

ترجمة ملخصات المحتوى بالإنجليزية

Summaries of Researches and Articles



The Concept of Education in Western Thought: An Analytical and Critical Review of Selected Models

By Samer Tawfiq Ajami

Abstract:

Education is one of the terms that people frequently use in their daily language without pausing to ask, “What is education?” Perhaps they assume that the concept is clear in their minds, and therefore needs no definition. However, upon closer examination, we notice that the term “education” is not as straightforward and clear as one might think. In fact, analyzing its concept leads to dozens of definitions.

This article focuses on analyzing the concept of education specifically in Western thought and reveals that the multiplicity of definitions stems from the variety of philosophical trends and intellectual movements that different thinkers belong to. For example, Karl Marx’s understanding of education in his book *Critique of Education and Pedagogy* differs from John Dewey’s understanding in *Democracy and Education*, and both differ from Émile Durkheim’s interpretation in *Education and Society* or Bertrand Russell’s analysis in *On Education*, and so on. This demonstrates that defining concepts is not a neutral process but is influenced by particular perspectives.

There are numerous definitions of education in Western thought, making it difficult to present, analyze, and discuss them all. Therefore, we have focused on specific models, such as the definitions by Kant, Dewey, Durkheim, René, Lalande, Jude, and Mead. We have also noted that many of these definitions lack a clear and precise expression of the goal of education. To address this gap, we analyzed the concepts of “perfection,” “goodness,” and “happiness” as used in these definitions, ultimately connecting them to the absolute perfection and pure goodness—i.e., God. Therefore, the ultimate goal of

education is to lead the learner to knowledge and worship of God, which results in their happiness.

One key observation about the definitions of education by Western thinkers is their social reading and sociological approach to the educational process. This has led them to confuse education with socialization and adaptation, restricting the role of education to preparing individuals who are socially adapted to the needs of the society they live in. In doing so, they have overlooked the fact that true education is not about conforming to the current reality but participating in creating the desired changes in the environment of the learners to build a better society.

Additionally, some definitions limit education to children or young people, whereas education is a lifelong process, not confined to a specific age, such as childhood. Universities, higher education institutions, political parties, civil society organizations, and non-governmental organizations all have educational roles. In fact, any institution that trains its managers and employees to develop their knowledge, skills, or behaviors is engaging in educational processes. Furthermore, some definitions restrict education to “others,” when in fact education includes self-education, which is the most important aspect of education.

Keywords: Concept of education, definitions, Kant, Dewey.

Key Features of Educational Thought in Jean-Jacques Rousseau (A Critical Approach)

By Sheikh Ali Kareem

Abstract:

Jean-Jacques Rousseau presented numerous ideas in his educational thought that modern and contemporary education relies on. He sought to break away from traditional educational methods, which were primarily based on rote learning, and advocated for natural education as a philosophical foundation. Rousseau emphasized what he called “negative education,” which derives its principles from the learner’s own nature, with the educator’s role being that of an observer. Most of his educational ideas were encapsulated in his book *Émile*.

The core foundations of Rousseau’s educational philosophy include a belief in the inherent innocence of the child, respect for the child’s natural tendencies and goodness, and a focus on sensory experience. However, his thought also exhibited idealism, an emphasis on theoretical ideas, and an exaggerated approach to the learner’s inclinations, needs, and desires. He advocated for absolute freedom for the child. Additionally, there was a significant contradiction between Rousseau’s theories and his personal life, which was evident in his delay in addressing intellectual, moral, and religious education until later stages of childhood. His negative stance on reading books and his denial of women’s basic right to education also reflected these contradictions.

Keywords: Jean-Jacques Rousseau, *Émile*, contradictions, natural education, negative education.

Theory of Multiple Intelligences: A Critical Review

By Ali Ziad Nadhar & Zina Samir Fakhri

Abstract:

Howard Gardner's theory of multiple intelligences is considered by some to be a breakthrough in the field of education, as it offers new horizons beyond the traditional educational frameworks of schools and institutions. Gardner's theory emphasizes that intelligence should not be treated superficially, as it often was in older literature. Instead, it advocates for recognizing various types of intelligences, according to which individuals differ based on their capabilities and competencies, such as linguistic intelligence, logical intelligence, musical intelligence, and others.

This article highlights the key contexts in which Gardner's theory emerged, explores its foundational elements, and then presents the most significant criticisms it faces, from both academic and Islamic perspectives.

Keywords: Howard Gardner, multiple intelligences, education.

Dividing Life Stages According to Cognitive Development Theory: A Review and Evaluation

By Sheikh Dr. Mohammad Nimer

Abstract:

The cognitive development theory is one of the most significant theories in developmental psychology, explaining how a child's mental representation of the world is formed. It also focuses on understanding and studying how cognitive and mental abilities—especially thinking and memory processes—develop and grow throughout different stages of life. This theory plays a crucial role in understanding how this development influences behavior and learning, which in turn contributes significantly to enhancing the educational process.

One of the leading figures in this theory is Jean Piaget, who is considered its foremost advocate and theorist. His views and conclusions on cognitive development have been the most widely adopted and influential in education, learning processes, and educational planning. Other prominent figures associated with this school of thought include Lev Vygotsky, Jerome Bruner, Hans Werner, among others.

Despite the importance of cognitive development theory, it has faced several criticisms, including: cultural bias, selective research, its impact on education, oversimplification, lack of empirical scientific support, inflexibility, inability to explain personal changes, neglect of the spiritual aspect while focusing on the material, and finally, the problem of basing the division of life stages on industrial societies. All these theories are designed to serve the culture and education of industrial societies without considering human life in a broader, more general sense.

Keywords: Cognitive development theory, life stages, education.

Globalization Socialization: A Cultural Analysis Approach

By Dr. Hassan Abdullah Hassan

Abstract:

This research focuses on a critical (internal) cognitive analysis of globalization's socialization, examining its newly introduced tools and digital means that have deeply influenced the modern human psyche. The study provides an internal perspective on the dimensions of this socialization and its negative effects on humanity, arguing that globalization constitutes a form of socialization contrary to the established norms in human intellectual, emotional, and social development.

The research is divided into four main sections:

1. A background on globalization.
2. The concept of globalization socialization.
3. The inputs of globalization socialization.
4. The outputs or outcomes of globalization socialization.

It also defines the research hypothesis and the concept of socialization, concluding with key findings. The philosophical hypothesis underlying the research posits that the quality of knowledge equals the quality of life—meaning that the knowledge a person acquires shapes the nature and form of their life.

The study concludes that contemporary Muslim thinkers and educators must critically reflect on the new socialization environment fostered by globalization, which now extends beyond Western societies to affect Arab and Islamic communities as well. This reflection is not merely for the sake of analysis but to establish an alternative socialization environment that counters the risks and cultural impacts of globalization. This alternative environment is not just about preserving culture but about building an Islamic cultural and educational system capable of engaging in dialogue with others and presenting an alternative model. Such a model could help save both the Islamic world and modern humanity from the excessive materialism imposed by the technological and communicative tools of globalization, which conflict with the unique humanistic qualities of humanity.

Keywords: Globalization, deterritorialization, internet addiction, standardization, stereotyping, individualism

Research and Critique of Key Arguments Denying the Logical Relationship Between Theory and Practice in Contemporary Western Philosophy of Education

By: *Mohammad Asif Mohseni (Hekmat)*

Translated by: *Sayyed Hassan Ali Matar Al-Hashimi*

Abstract:

The study of the relationship between theory and practice is a significant topic in the philosophy of education. If we base education on theoretical principles and derive educational issues from them, educational theory gains a philosophical identity. However, if education is approached from a scientific and practical perspective, theoretical foundations lose their prominence. At least since the second half of the 20th century, the deductive method and theory based on philosophical foundations and religious teachings, as well as the logical relationship between theory and practice, have faced serious challenges.

Philosophers of education have provided multiple arguments to deny the logical connection between theory and practice. One of the most significant issues is the transition from “what is” to “what ought to be,” which has become an unsolvable problem in the West. This led to the abandonment of the deductive method and a shift toward analytical and post-analytical approaches. The perceived opposition between theory and practice has led some philosophers to deny this relationship entirely. Furthermore, the abandonment of theoretical research and the perceived irrelevance of theory to practical application have diminished the status of theoretical foundations.

Although contemporary Western philosophers of education have neither wanted nor been able to provide satisfactory solutions to the problems surrounding the logical relationship between theory and practice, their arguments for denying this relationship seem incomplete. At a minimum, Islamic philosophy can offer logical and acceptable solutions to these problems. In the Islamic perspective, there is a strong connection between “what is” and “what ought to be,” as practical reason is based on theoretical reason and has a real basis. The perceived disconnect between theory and practice, or the abandonment of theoretical research by some philosophers, is primarily due to external factors, notably the extreme empiricism and practical focus dominant in the Western world. Therefore, these factors cannot serve as evidence against the usefulness of theoretical research or the existence of a logical relationship between theory and practice.

Keywords: Philosophy, education, logical relationship, theory, practice, being and oughtness.

The ultimate goal of education from Immanuel Kant's perspective: A critical view based on transcendent wisdom

By: Hassan Abdi

Abstract:

This article, using a descriptive and analytical approach, critiques and examines Immanuel Kant's educational objective, aiming to highlight the inconsistency between Kant's position on the purpose of education and his theoretical foundations. It concludes that the claims Kant makes are not compatible with the principles he advocates in the fields of theoretical and practical reason. Additionally, these principles lack precision and clarity from the perspective of transcendent wisdom. Kant believes that the ultimate goal of education is the final stage of the educational process, which directs other educational activities and results in the transformation of human nature. This transformation, according to Kant, is a sign of a human not deviating in life. Kant assumes that the ultimate goal of education is rational, gradual, and universal, which contradicts the starting point of education, which is harmonious with circumstances. Kant's view on the ultimate purpose of education faces challenges. Among the issues affecting Kant's stance on educational philosophy are:

Firstly, according to transcendent wisdom, the supreme and ultimate goal in education, contrary to what Kant proposes, is existential perfection. Therefore, the "destination" in education is "existential perfection."

Secondly, humans possess a "divine" quality at the moment of creation, which gives them an existential relationship with absolute existential perfection. If placed on the right educational path, they will gradually reach divine existential perfection.

Thirdly, Kant's view on education should either be considered devoid of any moral aspect, or the duty-based ethics on which it is founded must be revised. Thus, the rejection of utilitarianism as an educational principle in Kant's view cannot be accepted.

Keywords: Human nature, ultimate educational goal, philosophy of education, education, teaching, transcendent wisdom, critical philosophy, Immanuel Kant.