

The concept of humanity for william james

مفهوم الإنسانية عند وليم جيمس

Gherbi somia¹

Mohamed ben Ahmed Oran 2 University

gharbis904@gmail.com

تاريخ الوصول: 2020/10/03 القبول : 2021/02/23 النشر علي الخط: 2021/06/15

Received:03/10/2020 Accepted: 23/02/2021 Published online: 15/06/2021

Abstract:

James took a stand of his own towards the idea of humanity, and gave it a utilitarian character, as he emphasized the psychological side, and focused in his study of humanity on the presence of the will and determination to achieve and strengthen human actions, and the most important way for humanitarian action is in many issues such as goodness, cooperation and altruism among individuals Society, and achieving the desired positive results that elevate society to a higher level, and to impart a spirit of hope and desire to improve the standards of coexistence, and to strengthen social cohesion for the sake of communication. Therefore, humanity is a characteristic of pragmatism.

Keywords: humanism, pragmatism, will, utility, psycholog

ملخص:

اهتم وليم جيمس بعدة دراسات فلسفية وأقام معظم مسأله حول سيكولوجية الفرد، واتخذ في ذلك موقفا خاصا به تجاه فكرة الإنسانية، وأكد حينها على المصالح الشخصية في الواقع واستبعد الجانب الميتافيزيقي الذي اعتبر في نظر جيمس لا يخدم متطلبات العصر، ولا سيما التقدم الإنساني، وفي هذا الجانب نجد أن وليم جيمس يولي اهتمامه إلى حضور الإرادة في تحقيق الأفعال الإنسانية، وتقوية أواصر هذه النزعة، وأهم سبيل ينحو نحوه العمل الإنساني يتحقق في فعل الخير وبعث الرحمة بين النفوس، والمساهمة في تعزيز التعاون بين المجتمعات، وما أضفاه وليم جيمس للإنسانية يتجلى في بعث روح الأمل والرغبة في تحسين مستويات العيش المشترك وتوطيد جانب المنفعة، وما ينتجه من أثر في العمل ولعل هذه الركيزة للأثر النفعي والتي ربطها جيمس بالإنسانية قد منحت ميزة خاصة للمنطلقات البراجماتية

الكلمات المفتاحية: الإنسانية، البراجماتية، الإرادة، المنفعة، النسبية

¹ - المؤلف المرسل: Gherbi somia البريد الإلكتروني: gharbis904@gmail.com

INTRODUCTION:

The human spirit has manifested itself in many societies of the world, and many peoples are keen to present human actions with a positive structure, and the moral presence of human action is represented in an image that expresses goodness, cooperation, mercy and altruism, and in its entirety high moral features, in order to impart affection between People and work to improve communication between individuals and develop societies. Among these societies, we find the American community that complied with pragmatic ideas and the work of its American philosophers to develop its principles, such as the American philosopher William James, where he had an attitude and resonance towards the idea of humanity and activating it in reality, as we find that James has He was interested in the idea of humanity and gave it a beneficial effect, and considered that humanity is an ethical quality that includes good and an effective ethical practice in various fields, such as the psychological aspects of it. On giving priority to the interest of the individual in knowing his psychology, how did James view humanity, why did he care about it, and to what extent its effectiveness? And the effect is still continuing in our time, especially postmodern thought?

1-William James's concept of humanity: William James took a stand of his own towards the issue of humanity, and his ideas on humanity extended to previous moral philosophies, and the focus on utility was the way to reach the advancement and happiness of man, as well as reaching the results of his work. This is what James interpreted for man and humanity.

1-1The effect of utility on humanism Humanism : defined an intellectual movement through Western civilization, which was exemplified by this intellectual communication, and for example we find that pragmatism was concerned with the reality of man, which was taking place in particular between the two countries England and America, this reality that exists in the world, in which the individual is the focus of philosophy, and his mind He practices experimental processes that push him to know the right and the beneficial. Here the process of humanism intervenes in the process of understanding the world.² To find out the extent to which pragmatism has been pigmented by humanism, we can take the position and opinions of William James and the extent of his influence with Schiller's humanity, and what preceded him by humanists such as sophistry, and James's support for the humanists who saw in religion some stagnation He also shed light on the existence of forces in man capable of achieving evolution, and with which we can dispense with the search for the existence of God³, so what kind of humanity in James is, and which we are about? This proposition can be generalized by relying on the seventh lesson of pragmatism entitled "Pragmatism and Humanism," as Hillary Bantam sees the possibility of reading the theory of gems of

² Muhammad Suleiman Hasan, Studies in European Philosophy, Aladdin House for Publishing and Distribution, Damascus, 1st Edition, 1998., pp. 46, 47.

³ Muhammad Abdel Hafeez Philosophy and Humanism (pragmatic thought as a model), Wafa Publishing House, Alexandria, Egypt, 1st Edition, 2006., pp. 12,

perception as an attempt to develop a reality with a human face based on pure experimentation.⁴

The empiricists believe that we cannot believe in an idea unless we subject it to experience, because the truth is what the senses perceive, and everything is far from the senses and the logic of the mind. As for James's experiment, it is slightly inconsistent with their experimentation, which is that he believes in facts that come through the consciousness or the self⁵ so that they become identical with the requirements of man and make him A pure human being who complies with his abilities and the results of his work beyond knowledge of the truth, and scientific proof is not always the one that goes along with actions. Rather, the interest of the proof lies in the fact that it contributes to imposing the existence and value of man in society. James saw that our thoughts and beliefs are means by which we achieve our purposes in the reality in which we live, and human action that achieves a benefit is a virtue of the moral virtues, and that ends in fulfilling our requirements is the correct belief⁶ William James continued his explanation of humanity, where he devoted a chapter to it entitled "What is Humanism" in his book Original Empiricism "⁷ and through his tracing of pragmatic ideas so that he made them grow with human ideas in one scale, which prompted the British philosopher, Ferdinand Schiller, to reject and warn by saying, " The pragmatist doctrine is narrower in scope than the humanist doctrine, because the first is in essence a theory of knowledge, while the second adds To these theories are other theories on metaphysics, ethics, beauty and religion. "The pragmatist doctrine in Harvard and the humanist doctrine in Oxford express one current and one truth ⁸that is, that pragmatism deals with issues related to man and his moral and religious values, and from William James's pragmatic propositions that are concerned with human affairs is the problem of philosophy, including pragmatism. Humanism and philosophy for James is a "history of collision of human moods"⁹

James says: "The ideas that none of them predict us tell us are the ones that are the correct ideas in all this initial field of investigation and seeking to seek such ideas is a primary human duty and possessing the truth is far from being an end in itself, no more than being a primary means or tool." In order to achieve other forms of satisfaction, contentment, pleasure, and vitality. "¹⁰ James calls for him to strive to seek correct ideas, as they are a means that give us comfort. It is that human will that changes reality and elevates it to the ideal, but James stresses the role of cognitive acts more within our faith¹¹. Indeed James

⁴ jean greish, le buisson ardent et les lumires de la raison, invention de la philosophie de la religion, les editions cerf, paris, tome 2, 2002, p 419

⁵ Ibid,p420.

⁶ Ismail Al-Shurafa, The Philosophical Encyclopedia, Osama House for Publishing and Distribution, Amman, Jordan, 1st Edition, 2002.. pp. 178,179

⁷ Mahmoud Fahmi Zidan, William James, - Mahmoud Fahmy Zidan, William James, Dar Al-Wafaa for the World of Printing and Publishing, Alexandria, Egypt, 1st Edition, 2005William James p. 177

⁸ ibid, p 175.

⁹ jean greish, le buisson ardent et les lumieres de la raison, p 69.

¹⁰ William James, Pragmatism, p. 239.

¹¹ Henry Thomas, The Scholars of Philosophy "How to Understand Them", translated by: Mitri Amin, Franklin Foundation for Printing and Publishing, Arab Renaissance House, Cairo, D (i), 1964, p. 334

says, "You have seen how a person naturally attains the human principle, that you cannot eradicate the contribution..the names and connections that we take away are all sociable legacies that creation inherits from the ancestors and in the theories that we build and establish from them, the internal order, arrangement, management and organization are all dictated by human considerations, including Intellectual approval free from mental contradiction, mathematics and logic themselves are brewing and boiling over reorganization and human management. ”¹²When we talk about truth independent of human thinking, then it appears as something difficult to find. It is reduced to an idea of what goes into experience, yet it must be called or referred to a type of The visualized human presence in experience prior to the emergence of any belief about the present before the application of any human concept¹³ according to James’s expression shows that humanity and its aspects permeate various sciences and knowledge, and that man’s action is the source of judgment for advancement, with faith and will to solve the world's problems as a solution that benefits him. The abstract solution that mental philosophy takes is not its path¹⁴, because utterance is useful in and of itself that does rid us of some of the problems raised by the monistic doctrine, such as problems of freedom and problems Eating metaphysics, as well as humanism saves us from some of the problems raised by monism, such as problems of freedom, and metaphysical problems

1-2Humanity is a road to hope :

Humanism also saves us from the absolute doctrine presented by Bradley and the most important reason that made William James agree to ideas that call for more openness to cultures enlightened by humanity, just as humanism is an intellectual economy ¹⁵ James says: “In any case, laws and languages, then you see They are things that are made by man and his work, and this is what we find in the ideas of Ferdinand Schiller when he applies the analogy to beliefs and acknowledges that the name “humanity” denotes the doctrine that our facts for a way to verify them are also a product of man-made. Human motivations stress all our issues and forms of satisfaction Human gratification and bliss is inserted into the folds of all our answers, and all our rules are not without a human tendency that is somehow not without a rottenness¹⁶. ” William James paved a path beneficial to man, which is hope, because everyone is exposed to conflict in his life and ends with this conflict in an inevitable result based on positive and negative, so that man coexists with him until he achieves his victory, and with a permanent possibility of success as a distinctive designation for every moral moderation and preservation of good¹⁷ and the most important guide It is the philosophy of pragmatism because it is a process in its intellectual activity, and it encourages man to make

¹² william james, le pragmatism, p.u.f, flammarion, 1968, p 177.

¹³ ibid, p: 178.

¹⁴ Mahmoud Fahmy Zeidan, - Mahmoud Fahmy Zidan, William James, Dar Al-Wafaa for the World of Printing and Publishing, Alexandria, Egypt, 1st Edition, 2005William James, P.43

¹⁵ Ibid., P. 177

¹⁶ William James, Pragmatism, William James, Pragmatism, translated by Muhammad Ali Al-Erian, Arab Renaissance Publishing House, Cairo, 1965 p. 283.

¹⁷ Muhammad Fathi Al-Sheniti and William James, Al-Hamami House for Printing, Publishing and Distribution, Cairo, 1st Edition, 1975, pp. 182, 183.

an effort to continue life, and to build everything that contributes to the advancement of the world whose actions are limited to values, and its emergence as a pattern that forms happiness in its various forms¹⁸ that is, everything that contributes to the emergence of progress and continuity is what benefits us, and ends with us. The truth is that belief in benefit is the same as believing in true religious beliefs, which are fertile assumptions in our lives¹⁹. The criterion of religion is the practical results that it gives us, such as feeling comfort and reassurance through an individual experience that every human being undertakes. So we can say that religion is an analyst of spiritual feeling, and is concerned with the pragmatic individual. In terms of an internal psychological reality²⁰, ideas and opinions are purposes that William James uses to preserve the survival of any individual, in order to walk towards perfection and sublime. M human interest is what is called human pragmatism²¹

2-Linking the will to humanity : James asked, "What is the position of a person who searches for an ethical philosophy? He must first distinguish between those who are satisfied with skepticism about morals, so he cannot be agnostic. Therefore, moral doubt, although it cannot be the fruit of moral philosophy, must be considered contrary to philosophy." And threatening from the outset the entity of every aspirant to philosophizing, so that he controls his motivation and makes him give up his intent."²² That intention is to put in place a system of relations that bind things together, and turn them into a unit of a fixed, stable form and make the world in the hand of one mass from the ethical point of view, so if the world is not subject to such This unity, moral issues must remain, and moral judgments fluctuate in turmoil, and the philosopher must fail to achieve his goal and his ideals, the subject of that philosopher's research is the best that he finds fulfilled in the world, and the purpose that he sends is the will to put it in a specific form and that is his example, which is his example. An important element of moral philosophy that cannot be ignored or neglected, and it is also a positive value that the philosopher must classify²³, that is, the exercise of freedom of the will is a reason for the person to hope for what he opposes, and this is a test that stems from the imagination of the soul, because faith is resorted to by man to get rid of suffering, pain, torment and fate The desire to show determination and belief in faith and patience is absent from effective courage, not negative depression or pessimism in the current of life²⁴. Human work depends on pure emotional experience in order to satisfy a psychological need and

¹⁸ henry tomas, The Scholars of Philosophy, How to Understand Them, p. 373, p. 380

¹⁹ Faisal Abbas Encyclopedia of Philosophy, House of Arab Thought for Printing and Publishing, Beirut, Lebanon, 1st Edition, 1996, pg 197

²⁰ Ronnie Eli Alfa, Encyclopedia of Arab and Foreign Philosophers, Dar Al-Kotob Al-Alami for Publishing, Beirut, Part 1, Edition 1, 1992, p. 377.

²¹ Muhammad Sheikhan, Contemporary Intellectual Currents and the Campaign Against Islam, Qutaybah House for Printing, Publishing and Distribution, Damascus, Syria, Edition 1, 2008, p. 317, p. 320

²² William James, Willing to Believe, translated by Mahmoud Hob Allah, The Revival of Arab Books Publishing House, Egypt, D (i), 1946, p. 80

²³ ibid, p80,81.

²⁴ Henry Thomas, The Scholars of Philosophy, How to Understand Them, P.374.

achieve a human demand, and thus aims at a basic principle, namely, the perception as a true idea that leads to an action that will follow satisfactory results²⁵

It cannot be forgotten that James learned during his exposure to the disease during his life many things due to the fact that man is subject to his will, so he is able to prove his existence by working with all determination and diligence, then changing himself and his mind and strengthening his belief in faith as a need in which a person believes and realizes through it a sense of reassurance. He obtains the benefit he wants, and replaces that harm with benefit, and for this reason the human will is the hope and aspiration of humanity²⁶ William James was interested in individual tendencies and various human moods, and that interest appears in his approval of everything that brings benefit to the human being and brings benefit²⁷.

Those worldly changes that educate public opinion overnight are carried by these two currents "deeper than to make a sound or topped with foam" and which remain alive and do not die with all that adheres to their propaganda of the sorts of extravagance, extremism and ugliness so that you cannot affix to one of them a fundamental phrase at all or kill him with a stab One window is prepared on him.²⁸ The evidence in James's saying is that he is a man of faith that calls for his interpretation of romance through experience and religious feeling in every context that affects a person in his life, and that the change that makes an evolution is in James's view the condition of pragmatism joking saying, "The only condition for understanding humanity is to become a woman Himself of an inductive reason, and to drop from his account the strict and puritanical definitions and to follow a path less resistance to "the totality", and accordingly, the first service of the humanist doctrine that guides Philosophy is that it will most likely appear to those who do not like it to dig into the core of their heads, extraneous to their souls and hearts, it will push the analysis forward, and make it the system of the age.²⁹

2-1 Practicing charity and solidarity to make progress :

That is, James sees humanity as a future system provided by the human mind far from all stagnation and intolerance alien to the souls. James's old motto "Let every human being influence the side that he is satisfied with, I mean the side that brings him happiness in himself, and prepares for him a satisfied life in which he lives according to what he is convinced and left." The future may judge his position rightly or wrongly. "³⁰ And the fundamental duty is to perform man's better tasks, in which all goodness is so that he is distinguished from others in achieving salvation for the sake of mankind's progress, and by always relying on religious experience which is the fruit of appreciation found for every

²⁵ Youssef Karam, History of Modern Philosophy, Dar Al-Qalam Publishing House, Beirut, Lebanon, d (i), d (t), p. 418.

²⁶ Mustafa Helmy, Islam and Philosophical Doctrines Towards a Curriculum for the Study of Philosophy, Dar Al-Kotob Al-Alami for Publishing, Beirut, Lebanon, 1st Edition, 2005, pg. 275

²⁷ Mahmoud Fahmy Zeidan, William James, p. 178

²⁸ William James, Pragmatism, translated by Muhammad Ali Al-Erian, pg. 424.27

²⁹ Muhammad Abdel Hafeez, Philosophy and Humanism, The Abragmati Thought as a Model, p. 223

³⁰ Muhammad Abed Al-Jabri, Contemporary Civilization from Necessity to Becoming, Dar Al Farqad for Printing, Publishing and Distribution, Damascus, Syria, Edition 1, 2010, p.91.

human motivation in this land³¹ Just as the perfect and correct religious experience provides us with interaction, so that it makes society worship to one who gives them the gift as if they are from one family³² On this basis James says, "The humanist doctrine proceeds directly to the dissolution of these epithets. We are in some way identical with anything we enter into with him in any relationship whatsoever. If it is something we may produce an exact copy of it, or you may just feel it as being in a certain place and if it is a need we may satisfy it without knowing anything about it more than its urgency and urgency." The positiveness advocated by William James here is not the same as those who promise I The pledge of a god is a brief and conveying of the independence of lived psychological experiences. For everything that is observable, he considers it real, and everything that is real is observable he considers it real and everything that is real is observable because experience and reality are two sides of the same coin³³ Hence James sees: "Truth, of course, means humanism relationship Parts of experience are less established and stable, they are attached to them or are attributed to other parts that are more stable and relatively established, documents or beginners, and we are not required to look for them in the relationship of experience than it is experience with anything beyond itself."³⁴

William James asked about the issue of the existence of the world and man in particular, saying: "However, the issue of existence is very ambiguous in any case, so that whether things emerged in existence all at once or came in a piece, and had different ages so that different creations could pour into our world all the time. It is possible to leave this question aside, and if there is no doubt that we have embraced economics in thinking, we assume that all things are equally ancient and that no creativity will spill over."³⁵ Whereas William James is a man of faith influenced by religious belief through experience and as long as religion is influenced by the fact that he includes the idea of conscience in The issue of existence, and here it is quite similar to the Bradelian idealism, and as long as he insists on the idea of the will and its value, it flashes that he sees that it generates creativity and its connection with humanity as an economy in thinking and here we find that this idea is present at the evolution of Spencerism in the love of humanity and the existence of religious experience excludes the will And dependence on oneself instead of relying on the other, and the human experience cannot derive its principles from parts of other experiences. It is present in this world, and all this falls under the foundations of the theory of human knowledge and as a stage in which the religious pragmatist man performs³⁶ and this is what was created about the philosopher Auguste Comte when James said: "Auguste Comte, the founder of the philosophy which he called the name positivism, the humanist theory in any subject of Topics always take three forms in succession. In the religious stage, phenomena

³¹ -Muhammad Fathi Al-Sheniti, William James, p. 189.

³² Henry Thomas, The Flags of Philosophy How to Understand Them, P.377

³³ iean greish, le buisson ardent, p416.

³⁴ William James, Pragmatism, p. 440.

³⁵ William James, Some Problems of Philosophy, translated by Muhammad Fathi Al-Shaniti, The Egyptian General Organization for Printing and Publishing, Egypt, D (i), 1962, p. 114.

³⁶ Mahmoud Fahmy Zeidan, William James, P.117

are interpreted as being generated by spirits, and in the metaphysical stage they acquire their essential features into an abstract idea "³⁷.

2-2 Humanism as the development of the religious experience :

James stated about the extent to which human reality relates to the religious experience in which he sees a beneficial compliance with our esoteric natures. He says: "... reality is in general what facts must enter into their calculation, and the first part of reality from the point of view is the flow and flow of our feelings, and the second part of reality. As something that our beliefs must take into account in compliance, it is the relationships that occur between our feelings or their forms, and this part is divided into two parts: A) Changeable and fluctuating relationships such as space and time relationships B) The fixed and original relationship because it is based on inner natures, and both types of relationship are matters of direct perception, and both are "facts." "³⁸ And it seems from James's words that reality is three aspects that have a variable and relative link between them in that the person possesses the feeling, which James mentions in many places He is a psychiatrist, and he links human feelings with other human moods and adds to this relationship inner relationships that emanate from ourselves, and that may change with changing circumstances, and through daily activity, its continuation and renewal over time, it grows and develops in reality, and that the truth is formed and fabricated according to the benefit of the person as he looks and hopes to be Success is his ally in the future "³⁹ and therefore ethics for James are based on development, will, hope, and exerting efforts as much as possible "⁴⁰ because one of the criteria for serving the human race is that right in which pragmatism sees all the benefit in order to be mature and integrated human pragmatism, but this right that preserves man's dignity and distinguishes it from All people may not be human, meaning that it takes the relativism of human ethics "⁴¹.

This is what James found when he said: "When we talk about truth independent of human thinking, then it seems very difficult to find it. It is reduced to the idea of what enters into experience only. However, it must be called a type of the visual presence in experience before any emergence A belief about the present before applying any human concept "⁴² One of the reasons why James contradicts the absolute doctrine about humanity is that, as he said, "... because they feel that they are not correct, then this means that their entire mental needs have been previously provided with a view that is contrary to the truth. The human world, if compared to it, is as if it is nothing but a whim of the whims of the few frivolous youth. The consensus of their inner self-awareness is what speaks here in the name of eternal, eternal

³⁷ William James, *Some Problems of Philosophy*, translated by Muhammad Fathi Al-Shaniti, The Egyptian General Organization for Printing and Publishing, Egypt, 1962 p. 23

³⁸ William James, *Pragmatism*, p. 286

³⁹ Muhammad Suleiman Hassan, *Studies in European Philosophy*, Alaeddin House for Publishing and Distribution, Damascus, Edition 1, 1998, p. 47

⁴⁰ Muhammad Fathi Al-Sheniti, William James, p. 186.

⁴¹ Muhammad Sheikhan, *Contemporary Intellectual Currents and the Campaign against Islam*, p. 320

⁴² William James, *Pragmatism*, p. 290.

natures, and orders them to discard our humanity as they perceive it as being "⁴³ Nevertheless James's humanity and his religious spirit called for the promotion of human experience and his freedom in this. The world and its battles, as its philosophy is based on the originality and dignity of the human being, his practical abilities and its beneficial results⁴⁴ and because the pragmatic rule recognizes the existence of any concept at all times, either in the specific thing on which it proceeds directly or at least in some special differences during The human experience caused by the effect you see is real, and moral philosophy about the dignity and virtues of humanity proposed by James has become more apparent in light of the theory of truth⁴⁵

Conclusion: William James sought to crystallize a set of ideas of a human nature and to impart them to pragmatic thought, as well as activate the human side in various good deeds that bring good to society, and help to inspire the spirit of hope and strengthen the will among souls, and the ambition towards achieving a better life that individuals enjoy among themselves. As well as improving the standard of living, and voluntary action is only achieved by strengthening human actions, and the beneficial effect of each human being produced, and perhaps this aspect of humanity is one of the most important common features emphasized by American pragmatism and liberalism in the context of utility and the introduction of relativism in terms of granting the psychological capacity of the individual.

The references :

- 1-William James, (1962) Some Problems of Philosophy, translated by Muhammad Fathi Al-Shaniti, The Egyptian General Organization for Printing and Publishing, Egypt.
- 2-William James, , (1946)Willing to Believe translated by Mahmoud Hob Allah, The Revival of Arab Books Publishing House, Egypt
- 3-William James, (1965) Pragmatism, translated by Muhammad Ali Al-Erian, Arab Renaissance Publishing House, Cairo,
- 4-Ismail Al-Shurafa,(2002).The Philosophical Encyclopedia, Osama House for Publishing and Distribution, Amman, Jordan, 1st Edition.
- 5-Mahmoud Fahmy Zidan, , (2005) William James, Dar Al-Wafaa for the World of Printing and Publishing, Alexandria, Egypt, 1st Edition.
- 6-Muhammad Sheikhani,(2008)Contemporary Intellectual Currents and the Campaign Against Islam, Qutaybah House for Printing, Publishing and Distribution, Damascus, Syria, Edition 1.
- 7-Youssef Karam, d (t) History of Modern Philosophy, Dar Al-Qalam Publishing House, Beirut, Lebanon.
- 8-Mustafa Helmy, (2005) Islam and Philosophical Doctrines Towards a Curriculum for the Study of Philosophy, Dar Al-Kotob Al-Alami for Publishing, Beirut, Lebanon, 1st Edition.
- 9-Muhammad Suleiman Hasan, (1998) Studies in European Philosophy, Aladdin House for Publishing and Distribution, Damascus, 1st Edition.

⁴³ ibid, p447

⁴⁴ Muhammad Fathi Al-Sheniti and William James, p. 203

⁴⁵ gerard deledalle, la philosophie americaine, p u f, flammariion gréniant,paris 1983, p149.

-
- 10-jean greish ,(2002) le buisson ardent et les lumires de la raison, invention de la philosophie de la religion, les editions cerf, paris, tome 2.
- 11-Henry Thomas,(1964)The Scholars of Philosophy "How to Understand Them", translated by: Mitri Amin, Franklin Foundation for Printing and Publishing, Arab Renaissance House, Cairo, D (i).
- 12-Muhammad Fathi Al-Sheniti ,(1975) William James, Al-Hamami House for Printing, Publishing and Distribution, Cairo, 1st Edition.
- 13- Faisal Abbas(1996)Encyclopedia of Philosophy, House of Arab Thought for Printing and Publishing, Beirut, Lebanon, 1st Edition.
- 14-Ronnie Eli Alfa, , (1992) Encyclopedia of Arab and Foreign Philosophers, Dar Al-Kotob Al-Alami for Publishing, Beirut, Part 1, Edition 1.
- 15-Muhammad Sheikhan, , (2008)Contemporary Intellectual Currents and the Campaign Against Islam, Qutaybah House for Printing, Publishing and Distribution, Damascus, Syria, Edition 1.
- 16-Mustafa Helmy, ,(2005) Islam and Philosophical Doctrines Towards a Curriculum for the Study of Philosophy, Dar Al-Kotob Al-Alami for Publishing, Beirut, Lebanon, 1st Edition
- 17-Muhammad Abed Al-Jabri, ,(2010) Contemporary Civilization from Necessity to Becoming, Dar Al Farqad for Printing, Publishing and Distribution, Damascus, Syria, Edition 1.
- 18-Muhammad Abdel Hafeez, (2006) Philosophy and Humanism (pragmatic thought as a model), Wafa Publishing House, Alexandria, Egypt, 1st Edition,
- 19-gerard deledalle, 1983la philosophie americaine, p u f, flammariion gréniant,paris.