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مقال العدد

بسم الله الرحمن الرحيم ، الحمدّ لله على فضله ونعمته ، والصلاة والسلام على رسوله الكريم وآله ، أمّا بعد

يسرّنا أن نقدم لكم العدد 26 الجزء الثاني من المجلة الأمريكية الدولية للعلوم الإنسانية والاجتماعية، الذي يضم مجموعة من البحوث العلمية المتميزة التي شارك بها باحثوا المؤتمر العلمي الدولي الثاني والعشرون وكذلك باحثون من مختلف دول العالم.

لقد دأبت هيئة التحرير على تطبيق معايير التقييم العلمية شأنها بذلك شأن المجلات الرصينة المثيلة في حقل التخصص والنشر العالمي ، فعرضت البحوث على محكمين لهم مكانتهم العلمية في فضائهم العلمي ، ويعودون لجنسيات مختلفة ، ومن جامعات متباينة ، منها الجامعات الحكومية التي ترجع بمرجعيتها إلى بلدان العالم المختلفة ، فضلا عن الاستعانة بخبراء من جامعات خاصة اثبتوا بشكل علمي أنهم أهل للتحكيم واطلاق الحكم على علمية البحث المقدم للمجلة ، وصلاحيته للنشر.

حرصت هيئة التحرير على عرض البحث المقدم من لدن كاتب البحث على محكمين اثنين ، وتقديمه لهما ، بتوقيتات زمنية محددة ، فأن اتفق المحكمان على صلاحية البحث ، تم تحويله إلى مرحلة التنضيد والنشر ، بعد التأكد من دقة تطبيق تعليمات النشر الخاصة بالمجلة . وإن اختلف المحكمان في التقييم المطلق على البحث المقدم ، حول البحث لمحكم ثالث ، فأن قبله ، تم تحويله للمرحلة الثانية التنضيد والنشر ، وإن رفضه ، عندئذ يرفع البحث من قائمة البحوث المعدة للنشر.

لم يختلف منهج هيئة التحرير في آلية قبول البحوث ، وعدّها للنشر عن غيرها من المجلات العلمية ؛ لأن الرصانة العلمية هو هدفها الذي تسعى للوصول إليه ، واعتمدت نظاما دقيقا في استقبال البحوث ، وتقديمها للمقومين ، واشعار الباحثين بقبول النشر ، وفقا لأمر إداري يصدر عن المجلة ، يعد مستندا في صحة نشر البحث في المجلة ، مع تثبيت العدد الذي نشر فيه مذيلا بإمضاء رئيس التحرير.

احتوى هذا العدد في طياته مجموعة من البحوث ، والتي تحمل موضوعات متنوعة ، ذات الطابع الإنساني والاجتماعي ، ضمن تخصص المجلة ، وكل الأفكار التي طرحت تحمل الرؤى العلمية وأبعادها ، والنظرية التي يؤمن بها أصحاب تلك الأفكار ، لذلك كانت المجلة دقيقة ؛ لأجل عرض تلك الأفكار من دون التدخل فيها ، مع متابعة كونها لا تؤدي إلى خلق الفوضى العلمية ، أو تحريض للعنف ، أو للتطرف العلمي والمجتمعي.

نحن فخورون أيضًا أن هذا العدد يصادف حدثًا مميزًا في مسيرة المجلة، حيث تم اعتمادنا من قبل المكتبة الوطنية المغربية للحصول على الاعتماد القانوني، ومنحنها التسلسل الرقمي الدولي (ISSN) للنسخة الإلكترونية وأيضًا للنسخة الورقية. هذا الإنجاز يعكس التزامنا بتقديم محتوى علمي رصين ومتنوع، ويسهم في تعزيز مكانة المجلة كمصدر مرجعي معترف به عالميًا.

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الملاحظة القانونية

البحوث المنشورة في المجلة لا تعبر عن وجهة نظر المجلة ، بل عن رأي كاتبها.

فهرس الموضوعات

Comparative Study of Pragmatic and Polytechnical Curriculum Philosophies

by

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Research Summary

The study compares the pragmatic and polytechnical curricula in terms of their intellectual and pedagogical foundations and their impact on curriculum development. Pragmatism focuses on practical experience, problem-solving, and preparing students to adapt to life's changing circumstances, while polytechnics aim to integrate academic and vocational education. Preparing learners for practical life and production. The study highlights points of convergence, such as a focus on the learner and the development of thinking skills, as well as differences in priorities. Pragmatism prioritises freedom and creativity, while polytechnics seek to link education to the labour market. and industry. The study concluded that it is important to integrate the two philosophies to build balanced curricula that combine theoretical flexibility and practical skills, enhancing students' ability to meet contemporary challenges and bridging the gap between education and development requirements.

Keywords

Pragmatism = Polytechnic = Philosophy = Education = Educational Systems = curriculum

دراسة مقارنة بين فلسفات المناهج العملية والتقنية

بقلم: الأستاذة الدكتورة رغد زكي غياظ

العراق

الملخص :

تتناول الدراسة مقارنة بين فلسفتي المنهج البراجماتية والبولي تكنيكية من حيث الأسس الفكرية والتربوية وأثرهما في بناء المناهج التعليمية. تركز البراجماتية على الخبرة العملية، حل المشكلات، وتهيئة الطالب للتكيف مع متغيرات الحياة، بينما تهدف البولي تكنيكية إلى دمج التعليم الأكاديمي والمهني، وإعداد المتعلم للحياة العملية والإنتاج. توضح الدراسة نقاط الالتقاء مثل التركيز على المتعلم وتنمية مهارات التفكير، والاختلافات في الأولويات؛ إذ تمنح البراجماتية الحرية والإبداع أهمية كبرى، فيما تسعى البولي تكنيكية لربط التعليم بسوق العمل والصناعة. خلص البحث إلى أهمية التكامل بين الفلسفتين لبناء مناهج متوازنة تجمع بين المرونة النظرية والمهارة التطبيقية، بما يعزز قدرة الطلاب على مواجهة تحديات العصر وسد الفجوة بين التعليم ومتطلبات التنمية

الكلمات المفتاحية: البراغماتية = البوليتكنيك = الفلسفة = التعليم = الأنظمة التعليمية = المناهج الدراسية

Chapter One:

The research problem and the need for it

Modern educational systems face accelerating challenges as a result of technological, economic, and social transformations, which necessitate a review of the educational philosophies upon which curricula are based. Pragmatism was an influential educational trend that focused on the individual, experience, and problem-solving, while polytechnicism represented another model that focused on linking education to production, work, and social justice. Despite the scientific value of each philosophy, contemporary educational practice reveals a gap between:

The need for curriculum flexibility and the development of critical thinking and creativity (pragmatism)

And the need to align educational outcomes with the requirements of the labour market and industry (polytechnics). Despite the scientific value of each philosophy, contemporary educational practice reveals a gap between:

The need for curriculum flexibility and the development of critical thinking and creativity (pragmatism)

And the need to align educational outcomes with the requirements of the labour market and industry (polytechnics). This gap makes it necessary to study these two philosophies in light of global changes such as the Fourth Industrial Revolution, globalisation, and transformations in the labour market. This is to answer key questions, including:

1. What are the philosophical foundations upon which both the pragmatic and polytechnical approaches are based?

2. How has each philosophy influenced the development of curricula in their various contexts?

3. What are the similarities and differences between the two philosophies in terms of their vision of knowledge, the learner, and the role of the school?

4. How can the two curricular philosophies be leveraged together to build a contemporary Arab educational model that meets the challenges of the twenty-first century?

Thus, the research problem is defined as:

The need for an analytical comparative study between pragmatism and polytechnical philosophies to understand their theoretical and applied foundations and to reveal the possibility of combining them to build integrated curricula that respond to contemporary requirements.

The importance of research

The importance of the current research stems from the following premises:

1. Pragmatism and polytechnicism are recent philosophies in education.
2. These schools can be used as a basis for developing curricula.
3. The necessity of philosophical differences in viewpoints and their impact on what is built upon them.
4. The influence of the intellectual, social, and curriculum dimensions of these periods on the progress of the educational process and the determination of its priorities.

Based on the above-mentioned premises, the research objective was formulated.

The current research aims to compare pragmatic and polytechnical philosophies by presenting the characteristics of each.

This research gains its importance from several theoretical and applied aspects, as follows:

1. Theoretical Importance:

It highlights the roots of two educational philosophies that have left a profound impact on global educational thought.

Pragmatism emphasises experimentation, problem-solving, and the development of critical thinking.

Polytechnical philosophy, which calls for linking education with production and work.

It provides a comparative philosophical framework for understanding the foundations of curriculum development and its evolution across capitalist and socialist systems.

It contributes to enriching Arab studies on the philosophy of education from a comparative perspective, a field in which recent research has been scarce.

2. Practical Importance:

It provides practical insights for education policymakers on integrating curriculum flexibility (pragmatics) with labour market skills (polytechnics).

It helps educational institutions design balanced curricula that respond to rapid changes in the labour market and the digital economy.

It can support education reform efforts in Arab countries by drawing on successful global experiences in both directions.

3. The Need for Research:

The rapid transformations in the fields of technology and artificial intelligence have forced a reconsideration of traditional educational philosophies.

The gap between educational outcomes and labour market requirements calls for solutions based on integrating different philosophical perspectives.

The need for an integrated educational model that combines the values of freedom and creativity (pragmatism) with the requirements of production and development (polytechnicism) to meet the challenges of the twenty-first century.

There is a dearth of recent Arab studies that in-depth compare these two philosophies in light of global changes.

Research Limits

The current research is defined by the following dimensions:

1 .The intellectual dimension of both philosophies.

2. The social dimension of both philosophies.

3. The curriculum dimension of both philosophies.

Defining Terms

Pragmatism: (Pragma) in Greek, refers to the things that are done, a subjective idealism that is widespread in modern philosophy. It has another name, instrumentalism. This is because instrumentalism is the axis of this philosophy, and it is important in all philosophical disputes by comparing practical results resulting from a theory. The Arabs consider it the most important thing in this philosophy because it is the best path that leads to the story, and it suits every individual in life in the best way. The sum of the demands of experience and the subjective understanding of practice and truthfulness by instrumentality leads to defining the concept of what a tool and knowledge are as the total sum of subjective truths. However, this philosophy does not understand practical benefit as confirmation of objective truthfulness by the standard of practice, but rather what achieves interests for the individual.

Polytechnicism: It is a school that produces theoretical teachings of knowledge and believes that good division is the only source, and emphasises that all knowledge is based on experience, and the values of reaching it are based on purely ordinary evidence.

Chapter Two

Theoretical Framework

The theoretical framework for this research will present everything related to pragmatic philosophy, emphasising the aspects (limits of the research) and the same approach we will follow with polytechnics.

Based on what will be presented in this chapter, we will present the results, meaning that this chapter will be the foundation upon which our product is built.

Pragmatic Philosophy

Pragmatism as Thought

Man is not only a speaking creature, but also a thinking creature. Perhaps the most eloquent statement in this regard is Descartes' statement: (I think, therefore I am), and with this prophecy of thought, man was able to discover the secrets of nature, make the most amazing discoveries, and invent the most difficult and far-reaching inventions in the history of humanity. Scientific experiments indicate that the

ability to think, like all other abilities, is distributed among all people in varying proportions, and that the differences between them in this regard are like the individual differences between them in all other aspects. Some people are more capable of thinking and solving problems than others, while others are limited in their thinking due to their weak intelligence or lack of life experience. It was previously believed that the power of thinking did not appear in children at a later age, after their thinking and memory had fully developed. However, scientific experiments have proven that a child's ability to think appears at an early age and gradually grows and strengthens over time. A person needs to think in all stages of their life. The child needs it when he is trying to control his body to learn to crawl, walk, run and other things that help him keep up with his limited, artificial environment. The stages require monitoring that tries to adapt the maintenance of the guardianship to the requirements of its environment, which is becoming more extensive and complex day by day. The adult needs it throughout his life as he struggles in the arena of life, which is full of difficulties. The higher a person ascends the ladder of civilisation, the more he needs to think. Today, he lives in a complex, changing environment surrounded by problems on all sides. If he does not know how to control his mind and use his thinking, he will be unable to fulfil his duties and find sound solutions to his problems (4, pp. 1-2). Problems in the individual require thinking to solve them. Some of these problems are related to his natural environment, others to his social environment, and there is creative thinking that deals with health and serious problems and aims to innovate and reform and to create a new world that is better than my solutions.

Robinson summarises in his study of the aftermath of World War I, which aims to demonstrate the power of creative thinking and its relationship to the desired global reform, that is, reforming society and saving it from the wars and calamities that befall it, that it depends to a large extent on raising the level of thinking among people. On this basis, the school must pay special attention to training students to think correctly at all stages of education. The ability to think does not develop on its own, but rather develops through continuous, organised training in solving issues and problems (3, pp. 250-253). Educators agree that this training is one of the most important goals of education, and that every teacher is responsible for it, regardless of the subject they teach. In order to determine how to train students, it is necessary to refer to the thinking process, which we will present according to

the views of two scholars, Dewey and Ellis, as will be presented below: **(1**Dewey's Degrees and Method of Thinking.

Dewey is one of the most prominent educators who analysed the thinking process into its psychological components. Based on this analysis, he outlined a method for thinking that he divided into five degrees that should comprise the teaching and learning process. These degrees are as follows:**"** First Level: The student feels that he has a problem at hand that arouses some confusion and wonder, prompting him to think about how to solve it.

Second Level: He attempts to understand this problem, defines its meaning, and analyses it into its constituent elements.**"** Third degree: He gathers in his memories and observations, or from his studies and conversations, all the information that can be gathered that sheds light on his problem and helps him to treat it. Then he downloads this information and compares some of it with others.

"The fourth level": He infers from this information, intuitively, a solution to the problem at hand, i.e., he hypothesises a solution to it, hoping it will be achieved.

"The fifth level": He explains in the examination of the purpose, trying to apply it to specific examples and circumstances until, if its validity is proven, it becomes a current rule" (p. **(158 – 157**

We notice in analysing these five stages that Dewey's method combines the inductive method, which proceeds from particulars to generalities, and the deductive method, which proceeds from generalities to particulars. The first four levels represent deductive thinking, and the complete thinking process includes both induction and deduction. There is no doubt that the teacher who trains his students in this method of thinking accustoms them to scientific thinking.

Some educators believe that Dewey's analysis of the thinking process is more appropriate for teaching the natural sciences than for teaching other sciences. One educator says, "Dr Dewey's method is powerful where education is scientific." My generation is weak in its education, whether literary, historical, artistic or spiritual. There is no doubt that scientific thinking is necessary in the educational process, but education and life are broader than scientific thinking (6, p. 209)

2Wallis's method and stages of thinking

Wallis argues in his book (The Art of Thinking) that there are four stages in the history of every creative, constructive idea: preparation, incubation or fermentation, enlightenment or emergence, and examination or criticism. “The values and opinions of the members of society are based on which they can clarify the various alternatives for social choice and evaluate, after research and investigation, and help individuals eliminate the various disturbances and different types of conflict, thus establishing a base based on intelligence upon which individuals can base their behavior to confront the era in which they live and its problems” (5, p. 35) Thus, the relationship between philosophy and society is one of values, opinions, and beliefs, and philosophical activity is based on critiquing these values, opinions, and beliefs. For example, human behaviour can be criticised on the basis of specific levels or a particular theory, and its proximity or distance from conformity to these levels is what makes it ugly or beautiful.

Pragmatism as a Method

The goals of society are what determine the educational goals. The educational curriculum, according to the pragmatic philosophy, must meet the needs of the learner and the culture of society. This is because when the curriculum is isolated from the society for which it exists, we have neglected the basic point in education. Therefore, it is appropriate for curriculum developers to remember that the developmental goals...**“** It is the one that decides on the issue of curricula, and according to pragmatic philosophy, curricula should be clarified according to the needs and values of society, and the basis of these needs is the needs of the individual (the learner). Therefore, the curriculum should not only emerge from the values of society, but also from the developing characteristics of learners. This means that it is the teacher’s duty not to be satisfied with understanding the nature of the cultural heritage, but to try, in addition to that, to understand the nature of the individuals whose growth he directs” (1, p. 331).

According to pragmatism, the curriculum addresses students' inclinations. These stages of Dewey's degrees are distinguished by two essential features: 1) They apply to thinking about any action in the fields of science, including the natural, social, philosophical, and literary sciences. **(2**Its author did not restrict it to a specific educational method; rather, it was left unfettered, allowing the teacher to apply it as appropriate.

In general, these two views are of a level of value that makes them a path that illuminates the path to future education and broadens its horizons.

It is worth noting that the teacher should not limit his concern to theories, but rather move towards applications, to train his students to think properly and in an organised manner. He is responsible for testing the method that he sees as most appropriate to the nature of the subject he is teaching, the nature of the students he is teaching, the environment in which they live, their temperaments and their special inclinations. However, if the teacher chooses one of the two methods to organise the thinking process, he will encounter a problem of stagnation and loss of vitality.

Social Pragmatism. Pragmatism is concerned with different values, clarifying and analysing them, explaining the foundations upon which they are based, managing them, and attempting to eliminate the conflict between them. The goal is to bring about change in the world based on well-known, studied foundations. This is achieved by changing people's minds and opinions, which in turn leads to a change in ideas through reshaping and restructuring them.

On this basis, Dewey believes that philosophers must confront the beliefs that prevail in present-day society and clarify the basic differences and take into account their original needs that change with the stages of development. But it is more appropriate to say that this consideration must be without neglecting the previous and subsequent stages. Although there are issues that concern primary school students and other issues that concern secondary school students, understanding the general issue is not specific to one of the stages of development without looking at it in the context of general development.

Polytechnical Philosophy

Polytechnical thought...

This philosophy follows a scientific philosophical orientation, as opposed to idealism. This philosophy has two types of orientations: the first type is the spontaneous belief of all humanity in the objective existence of the external worldThe second type is the scientific-philosophical view, which automatically deepens and scientifically develops materialism. This school's principles stem from the philosophical view upon which it is based, namely that matter is primary

and mind is secondary. This implies that the world is eternal and unlimited in time and space. This philosophy considers consciousness to be a product of matter and a reflection of the external world.

According to the view of this philosophy, society is divided into strata and classes. Within these classes are the progressive classes that were concerned with understanding the world correctly and increasing man's control over nature. This school carried the achievements of science and supported the growth of scientific knowledge and the improvement of scientific resources. This, in turn, had a positive impact on man's practical activity and on the development of productive forces. In the second half of the 9th century in Russia, this philosophy took a step forward at the hands of revolutionary democrats, who advanced the study of man and the metaphysical method. During this period, the forms of this philosophy proved that they did not agree with the narrow class interests of the bourgeoisie. The bourgeois philosophers believed that the advocates of this philosophy (materialism) were immoral and that they did not understand the nature of consciousness. They were unifying materialism with its primitive forms. Despite the rejection of this trend by the opposing side of this theory, however, it forced them to accept some elements of the materialist worldview in order to serve the interests of the development of production and natural science.

Socially, polytechnical.

Social development, in the view of this philosophy, is based on economics and is not linked to the importance of politics, political institutions, ideas, and theories in the historical process. Material production is the primary driving force of social progress, and the emergence of political institutions, ideas, and theories is explained within the framework of the economic structure of society and its material conditions of life. This philosophy also emphasises the role of theories in social development. Historical materialism studies the general laws of social development and the forms of its realisation in people's historical activity. It represents scientific sociology, which forms the theoretical and curricular basis for specific social research and all social sciences.

Historical materialism has brought about a fundamental revolution in social thought, making it possible to formulate a coherent, normal view of the world as a whole, society and nature alike, on the one hand, and on the other hand to reveal

the material basis of social life and the laws that govern its view, and thus to develop other aspects of social life determined by the material basis.

Lenin emphasised that Marx explained his basic idea about the historical process of social development as a process governed by law by distinguishing the individuals of the economic sphere from all other different spheres of social life, and the individuals of the relations of production from all social relations, considering them as the basic factors that determine everything else" (2, p. 431).

This philosophy views the system of productive relations as the true foundation and basis of every society. It is upon this foundation that a national political and legal structure and various trends of social thought are built. This philosophy studies people's knowledge and traces it back to the actions of the vast masses. About class society, it traces it back to the actions of the classes that express the urgent needs of social development.

This philosophy removed the two major flaws found in all pre-Marxist sociological theories. These theories were primarily idealistic, meaning they limited themselves to studying the ideological motives behind human activity and did not study the material causes that produced these motives.

Secondly, these theories did not study the prominent figures in history, nor did they examine the actions of the masses, the true makers of history. This philosophy demonstrated that the historical and social process is determined by material factors.

This philosophy arms the Marxist-Leninist parties, the working class and the working people with the knowledge, laws and objectivity that govern the development of society and arms them with an understanding of the role of the subjective factor, consciousness and the organisation of the masses, without which it is impossible to comprehend historical laws.

Polytechnical Methodology

Scientific materialism embodied the educational premise of polytechnical philosophy through the concept of unconscious belief, from a philosophical and moral perspective, shared by the overwhelming majority of scientists regarding the objective existence of the external world.

The acceptance of scientific materialism by scientists indicates that the perception of nature leads to the perception of the materiality of the world. If this materialism is not formed as a coherent theory, it does not, however, escape the limits of one-sided metaphysical mechanistic materialism. The limits of this theory become more evident in the passages in which scientific theories acquire a revolutionary character. At this time, this philosophy is unable to explain the new reality of the city if it conflicts with existing opinions. For this reason, the difficulties that stand in the way of explaining new scientific facts often lead scientists to abandon their spontaneous material beliefs and support idealism or the correct philosophical generalisation of the results they have reached in the specialised sciences.

The approach to this philosophy is based on the scientific, philosophical worldview. This outlook emerged in the 1840s and developed in conjunction with scientific progress and the progress of the Omani revolutionary movement. Its emergence represented a revolution in the history of human thought.

The development of philosophical thought, closely linked to science and the historical trajectory of humanity, led to the triumph of the materialist viewpoint. Marx and Ingham, drawing on the latest discoveries in natural science and human historical experience, demonstrated that materialism can only be scientific and coherent if it is dialectical. It can only be genuinely scientific if it is materialistic.

It was impossible to create a coherent philosophical theory of the world and explain the laws of human knowledge without a materialistic approach to society and without an analysis of social-historical practice and an analysis of social production as the basis of existence.

On this basis, the curricula were developed for a single purpose: recruiting or preparing monkeys to serve society, as this is the primary objective. The philosophical approach to society in this philosophy includes an interpretation and analysis of reality, the idea of undertaking a practical revolutionary reconstruction of the world, and the goal of building a classless society (communist society).

It is considered training an essential part of that curriculum and made the polytechnical school of philosophy an independent science with a specific research subject. This subject includes the most general laws that govern nature, society, thought, and the general principles and foundations of the objective world and its reflection in human consciousness. It leads to a logical scientific approach

to the phenomenon, i.e. to a method of interpretation, knowledge, and reconstruction of reality.

The method by which the generation is raised in the polytechnic theory is based on the fact that the world is material and that there is nothing in the world besides matter and the laws of its movement and change. This is the cornerstone of dialectical materialism, as it is a strict, non-reconcilable number of all concepts of essences that transcend nature, regardless of the cloaks that religion or idealistic philosophy places on them. Part of this theory is the general laws that govern the process of movement of matter, its transformation, and the transition from lower to higher forms of matter. Contemporary physical theories regarding matter, space, and time agree with this philosophy. These are theories that recognise the transformability of matter and the inexhaustible ability of material particles to undergo qualitative transformations. This philosophy is also the only possible source for philosophical ideas and curriculum principles required by these physical theories. This applies to the sciences that investigate other natural phenomena, and contemporary historical practice confirms the principles of this philosophy because, from its point of view, the world is undergoing a sharp transformation from the old, outdated forms of social life to new forms, namely socialism.

This philosophy links teachings about existence and the objective world with teachings about its reflection in the human mind, thus forming a theory of knowledge and logic. This philosophy provided theories of cognition with a solid scientific foundation by incorporating practice into epistemology. It also demonstrated the historical nature of human concepts. It revealed the relationship between relativity and logic in scientific facts and clarified the issue of the objective logic of perception. The approach, according to this philosophy, is renewed with every social change and development, to integrate physical and mental labour into life. It emphasises three types of work: cultural work, productive work, and social work. On this basis, schools and their curricula developed.

A brief comparison between the two philosophies:

(Polytechnic)	(Pragmatism)	Comparison

Socialist/Marxist Thought - 19th century	In late 19th-century America, John Dewey, William James	Origins
community needs, linking education to production and work	Individual needs, freedom, problem-solving, and personal experience	Primary focus: production and work
Theoretical and practical knowledge are integrated to serve development and production.	is a tool for solving problems, varying according to utility.	The nature of knowledge
An institution that prepares individuals for technical and productive work.	An environment for experimentation, critical thinking, and the development of individual skills.	The role of the school.
Socialist/Planning	Liberal/Capitalist	Philosophical Perspective
professionally and technically qualified individuals to serve the economy. Objectives	Developing a well-rounded, free, and adaptable personality.	Educational Objectives
part of the community and production system	as the center of the educational process and	A view of the individual
Vocational Education, Linking Curricula to the Labor Market	Flexible Learning, Projects, Problem Solving,	Modern Applications

Distribution of Pragmatism and Polytechnical Philosophy in Global Education Systems

1. Distribution of Pragmatism

Notes	Countries Adopting Pragmatism in Education	Continent Main
Focuses on experiential learning and problem-solving	United States, Canada, Mexico. Focuses on experiential learning and problem-solving	North America
Applications in Higher Education and Interactive Curricula	United Kingdom, Finland, Sweden, Netherlands	Europe
Integrating pragmatic philosophy with local educational traditions	, South Korea, Singapore, India	Asia Japan
Pragmatist-Inspired Educational Reforms	Brazil, Argentina, Chile	Latin America
. Partial applications in educational curricula.	Egypt, Lebanon, Tunisia, Morocco, Algeria, Yemen.	Arab countries

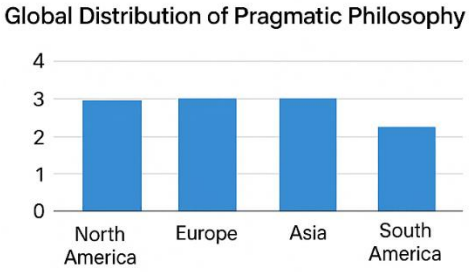
2. Polytechnical Philosophy Distribution Schedule Polytechnical Philosophy Distribution Schedule Polytechnical Philosophy Distribution Schedule

Notes	Countries Adopting Polytechnical Philosophy in Education	Continent Main
Dual Education System of School and Vocational Training	Germany, Austria, Switzerland, the Netherlands	Europe
Advanced Vocational Training Centres and Polytechnical Institutions	China, South Korea, Singapore, Japan	Asia
Focus on technical and vocational education	Cuba, Brazil, Argentina	Latin America
Partial applications in technical and vocational education	Egypt, Tunisia, Algeria, Iraq	Arab countries

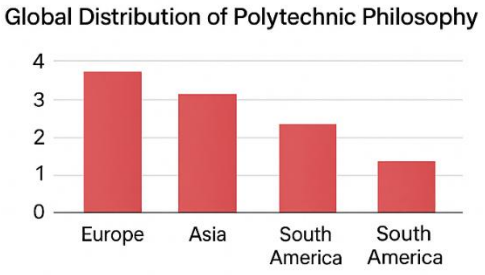
A graphic representation of the distribution of the two philosophies in education systems worldwide.

Comparative Study on Pragmatic and Polytechnic Philosophies

Continent	Countries
North America	United States, Canada, Mexi-
Europe	United Kingdom, Finland, Sweden, Neth
Asia	Japan, South Korea, Singapore, India
South America	Brazil, Argentina, Chile



Continent	Countries
Europe	Germany, Austria, Switzerland, the Netherlands
Asia	China, South Korea, Singapore, Japan
South America	Cuba, Brazil, Argentina



Distribution in Arab Countries

Philosophy	Pragmatic Philosophy, Egypt, Tunisia

Distribution in Arab Countries

Chapter Three

The results of the current research are based on a comprehensive critique of the ideas of both schools. Through this critique, we will reveal the differences between these two schools.

(1A Critique of Pragmatism

Pragmatism encompasses broad social, intellectual, and curriculum horizons, making it a fascinating philosophy for every individual. However, there is a question that must be answered in the midst of this discussion of this (wonderful) philosophy: To what extent can it be applied? This question raises another question for us: Is it possible for education to be based on the needs of an individual? Or a group of individuals?

Throughout all the previous literature and studies, we can answer that education, with all its components, is merely a means of serving and advancing society at any time or place. Therefore, from a logical perspective, pragmatic philosophy cannot be the law of education, but rather the foundation for one of its components.

This section addresses students' interests and needs, which are incorporated into the structure of certain educational subjects, such as art, games, and agricultural curricula, while maintaining the other sciences that the learner needs to serve society.

2Criticism of Polytechnical Technique

This philosophy has led to problems, including:

.1The presence of a large percentage of children with learning disabilities.

.2The lack of adequate opportunities for teachers to receive systematic training.

.3Inadequate buildings to implement the curriculum.

.4The contradiction between the people's aspirations and reality.

These problems can be attributed to:

.1Major educational development.

.2The impact of economic, social, and political backwardness.

.3Lack of educational expertise.

After analysing the views of this philosophy, she finds that these views emphasise the promotion of the productive interests of society by providing the energies of its individuals to serve it and work to increase its productivity. Its ideas look at individuals, society, development, and life from a purely materialistic perspective that, from the researcher’s point of view, does not agree with our society, which adheres to the spiritual principles upon which its children are raised. Or Arab society cannot coexist with Marxist-materialist ideas because they lack the religious, moral, and spiritual values that are essential to Arab society. Therefore, this philosophy cannot be adopted as a basis for constructing educational curricula in Arab countries. Rather, it must be done in isolation from certain aspects. What are the positive aspects of this philosophy, and these aspects are in some of the values that our Arab society seeks to achieve, which are the abolition of class in society and the call for socialism derived from the nation’s heritage, the data of its present and the needs of its future. ...in addition to the need for curricula in some natural subjects that require material proof of their facts, such as the physical, chemical, and biological sciences.

Research Result

There is a fundamental difference between the two philosophies. This difference is embodied in the fact that pragmatism seeks to nurture the individual for the individual, preparing him for his life, not for his society, while taking into account the psychological, personal, and guiding aspects of this individual.

Polytechnics, on the other hand, seek to build a society without regard for individuals, their abilities, and their desires—in other words, building society at the expense of the individual. Neither philosophy is useful as a basis for developing curricula for any given level, but one of them may be used to develop curricula for a particular subject. Pragmatism is a suitable foundation for developing art, physical education, and agricultural curricula at the kindergarten, primary, middle, and perhaps even university levels. Polytechnical philosophy, on the other hand, is a suitable foundation for developing physics, chemistry, and biology curricula at the primary, middle, and university levels.

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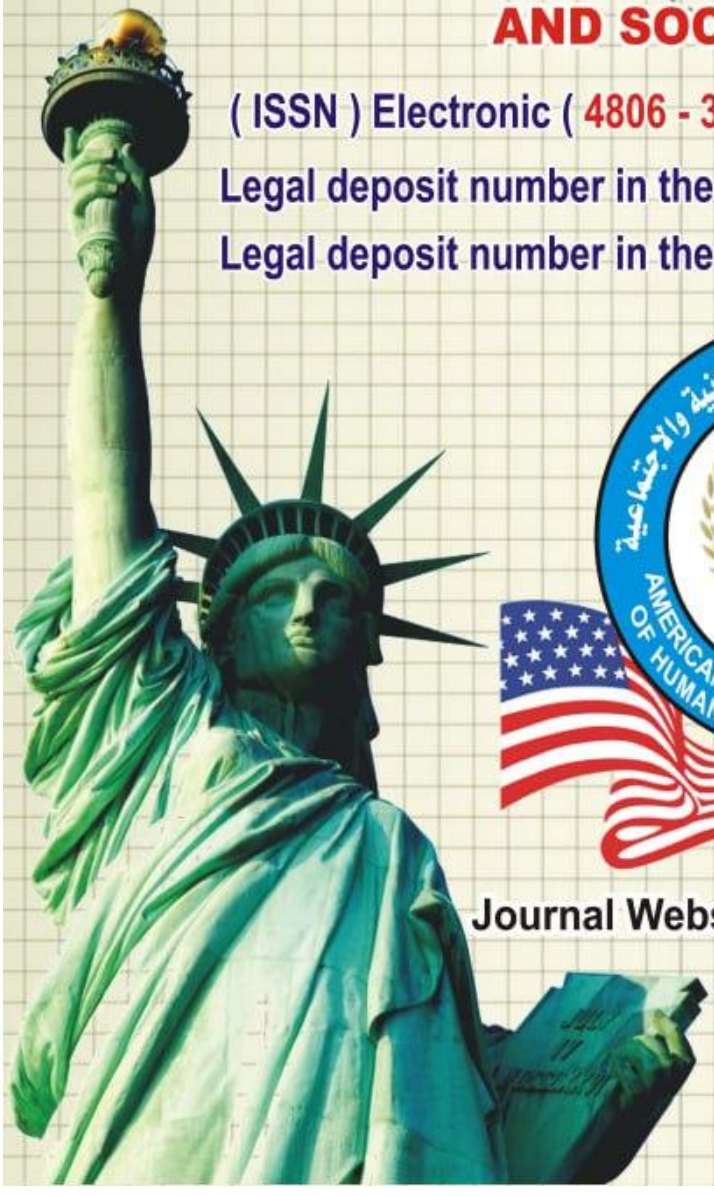

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