

ترجمة ملخصات المحتوى بالإنجليزية

Abstracts



The Weirdest People in the World?

Joseph Henrich, Steven J. Heine, Ara Norenzayan

Abstract:

Behavioral scientists routinely publish broad claims about human psychology and behavior in the world's top journals based on samples drawn entirely from Western, Educated, Industrialized, Rich, and Democratic (WEIRD) societies. Researchers – often implicitly – assume that either there is little variation across human populations, or that these “standard subjects” are as representative of the species as any other population. Are these assumptions justified? Here, our review of the comparative database from across the behavioral sciences suggests both that there is substantial variability in experimental results across populations and that WEIRD subjects are particularly unusual compared with the rest of the species – frequent outliers. The domains reviewed include visual perception, fairness, cooperation, spatial reasoning, categorization and inferential induction, moral reasoning, reasoning styles, self-concepts and related motivations, and the heritability of IQ. The findings suggest that members of WEIRD societies, including young children, are among the least representative populations one could find for generalizing about humans. Many of these findings involve domains that are associated with fundamental aspects of psychology, motivation, and behavior – hence, there are no obvious a priori grounds for claiming that a particular behavioral phenomenon is universal based on sampling from a single subpopulation. Overall, these empirical patterns suggests that we need to be less cavalier in addressing questions of human nature on the basis of data drawn from

this particularly thin, and rather unusual, slice of humanity. We close by proposing ways to structurally re-organize the behavioral sciences to best tackle these challenges.

Keywords: behavioral economics; cross-cultural research; cultural psychology; culture; evolutionary psychology; experiments; external validity; generalizability; human universals; population variability

The Theory Crisis in Psychology: How to Move Forward

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Abstract:

Meehl argued in 1978 that theories in psychology come and go, with little cumulative progress. We believe that this assessment still holds, as also evidenced by increasingly common claims that psychology is facing a “theory crisis” and that psychologists should invest more in theory building. In this article, we argue that the root cause of the theory crisis is that developing good psychological theories is extremely difficult and that understanding the reasons why it is so difficult is crucial for moving forward in the theory crisis. We discuss three key reasons based on philosophy of science for why developing good psychological theories is so hard: the relative lack of robust phenomena that impose constraints on possible theories, problems of validity of psychological constructs, and obstacles to discovering causal relationships between psychological variables. We conclude with recommendations on how to move past the theory crisis.

Keywords: theory, phenomena, robustness, validity, causation

Behaviorism between the Psychological School and the Philosophical School: A Critical Reading

Dr. Hassan Gabril Abdul Naeem

Abstract:

This research aims to analyze the school of behaviorism in both its versions—psychological (Watson, Skinner) and philosophical (Ryle, Carnap)—and to critically evaluate them from an Islamic philosophical perspective. While psychological behaviorism raises the slogan of studying only observable external behavior, ignoring internal mental processes, philosophical behaviorism takes a more radical approach by denying the very existence of these mental states, reducing them to behavioral patterns.

The study first presents the foundational principles and historical developments of each version. It then proceeds to a critical reading that reveals their inherent inadequacy in understanding human behavior. This critique is based on the Islamic philosophical analysis of voluntary action, which demonstrates that genuine behavior stems from an interconnected series of internal stages (conception, assent, inclination, will) that precede the apparent external movement. The research concludes that the behaviorist model, with its exclusive focus on the observable and the material, presents a distorted and fragmented image of the human being, failing to explain the complexity and values underlying human conduct. It emphasizes the necessity of restoring the spiritual and mental dimensions for any comprehensive understanding of the human phenomenon.

Keywords: behaviorism, psychological behaviorism, philosophical behaviorism, mind and body, critique of behaviorism, Islamic philosophy, voluntary action.

The Problematic of Biological Determinism in Interpreting Human Behavior: A Critical Reading of the Evolutionary Psychology School

Dr. Mohammed Farouk Hammad Gomaa

Abstract:

Biological determinism constitutes a central problematic within evolutionary psychology, which claims the ability to explain complex phenomena such as religion, morality, and the arts by reducing them to mechanisms of biological evolution and natural selection. This approach stems from the assumption that the human mind is not a blank slate, but rather a complex structure of innate modular units formed during what is known as the "Environment of Evolutionary Adaptedness" in the Pleistocene era. Consequently, proponents of this school interpret contemporary human behavior as inherited adaptive responses to pressures of survival and reproduction in ancient times.

However, this school faces substantial scientific and philosophical criticisms. It is challenged by the difficulty of empirically verifying its hypotheses and its excessive reliance on interpretive narratives and speculative inferences about the distant past, which render its propositions difficult to test or refute. It also raises ethical and philosophical problems due to its reduction of human behavior to closed biological circuits, contradicting notions of free will and moral responsibility. The study reveals that evolutionary psychology exaggerates the simplification of the complexities of human nature, ignoring the dialectical interaction between biological factors and cultural, environmental forces, historical context, and conscious will. This disregard for the dynamic interaction between nature and nurture leads to a limited perspective, incapable of plumbing the depths of the multi-dimensional human being, who remains too complex to be confined within a framework of rigid biological determinism.

Keywords: evolutionary psychology, critique of biological determinism, interpretation of human behavior, free will, moral responsibility.

The Illusion of God as a Childish Fantasy: A Critique and Discussion of Psychological Atheism in the Vision of Sigmund Freud)

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Abstract

The theory that "God is a construct of the human mind," though not originally conceived by Sigmund Freud (as similar ideas existed before him), is widely attributed to him as its psychological founder and theorist. Relying on his psychological findings, Freud established the foundations of psychological atheism, asserting that "God is merely the result of a childish fantasy and nothing more." Humans, he argued, have a perpetual need for security. In childhood, this need is met by seeking protection from parents, but as they grow older and their perceptions expand, they psychologically replace their parents with the concept of God.

Freud attempted to apply and validate this theory through psychological conclusions drawn from studying primitive societies, later extending his analysis to monotheistic religions. In reaching this goal, he relied on foundations such as scientific, Darwinian, and physical-materialist perspectives.

In this article, written in an analytical and descriptive style, we demonstrate that Sigmund Freud's perspective suffers from significant weaknesses and challenges, both in its foundational assumptions and its core vision. One major challenge is that, despite his secular foundations and his assertion that the scientific method is the only valid approach to uncovering truth, Freud appears to neglect this very method when presenting his views. Moreover, his perspective lacks the criteria of a scientific vision, as one essential condition of a scientific

viewpoint is testability—a quality his theory lacks. Additionally, even if his view were valid, it would not logically necessitate the denial of God's existence.

Keywords: God, childish fantasy, Sigmund Freud, atheism.

The Role of Islamic Philosophy in Critiquing and Guiding Modern Psychology: A Comparative Methodological Study

Ali Yusuf Faqih

Abstract

This article examines the role of Islamic philosophy (with a focus on Transcendent Wisdom) and its epistemological methodology in critiquing and guiding modern psychology, particularly in light of its reliance on the empirical school of thought. The analysis begins by comparing sources of knowledge, highlighting how Islamic philosophy emphasizes a multiplicity of tools, including reason, innate human nature, and self-awareness, integrated with sensory experience. In contrast, the empirical method demonstrates methodological limitations due to its restriction of knowledge to measurement, experimentation, and observable behavior.

The article concludes that the empirical method, despite its importance in measuring behavior, remains insufficient for a comprehensive understanding of the human being. This limitation stems from reductionism, which denies or ignores the spiritual and abstract dimensions of the soul, rendering it incapable of addressing fundamental issues such as consciousness, spirituality, and existential meaning. Islamic philosophy, with its broader epistemological tools, strongly rejects this reductionism and provides a profound alternative for understanding spiritual motivations and the search for purpose, thereby forming the foundation for a new model of mental health.

Based on this, the article proposes that Islamic philosophy can guide

modern psychology toward a more holistic research perspective. This guidance is manifested in enriching the concept of the self to include both material and spiritual aspects and utilizing the concept of self-awareness as a basis for new therapeutic approaches focused on self-awareness and inner intuition. Additionally, the article recommends the development of an integrated Islamic psychotherapeutic model that combines modern techniques with spiritual and philosophical principles. It concludes by emphasizing that this systematic integration of a holistic philosophical vision and empirical application could lead to a genuine revolution in understanding and treating the human psyche.

Keywords: epistemological methodologies, empirical method, psychology, Islamic philosophy.