

**An analysis and comparison between educative perspectives of Immanuel Kant and Morteza Motahari
Zahra Musavi¹, Tayyebah Mahroozadeh²**

¹. MA in Education and Training of Philosophy

². Phd, Faculty of Human Sciences, Alzahrah University, Tehran, Iran

Abstract: Different styles of the philosophy have been struggled to consider the effectiveness of the education on the mankind during the past and present eras. But, Kant as a moral based person tries to construct his own morality philosophy based on the freedom and volition of the mankind in this regard; and among this, his emphasis is roughly based on the wisdom and value of the man. In the other hand, Motahari relying on the religious regulations and basic issues shows the man's establishment based on the axis of wisdom, religious values and theological issues and has evaluated the educational and cultural topic of the man as the noblest creature of the God with religious attitudes in this regard. In this study, we are trying to evaluate both philosophers' explicit perspectives and compare their cultural and educational thoughts and comments in this case.

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Introduction:

Today, the humanistic communities have been confronting with many challenges due to the machinist life cycle; because this kind of machinist life style never pays attention to the man's essence and considering only his or her physical comfort in this regard. Among this, the main element of the man reaching to the sophistication has been forgotten from the mind of thinkers and sacrificing other element for reaching to their machinist life style targets. During the history, the thoughts of the philosophers were paid attention trying to perceive their thinking ways as a great reliance of the life for solving the hardest problems of the mankind as well. The Muslim thinkers were always paid attention and considered the issue of the humanity, happiness and sophistication in the shadow of the Islamic lessons and founded thinking systems in relation to reply to the questions of the man in the field of the cultural and educational subjects (Mohammadi Ahmad Abadi 2002). One of these most famous Islamic thinkers who challenged against the Western scientific and philosophical issues was Shahid Morteza Motahari; he has a clear appearance of philosophical and religious thoughts that he can get faced against ant Marxism and Liberalism appearances; he could give an apparent appearance and noble thinking of the Islamic lessons establishing a high potential stream of the Islamic thinking in this pavement as well. The perspectives of Shahid Motahari could make a great challenges and suitable changes in the society (Hashemi 1993). Among the Western contemporary and famous appearances, it can be pointed to Emanuel Kant who had the greatest role in the philosophical and cultural shifts and challenges in that community. Kant has been considered as the

greatest European philosopher after Aristotle. In fact, his philosophy can be considered as the origin of the new thinking history making his perspectives important in this regard. Kant was superior in the natural sciences like other contemporary philosophers that the science cannot respond them itself. (Maher and zade 2004). The thoughts of Emanuel Kant and Morteza Motahari have been originated from different societies; hence, the perspectives of these two philosophers are completely different than each other in relation to the cultural and educational issues. Kant has made his thoughts in a society where they relied on the material based issues and one of his features is subjected to the combination of the wisdom and rationality; but, Motahari has nurtured his thoughts based on spirituality and theological issues so that the whole subjects get backed to the Divine topics. According to the above mentioned issues, since making the humanity requires special structure and doctrines to reach to the sophistication in terms of both Kant and Motaharri's theories, these will come true when the whole dimensions and structure of the related topic can be represented in a cohesive approach; hence, the reason of selecting the topic of the research is subjected to the difference and logic of these both philosophers in relation to educational and cultural issues to be evaluated in a true path.

Theoretical literature:

Although attention towards the educational philosophy has a long term history and each trainer has discussed differently on the fundamental and philosophical perspectives of the wisdom terminology, but the separation of the education philosophy from the educational method such as the philosophy of other sciences does not have long past

in this regard. Definitions given for the education philosophy have been bonded together in this case. These consider the moral systems and general philosophical discussions undoubted together; in this case, it can point to this:

Elements making an educational system have systemic relations together; in fact, these have been originated from the questions and discussions in this regard that they can be said they have philosophical nature talking about the man's existence (education) and humanity values (transferrable context to trainee) that they are two fundamental elements in the educational system (Sheffield 1996). John Doyle writes: 'if we want to consider the education as the process of fundamental tendencies, rationality and emotional than the nature and our existences, we may define the philosophy as the general theory or the congenital basics of the education.' (Shariatmadari, 2010).

Emanuel Kant:

The importance of Kant is due to his harsh experimental philosophical and materialistic issues than believe in God and the survival and freedom of the man destroying the way trying to prove these concepts through a new way not by traditional philosophers in the past. Kant is a full morality based philosopher and has been constructed his philosophy based on the man's freedom. It is clear that, this kind of philosopher has a particular way in the field of education. Kant has been mainly affected on the education through two ways; one is subjected to the wisdom and other one is basically related to the value and philosophy of the morality. Since the education requires the recognition of the mind's structure and its performance along with the wisdom, every philosophy is based on a wisdom theory. But, the main aim of the education is related to the evolution of the man's personality, the education philosophy is necessarily based on the values along with an especial moral issue in this regard (Benton 1994). The morality issue related to Kant is neither similar to the Greece morality philosophy and nor Christiania's. The morality has been defined as an art and technique for Greek philosophy. They believed that based on the natural data, they can reach to the reliable sophistication. The morality represents the recovery of the nature reaching to their sophistication in their views. The morality philosopher represents the correct semantic and natural calendar in his mind as a united truth. In the other hand, in Greek's theory, the man is relied on his knowledge and science; so, Aristotle considered the criminal as ignorance and the science as the sophistication. In Kant's philosophy, the distance between the nature and moral value is established in a place where the practical wisdom has to be oriented against the nature and in the other

hand, it does not necessarily subjected to the science and knowledge but its trait can be considered as the self foundation issue in this regard. The moral philosophy of Kant is opposed against the Christiania; in the Christ belief, the God is considered as the origin of the morality in opposed the Greek philosophy. The patterns of the Christ behaviors can be given to the believers to approach to their salvation. (Mojtahedi 2008). Kant's moral philosophy is based on the respect and reverence. The respect towards something not tendency to that thing and the lack of the same tendency; the whole our feelings are possessed to minor and certified affairs while the feeling of the respect and reverence is not achieved in this case but it is only a particular feeling and different than other sensations in this regard. In terms of Kant's moral philosophy, the respect feeling is not the combination of the kind and enmity in despite of the psychologists' theory but it is a comprehensive feeling without any experimental origin; it has been come from a mere concept so that it can be recognized as a superior case seeking towards the Excellency and triumph in this regard. According to Kant, this feeling not only is subjected to the man but also it possess to the humanity exclusively. We may interested in an animal or scare of that animal but we never make our respect for the same animal at all; in relation to natural phenomenon and objects such as volcanoes and hurricanes, we may fear of them but we never try to respect them at all. The respect is subjected to feeling that we want to pose our sensations without any intentions or scare and wondering and it is only paid attention to the man exclusively. The one who is really under our respect cannot make any fears and we never expect any criminal actions or any praises of him. We even never try to courage him but our respect begins when his action or behavior is getting followed by a moral legacy and this makes us honorable internally (Mojtahedi, 2008). In the representation of the idealism according to Kant's philosophy, the scientists have got various ideas about this. A group believes that the world gets transformed into the imaginations and considers Kant's statements similar to Barkley. Other group believes that Kant has proofed the main purpose of the philosophy in opposed to the objects existence that they existed in the external location. But, it is apparently that Kant has put himself into an asylum proving that the external perceptions are not mere the imagination in despite of Barkley and Deckard's theories and the phenomena is beyond the mere appearance of the objects (Mojtahedi, 2008). Since Kant is a moral philosopher, he considers the moral education as the most essential part of the education. The man can be called the man from this point of view that he or she

is able to make his or her freedom and independence taking up everything freely. Russo says: ‘‘ the freedom gets governed when the man personally has perceived the related legislation by his wisdom and follows it as well.’ therefore the child should gradually get accustomed to receive the regulations trying to obey them; he should also find the good action or try to fulfill the same good action like a task immediately; the reason is subjected to out interior feeling that conduct us towards achieving the correct way. What seems to be certain is related to the volition and virtue on doing the task; that is, the volition and virtue should be followed legally without considering its advantage and disadvantage; the moral beneficence means that the person should never think of his action’s result but he should achieve the action for establishing the task. The task also means the respect towards the regulations and general approaches. (Bagheri 1996). Emanuel Kant states with four fundamental questions that the responses of these questions can determine the philosophy territory: what can I recognize? What can I wish? And what is the man? (Dortie 2003). Any attentions in the nature of these questions show that each logical response has a close relationship with education. The first question is related to the knowledge and wisdom getting interacted between the learner and trainer; and in this process, the ability of the man’s recognition, nature and the reliability of the knowledge and wisdom go towards challenging. This statement does not mean that the philosophical recognition has been considered as the absolute knowledge over the other knowledge; these discussions get related in terms of learning-training methods can be considered as a perspective in orienting the thinking ways in this regard. It can be of course considered as an approach for critical thinking and discovery of the ultimate truths about the mankind. Here, the aim is not related to get into the wisdom discussions and the ultimate truth but making a clarified subject in the formation of the wisdom and knowledge as well as pros and cons and the related limitation is important point in this case. The philosophy of critical approach can make us aware of its fragility emphasizing on the hypothesis role in educational researches; hence, it can be influential in the educational system; that is, any attentions and considerations to these kinds of philosophical thoughts can also make us confident about the correction of researchers’ findings, choices and educational system orientations. Kant believes that there should be a global attitude towards education; according to his theory, the education should be practical and based on research; one of the most important complains of Kant is that parents must educate their children matched to the present

conditions and situations at that time while the society may not be in a good position. Therefore, we can conclude that children should not be trained for the present time but they have to get educated for the future time. This future can be possible for the humanity. So, the kind of the man and a complete humanity sample should be considered in education; in education, it is not just relied on the noble people but it has to be possessed to the whole people. (Benton 1994). Basically, Kant has said about four kinds of education, nurture, discipline and moral education; according to his comment, the whole steps are belonged to the man even the nurturing step that it is stated that there are two parts of nursing and feeding the child in this regard. Also, the nursing aspect is possessed to the same man although the man is like another animal in terms of the nutrition. The importance of the education in natural dependency has got two basic concepts of the man and education but in the other hand, the whole part of Kant’s philosophy is summarized in this dependency. The man is the central point at his thoughts (Naghizadeh, 1995).

Kant’s important educational approaches:

In spite of the basics that Kant has stated about the educational four steps, it can be extracted and introduced some of his thoughts in terms of the education from his related book. Here, we would like to consider some of these points from his book as following:

1- Learning through personal natural activities:

Kant believes that if a child specifically gets confronted with the natural learning process, he can make his best struggles than using artificial tools or any other external forces and factors in relation to the learning process.

2- Consideration of the balance approach in the whole educational activities and steps:

For example, Kant never agrees with serious-making of children activities and nor with the entertainment of these activities in children educational issues.

3- Avoiding unfavorable habits, emphasis on suitable habits to moral educational step:

Although Kant rejects the habits in different situations but it does not mean the absolute disagreement about the related habits can happen according to his view. However, making good actions to polite step can take place but it is getting disappeared in the moral education step because of the wisdom and knowledge existence.

4- The necessity of eliminating or confining the praise and punishment methods:

Kant's moral education philosophy is based on "practice to task" that it is originated from the man's practical mind and glorious volition in this regard. For the reason, the external tools cannot be established in his educational philosophy such as praise and punishment.

5- Applying the mental power in lower ranks and establishing mental superior power in higher education levels:

Kant has divided the man's mental power into low (such as sensation, memory and imagination) and higher (such as perception, knowledge and wisdom); he considered the first category useful in nurturing the physical, polite and cultural issues and the higher power is prescribed for nurturing the morality.

6- Evolutionary basics of the education: according to Kant's theory, the unexpected expectations prevent child's natural growth making the child's education stream as evolutionary step.

7- Education optimistic: one of the most common issues of the education is subjected to the process that children should not only be treated for the present time but also they have to be considered in suitable future time as well (Shokouhi, 1995).

Education steps from Kant perspective:

Kant has divided the education in three groups:

The first step is related to the physical education including two sub groups of caring and nursing the infant that it is in parents and tutors responsibility. In the second step, the mental power and thinking ability are appeared in the children. Of course it should be considered that the education of the mental issues should be along with physical and body. Kant considers the mental education as equal with physical nurturing issues because the education works with natural and materialistic aspects yet. The commonality of the mental and physical issues is that both try to nurture and educate a polite, tidy and neat child being safe against any risky settings. In the third step, the education is moral because according to his statement the moral education is delayed than early steps but it should be considered in the whole steps. The practical education is possible when the moral education has been taken place. In this step, the young one should achieve the wisdom and knowledge of the daily life affairs (Maherzadeh, 2004).

Morteza Motahari:

Motahari and Realistic thoughts:

Since there is a logical relationship between the philosophical issues and ideology in terms of

Islamic Realism, the education (of ideological type) can also make this relationship; the ideology has a particular attitude towards the mankind in terms of educational aspects because the mankind is subjected to the educational issue. Basically, Allameh Tabatabaiee and Motahari have roughly paid attention to the ideology issues before the moral and educational issues particularly they have considered the mankind as the core of the moral discussions. In terms of Islamic realism, there is a relationship logically between the ideology and attitudes about the universe. Professor Motahari says about the ideology: "we know that every style and ideology brings and gives a series of values, dos and don'ts at personal or social level but these dos and don'ts are relied on the philosophy to be able to represent them as well; in other words, if a style put some orders and hierarchical regulations, these inevitably should follow the philosophy, ideology, the universe, society and the mankind to be considered as the universe and the society should be based on these dos and don'ts... the ideology has been based on this attitude and the reason of this ideology has been also based on the ideological hidden and it takes practical wisdom particularly theoretical based ideology. Any practical wisdom is prior to theoretical doctrine (Motahari, 2003).

Education ability of the mankind:

According to Motahari, the Holy Quran knows the man consisted of the body and the soul that has been originated from the God and it is a Divine identity (Motahari, 1994). (And this soul is born of material element of His Existence), and finally it should not be jailed in the nature but it must step towards the completion and if not, it would get into the hell (Motahhari, 1998). The mankind in his Divinity dimension has been devoted to Excellency and humanity appearances. The truths about this temperament are subjected to the features of the man and temperament tendencies such as religion-seeking, truth-seeking, beauty-seeking, worshiping and interesting in the morality that potentially has been devoted to the birth of the mankind approaching towards the wisdom and growth path. The Holy Quran says in this case: (Motahhari, 1994)

So, look at and follow the most noble culprits; this is Divine temperament that the Lord has created it for the mankind; no diversity in the Divine creation, this is the most stable customs have been brought by God to the man. The Holy Quran has considered the universe in serving education for the man; in the shadow of this glorious universe book, belief in absent world and mental and practical recognition of the God, there is a combination of truth-seeking and closeness towards the God making the education of the man possible: the system of the

thinking and mentality can get fluency by the sensation way. To reach to these logical issues, the sensations should be passed successfully; and for the reason, the Holy Quran invites the man to these sensations because these can make the man to find the logics but they never get into the world jailed. The base is subjected to the absent universe. This observation is an appearance from the absent sign of the same absentness. It is stated that this sign has pointed to another location; so, the universe is a sign of its existence trying to show something to us... if the man is able to find himself, he will come to the near of Divinity universe (Motahhari, 2001). Because in the nature of these verses and Divine signs the growth of the Excellency has been hidden and this Excellency glare can discover the growth and Excellency of the mankind. The Holy Quran says in relation to the most useful orientation of the monotheism that:

Read for them who we gave these verses to them but he made himself out of the sign of the universe... we wanted to take him to up but he tried to be on the earth (Motahhari 2003). If the man could not get familiar with the spirit of the universe, he would be asked blindly in the resurrection day. It says: why you created us blind, Lord? It obvious that he would hear: you could not find the eye to see our verses and signs and now you are getting blind here; those ones who had absent eye to see, they see now here (Motahhari 2001).

Educational approaches in the Holy Quran:

In the shadow of the whole discussions of the Professor Motahhari about the man's educational issues, two results obtained:

- 1- The spiritual structure of the man when creation requires the sign and the man's identity, prophecy and inspiration in relation to the evolutionary step of the man's educational issues.
- 2- The man has got hidden aptitudes grow able in terms of spiritual and celestial dimension that the most important of these are as following:

Mental aptitude, Divinity and worshiping sense, moral tendencies.

In addition to three elements of the wisdom, worshiping and moral tendencies, the element of the volition and its optimization through the belief, piety and virtue plays a key role in this regard. The main reason of professor's emphasis on the education and nurturing the volition is that any success in relation to the completion and growth is subjected to the powerful source of the volition. For the reason, professor says in this case:

The regular basis of the morality is bonded to having a powerful volition; that is, the volition should overcome on his lust, habits and essence; the

statements of professor show that these practical and more detailed comments of the Holy Quran in relation to the education can be followed in three terms of the educational conditions, educational factors and the growth of the aptitudes; these have great impact on the educational success way based on the inspiration.

Educational conditions: the main purpose of the professor is not the educational factors but these are related to components that make a great background for the affection of these factors. Since there are many different factors in the path of the education, challenging and providing themes and removing the forces and obstacles from the crisis is necessary. The physical health is another factor of the educational condition and spiritual growth. The third condition from the professor's point of view is the safety and privacy (security); in other words, when the man is feeling secure in the field of his territory and possessions and got under the educational correct issues, this makes him to grow in this regard (Motahhari, 2002).

Educational factors: the professor in his discussion on the educational factors emphasizes on the factors that they have religious nature and the Islam has concentrated on these factors as the most important providers of growing the man in relation to the wisdom and volition. Motahhari believes some educational factors considering them as the diversity of personality dimensions and also he emphasizes that one factor cannot blossom the humanity as well.

Aptitude growth cohesion:

This is a full aspect regular base in the mankind's education preventing any unrhythmed personality growth. The ignorance of various elements of the education in the man's nature will lead to the unbalanced growth; Motahhari emphasizing on the importance of this subject and writes:

"the Holy Quran says that, we created the man from a sperm having too much combinations and genes as his aptitudes and talents and then, he approaches to the sophistication and amplitude; hence, it is clarified that the Quran discriminates this sophistication from the angels" (Motahhari 1998).

Purposes and basics of the education: the determination and recognition of the education purpose is the main sections of the education philosophy conducting the educational approaches (Sheffield, 1996). Motahhari stating the real and imaginative purposes of the life and concludes that the ultimate purpose of the Islam is not something but the God and the other purposes are born of this purpose and it is considered as the worship in this regard. The Holy Quran says: worship only recalling and remembering only me. The professor considers

the whole scenes of the purposes just seeking the Divinity in the life. In order to come to the more detailed definitions, the question why the man is seeking diversity can be reflected in this statement of the professor that:

The true and correct analysis of this topic is that if the man reached to his real dreams and wishes, he or she would get calm and comfort in this pavement. Quandary of the man is originated from the fact that he could not find the truth clear and he tries to reach to something that he imagines; this is the same thing but when feels it for a while decides to reject it trying to go towards another case...for the reason the Holy Quran says:

The hearts get only comfort by the remembrance of the God. (Raad: 21). He says the remembrance of the God as an irrigation of the wisdom and feelings going towards the science, power, life, volition and complete evolution (Motahari, 1994).

Discussion and conclusion:

Since we cannot make two western educations and Islamic educational issues come along together and compare, but some common points of

these two educational systems can be compared together in this regard.

Education from Kant's point of view:

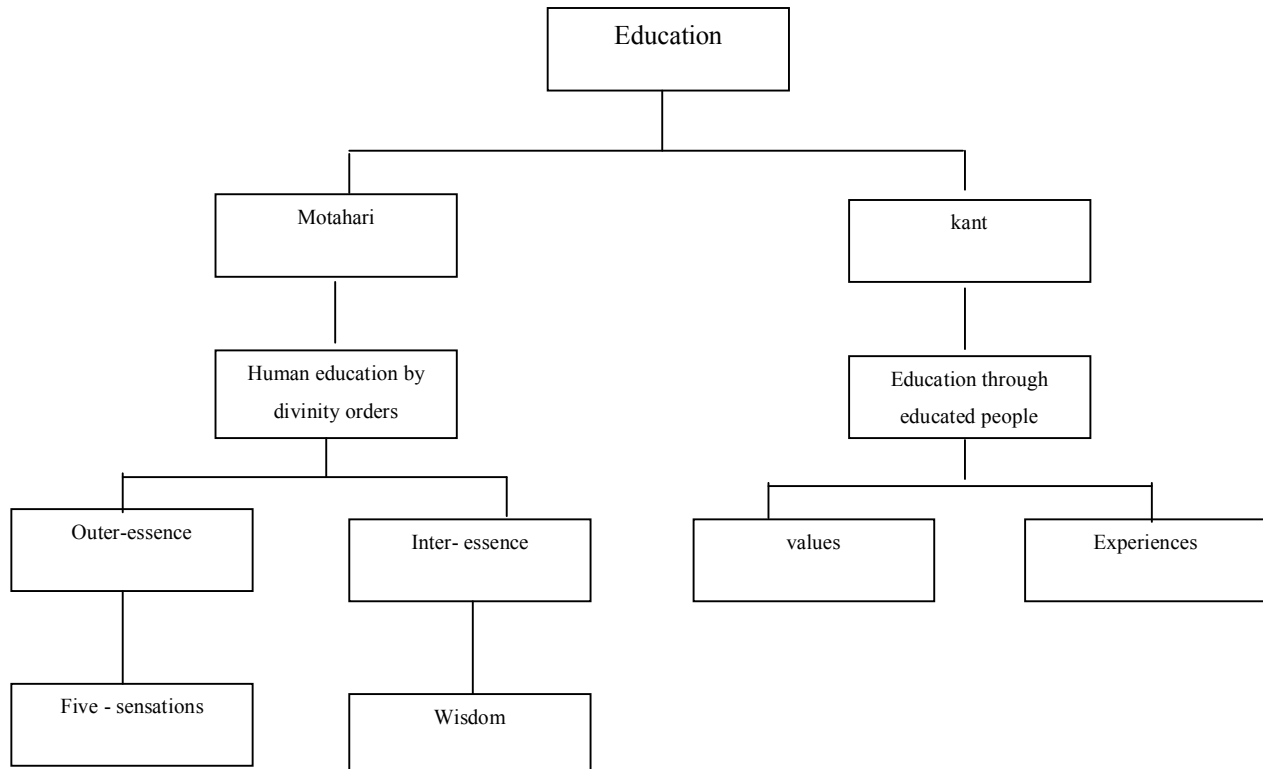
The education through educated people:

According to Kant's theory, the man always gets under the education through educated people in the life.

Experiences and values: based on this theory, the man's education is based on two stable axes of experiment and value; of course the other side of the man's education is subjected to the experience ability in this case.

Education from Motahari's point of view:

The man's education by the God's orders: the man's education originated from the Islamic roots considering the man as the noble creature of the earth is the best educational method in this relation; according to his view, there is no other useful method to be able to construct a great educational system in this regard. Based on this, the man applies various tools in this recognition of his educational affairs. In summary, the perception of both philosophers in relation to the educational issues has been categorized as following table:



Kant believes that the educational affairs should be observed as global case not transient profile; according to his view, the education should be scientific-based while Motahari believes that in

Islamic education the man is an existence that can overcome on the universe or destroy it if he would not get worthwhile. Hence, this kind of the existence and creature is very deep secret identity that it cannot

be defined by a particular style; however, in Kant's style, the man can be controlled by the nature force and not to be harmful for the others; thus, fostering and breeding his animal-based nature can lead the man towards the humanity based nature while Motahari says the man has been created by two forces and instincts of animal and human; there are adjusted educational regulations and orders for increasing and optimizing his internal essence to upgrade the values and humanistic dimensions; also, the animal dimension has been adjusted along with the humanistic dimension and the man controlling the animal side to reach to his spiritual optimization in this regard. In relation to Kant's educational theory, it can be stated that the man considers the personal natural activities, consideration of balance territory, and prevention of any unfavorable habits, necessity of blame and punishment and using mental power ability as his own educational rights in this case while Motahari in relation to the man's education ability considers the man with two body and spirit according to the Holy Quran that he has got Divine spirit so that the man has the Excellency essence in terms of Divinity dimension; for example, religion-seeking, truth-seeking and aesthetic-seeing and so on are dimensions that he has got into his interior side of the body and in addition, his physical side is not also unaffected from the spiritual dimension; when the man's soul is getting towards the God, his physical side is obeying the same side as well; so, the spiritual dimension has the most essential impact on the physical dimension in the man's education.

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