconstruction therefore introduces **Hybrid Experience** as an extension of Deweyan experience. Hybrid Experience refers to educational experience that emerges through intercultural encounters, historical negotiation, and reflective dialogue among multiple cultural perspectives. It retains Dewey's principles of experience, inquiry, and reflection while adding a dimension that becomes essential under conditions of cultural plurality: **the negotiation of meaning across cultural difference**.

The answer to RQ1 is therefore qualified: **Deweyan progressivism remains philosophically adequate at the level of experiential learning and inquiry, but its explanatory scope becomes insufficient when experience is treated without an explicit account of cultural hybridity**. HHPT addresses this limitation by reconstructing experience as culturally negotiated rather than culturally neutral.

This finding is significant because it prevents HHPT from becoming an anti-Deweyan theory. Its contribution lies instead in extending the explanatory range of Deweyan progressivism. The relationship can be expressed as:



The first provides the philosophical foundation of learning through experience; the second reconstructs that foundation for culturally hybrid educational environments.

RQ2: How Can Cultural Hybridity Be Reconceptualised as an Educational Epistemology?

The second research question concerns the philosophical status of cultural hybridity. Bhabha's concept of the *Third Space* provides an important starting point because it challenges the assumption that cultural identities and meanings originate from fixed and internally homogeneous traditions. Cultural meaning emerges through encounters, negotiation, and translation between different cultural positions (Bhabha, 1994).

The analysis demonstrates, however, that hybridity has predominantly been used to explain **identity, representation, and cultural negotiation**, whereas its implications for educational knowledge formation remain less fully articulated. The present reconstruction therefore moves the concept from the sociological level to the epistemological level.

The resulting construct is **Hybrid Epistemology**.

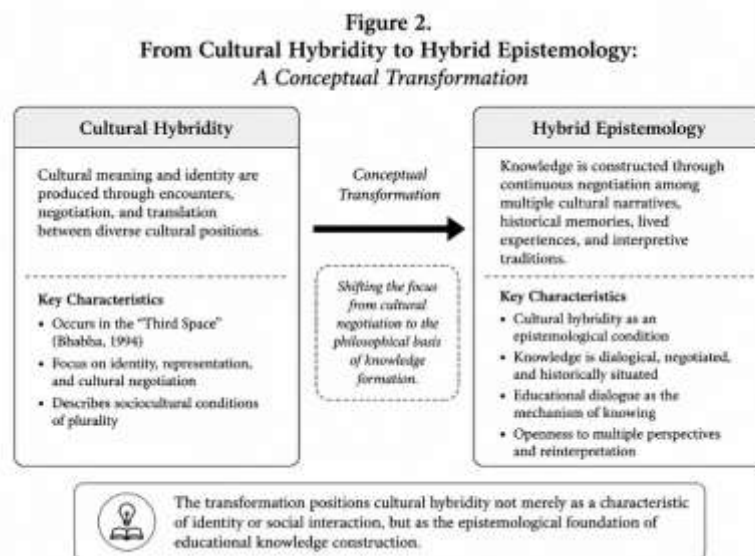
Hybrid Epistemology proposes that educational knowledge emerges through the interaction and negotiation of multiple cultural narratives, historical memories, lived experiences, and interpretative traditions. Knowledge is therefore neither simply transmitted from an authoritative source nor produced solely through individual cognition. Instead, it is **relationally and dialogically constituted**.

This reconceptualisation directly answers RQ2. Cultural hybridity becomes an educational epistemology when cultural difference is understood not merely as something that learners possess or encounter, but as a **condition through which knowledge itself is negotiated and constructed**.

This distinction is important for differentiating HHPT from approaches that merely integrate cultural content into existing pedagogical frameworks. In a conventional culturally inclusive approach, cultural materials may be added to the curriculum while the underlying epistemological structure remains unchanged. Hybrid Epistemology instead asks a more fundamental question: **What happens to the process of knowing when learners encounter multiple cultural interpretations of the same historical reality?**

The answer proposed by HHPT is that educational knowledge becomes dialogical, negotiated, historically situated, and open to reinterpretation. Cultural hybridity therefore functions not as supplementary content but as an **epistemic condition of learning**.

The conceptual transformation can be represented as:



Bhabha's cultural hybridity provides the conceptual basis for understanding cultural negotiation, while HHPT extends this insight into an educational theory of knowledge formation.

RQ3: How Can Historical Consciousness Mediate Hybrid Experience, Knowledge Construction, and Ethical Educational Purpose?

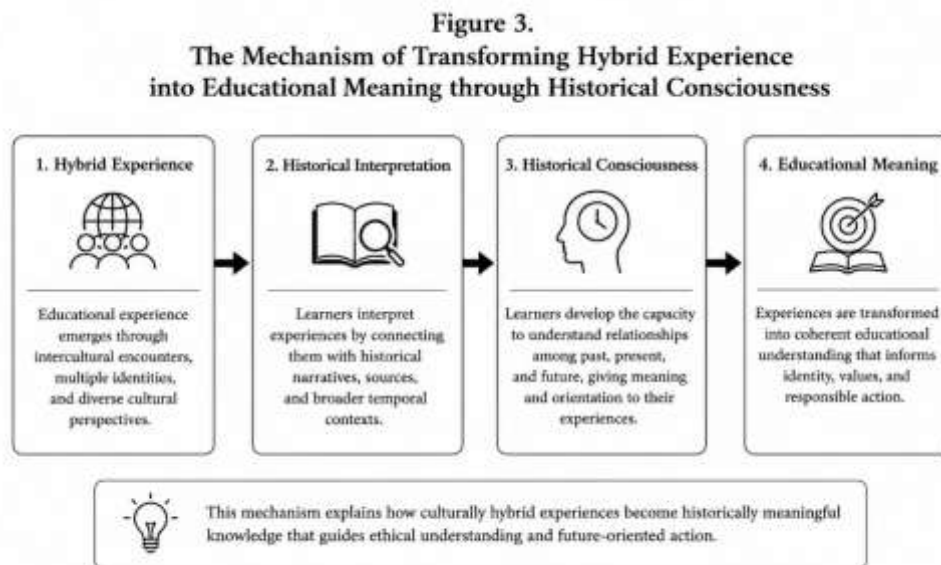
The third research question addresses the mechanism through which culturally hybrid experience becomes educational meaning. The analysis identifies **Historical Consciousness** as the mediating mechanism.

Rüsen conceptualises historical consciousness as the capacity to establish meaningful relationships among past, present, and future. Historical consciousness therefore provides temporal

orientation: it enables individuals to interpret historical experiences and use those interpretations to orient present and future action (Rüsen, 2004).

HHPT extends this conception by positioning historical consciousness between **Hybrid Experience and educational knowledge**. Intercultural encounters alone do not automatically generate educational understanding. Learners may encounter different traditions, languages, memories, and identities without developing a coherent interpretation of their significance. Historical consciousness provides the interpretive process through which these experiences are connected to broader historical narratives.

The proposed mechanism can therefore be expressed as:



Through this process, historical learning becomes more than the acquisition of knowledge about the past. It becomes a process through which learners interpret their own culturally situated experiences in relation to historical change and future possibilities.

The analysis further demonstrates that historical consciousness also provides the connection between knowledge and educational purpose. Once learners understand themselves as historically situated subjects within interconnected cultural communities, educational experience acquires an ethical dimension. This leads to the fourth construct of HHPT: **Moral Ecology**.

Moral Ecology refers to the capacity to understand oneself as an ethically responsible participant within interconnected cultural, social, historical, and ecological communities. It extends the educational purpose beyond individual cognitive development toward responsible participation in a plural and interconnected world.

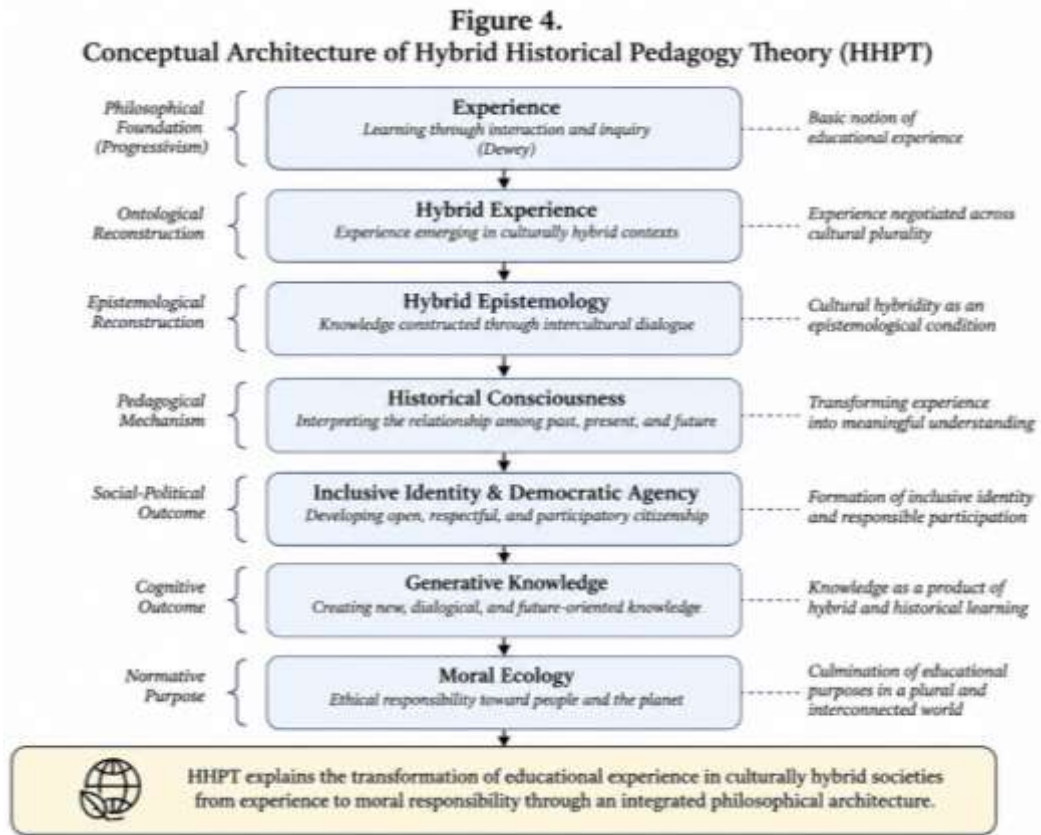
Thus, the answer to RQ3 is that **historical consciousness functions as the mediating mechanism through which hybrid experience is interpreted, transformed into educational knowledge, and oriented toward ethical responsibility**.

The Emergence of Hybrid Historical Pedagogy Theory

The answers to the three research questions converge in the formulation of **Hybrid Historical Pedagogy Theory (HHPT)**. The theory does not simply place Dewey, Bhabha, Rüsen, and

contemporary philosophy of education alongside one another. Rather, it establishes a **sequential philosophical relationship** among their key concepts.

The resulting architecture is:



This architecture represents the principal theoretical result of the study. Deweyan experience provides the starting point; cultural hybridity reconstructs the epistemological condition of that experience; historical consciousness provides the interpretive mechanism; and moral ecology establishes the normative orientation of educational transformation.

The **HERITAGE Model** functions as the explanatory mechanism of this architecture. It does not constitute a separate instructional model but specifies the internal transformation through which culturally hybrid experience becomes historically meaningful, socially responsible, and ethically oriented. This distinction is consistent with the original manuscript's methodological position that the study seeks to construct theoretical knowledge rather than generate empirical findings.

Discussion: How HHPT Answers the Central Philosophical Problem

Taken together, the three research questions reveal that the central problem is not the inadequacy of Deweyan progressivism as such, but the absence of an explicit account of **cultural hybridity within its epistemology of experience**.

The theoretical reconstruction can therefore be summarised in three transformations:

Research Question	Existing Concept	HHPT Reconstruction	Philosophical Function
RQ1	Deweyan Experience	Hybrid Experience	Reconstructs experience under cultural plurality
RQ2	Bhabha's Cultural Hybridity	Hybrid Epistemology	Explains knowledge formation through cultural negotiation

RQ3	Rüsen's Historical Consciousness	Historical Consciousness as Mediator	Transforms experience into historical meaning and ethical orientation
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The fourth construct, **Moral Ecology**, emerges from the normative question concerning what education should ultimately accomplish. In this respect, HHPT remains compatible with Biesta's insistence that educational philosophy must address educational purpose rather than reduce education to measurable learning outcomes.

Consequently, the contribution of HHPT is best understood as a **philosophical reconstruction of relationships among concepts**, rather than a simple synthesis of established theories. Its central proposition is that learning in culturally hybrid societies is a process in which experience is culturally negotiated, knowledge is dialogically constructed, historical consciousness provides temporal and interpretive orientation, and educational purpose culminates in ethical participation.

This formulation directly answers the three research questions and clarifies the theoretical contribution of the study. It also explains why the HERITAGE Model is necessary: without an explanatory mechanism connecting these constructs, HHPT would remain a collection of philosophical concepts rather than a coherent theory.

Theoretical Contribution of HHPT

The findings contribute to educational philosophy in four interconnected respects.

First, HHPT **extends Deweyan progressivism** by reconceptualising experience as Hybrid Experience. This preserves Dewey's commitment to inquiry and experiential learning while recognising cultural plurality as a constitutive dimension of contemporary experience.

Second, HHPT **reconceptualises cultural hybridity as an epistemological condition** rather than merely a characteristic of identity or social interaction. This provides a stronger connection between postcolonial cultural theory and educational epistemology.

Third, HHPT **repositions Historical Consciousness as a mediating pedagogical mechanism**. Rather than treating historical consciousness solely as an educational outcome, the theory positions it as the process through which hybrid experiences are transformed into meaningful historical knowledge.

Fourth, HHPT **extends the normative purpose of education toward Moral Ecology**, connecting historical understanding with ethical responsibility toward culturally, socially, and ecologically interconnected communities.

These contributions collectively provide a direct answer to the central philosophical problem posed by the study: **How can Deweyan progressivism remain relevant when educational experience is culturally hybrid?** The answer proposed by HHPT is that Deweyan progressivism remains valuable when its concept of experience is reconstructed through cultural hybridity, its epistemological implications are made explicit, and historical consciousness is positioned as the mechanism connecting experience, knowledge, and ethical educational purpose.

CONCLUSION

This study set out to examine whether Deweyan progressivism remains philosophically adequate for educational experience in culturally hybrid societies, how cultural hybridity can be understood as an educational epistemology, and how historical consciousness can mediate the relationship between hybrid experience, knowledge construction, and educational purpose. Through

philosophical inquiry, conceptual analysis, and theory synthesis, the study demonstrates that these questions are interconnected and require a reconstruction of the relationships among experience, culture, history, and educational purpose rather than the replacement of Deweyan progressivism.

In response to the first research question, the analysis shows that Deweyan progressivism remains valuable for contemporary education because its emphasis on experience, inquiry, reflection, and active meaning-making continues to provide a strong philosophical foundation. Its limitation lies not in the concept of experience itself, but in the need to account more explicitly for the culturally plural conditions in which experience is formed. HHPT therefore extends Deweyan experience into Hybrid Experience, understood as experience emerging through intercultural encounters, historical negotiation, and dialogue among multiple cultural perspectives. In this sense, HHPT is not an anti-Deweyan position; rather, it broadens the explanatory range of Deweyan progressivism for culturally hybrid educational contexts.

In response to the second research question, the study reconceptualises cultural hybridity from primarily a theory of cultural identity and negotiation into Hybrid Epistemology. Cultural hybridity is consequently treated not merely as a characteristic of learners or social environments, but as a condition through which educational knowledge can be negotiated and constructed. This proposition distinguishes HHPT from approaches that primarily incorporate cultural diversity into curriculum or pedagogy while leaving their underlying epistemological assumptions unchanged. Within HHPT, knowledge emerges through dialogue among cultural narratives, historical memories, lived experiences, and interpretative perspectives.

In response to the third research question, the study positions Historical Consciousness as the mediating mechanism through which hybrid experience becomes meaningful educational knowledge. Historical interpretation enables learners to connect culturally situated experiences with relationships among past, present, and future. This process transforms intercultural encounters from isolated experiences into historically meaningful understanding that can inform identity, democratic agency, and future-oriented action. The analysis further identifies Moral Ecology as the normative orientation emerging from this process, extending educational purpose toward ethical responsibility within interconnected cultural, social, and ecological communities.

Taken together, these findings provide the conceptual basis of Hybrid Historical Pedagogy Theory (HHPT). Its contribution is not simply the combination of Dewey, Bhabha, Rüsen, and contemporary philosophy of education. Rather, HHPT proposes a specific philosophical relationship among their insights: Deweyan Experience is reconstructed as Hybrid Experience; cultural hybridity is repositioned as Hybrid Epistemology; Historical Consciousness functions as the mediating mechanism; and Moral Ecology provides a normative educational orientation. The resulting architecture offers a conceptual explanation of how educational experience may develop from culturally negotiated encounters toward historically meaningful knowledge and ethical responsibility.

The HERITAGE Model complements this theoretical architecture by articulating the transformational logic through which these processes are connected. It should therefore be understood as an explanatory mechanism within HHPT rather than as a prescriptive instructional model. Its value lies in clarifying how hybrid experience can be interpreted historically and transformed into inclusive identity, democratic agency, generative knowledge, and moral responsibility.

The contribution of this study should nevertheless be understood within the limits of its philosophical design. HHPT represents a conceptual reconstruction and theoretical proposition, not an empirically validated pedagogical model. Its constructs and relationships require further examination

through empirical research in different educational, cultural, and historical contexts. Future studies may investigate how Hybrid Experience, Hybrid Epistemology, Historical Consciousness, and Moral Ecology can be operationalised, examine the applicability of the HERITAGE Model in history education, and compare HHPT with critical pedagogy, transformative learning, Indigenous philosophies of education, and other approaches concerned with cultural plurality.

Ultimately, HHPT proposes that the continuing relevance of progressive education depends not on preserving Deweyan concepts unchanged, but on critically reconstructing them in response to changing cultural and epistemological conditions. By placing cultural hybridity within the epistemology of learning and historical consciousness within the process of meaning-making, HHPT offers a theoretically grounded way of reconsidering how education can connect experience, cultural dialogue, historical understanding, and ethical responsibility in culturally plural societies.

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