



## The Philosophical Identity of Academic Practices at the University of Najran, Sharoura Branch.

**Dr.Hisham Ahmad Banikhalaf**, Associate Professor, Faculty of Science and Arts at Sharaorah, Najran University- Saudi Arabia, [hishamkalaf@gmail.com](mailto:hishamkalaf@gmail.com)

**ABSTRACT-** The Study aimed to identify the philosophical identity of the practices of academics at Najran University, Sharaorah branch, according to the variables (gender, specialization, and academic rank), to achieve the aim of the study, the researcher used the descriptive analytical method by applying a questionnaire which consist of (47) items , distributed to a sample of (87) academics, from the study population that consisted of (117), The results of the study revealed that the academics have a varied philosophical identity for their Educational practices to a large extent, including Islamic philosophy, pragmatism, realism, and idealism, In addition to the absence of statistically significant differences due to the difference of the gender and specialization variable, While there are presence of statistically significant differences due to the academic rank.

**Keywords:** Philosophical Identity, Education philosophy, Najran University.

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### I. INTRODUCTION:

Philosophy is closely related to education as the preeminent philosophers were educators, such as Socrates, Plato, Aristotle, John Dewey, and Abu Hamid al-Ghazali. In a matter of fact, the educational movement emerged from philosophical doctrines, which remain the primary guide for educational practices. Historically, philosophy first appeared in human society and evolved into a variety of intellectual forms that sought to clarify the human perspective on what is going on around him by addressing issues and concerns about existence, knowledge, and values. Every culture has raised the same philosophical questions, such as "How do we live?" What is the essence of life? What is the definition of knowledge? What is the universe's nature? Hence, it can be defined as an intellectual activity that investigates and attempts to modify and develop society's culture and problems, as well as critically addresses life practices. Philosophical principles include a general framework of philosophical beliefs and opinions, which demonstrate a perception of man, society, values, and civilization, that guide the educational process.

Without philosophical thought, educational work will undoubtedly be left to chance and circumstance, which is a risky situation that will expose nations to a major disaster. Likewise, any educational practice that is not directed philosophically will lead the teacher to random educational practices because the teacher can not predict how the student will be in the future, thus, he becomes unable to determine which aspects of the student's personality to develop or which teaching methods are most effective in achieving the goals. Besides, a teacher can not shape a clear vision of the teaching process, student's characteristics, and needs. Consequently, the educational work will be left to chance (Al-Farhan, 1999). If we thoroughly examine the indications of civilization in each philosophical doctrine, we find that philosophy is a genuine mirror, reflecting a clear image of what humanity has gone through and that there is no integrated civilization without philosophy. Whereas the reason for backwardness in people's thinking was due to philosophy failing to fulfill its role (Badran and Mahfouz, 1977).

Education and philosophy are closely related since they are two sides of one truth, which is the perpetual human quest for a better life (Morsi, 1988), and it is the laboratory in which philosophical ideas are manifested as well as the general educational theory, and the field of its application is in the educational reality (Dewey, 1978). Philosophy provides clear guidance for selecting the appropriate goals, learning activities, and assessment procedures (Ediger,2007).

Herbert Spencer affirms it by saying: "True education is not practical except through true philosophy" (Nasser, 2013), and (Al-Shaibani,1979, p. 21) sees that philosophy guide the faithful and those working in the field of education, and raise their ability in managing educational problems. Philosophy also improves

the level of their judgments, decisions, and educational plans. According to Al-Hajj (2003), philosophy enables the teacher to develop his teaching method and contributes to defining what he is doing and why he is doing it. It also contributes to his understanding of the positive impact he aspires to have on his students, as well as the difference he seeks to make by the teaching method he used. The teaching philosophy of the teacher distinguishes him from other teachers as there is a close relationship between the teacher's teaching philosophy and his performance in the classroom. Good teaching practice is rooted in the teacher's educational beliefs, which constantly develop and change over time and with more experience (Jenkins, 2011).

The teacher's philosophy regarding the teaching process is essential because it assists him to perceive the classroom environment and the needs of his students. Teaching philosophy also assists the teacher in defining the appropriate method of teaching for his students and enables him to deeply contemplate the relationship between him and the students. Moreover, it assists him in comprehending the principles and standards of effective teaching, as well as in examining his practices and their consistency with his beliefs about students, teaching, and learning, then his performance will be in line with his educational beliefs (McEwan, 2011). The study of Beaty, et al (2009) proves that the teaching philosophy carried by the teacher affects the prevailing classroom environment and indicates that teachers can increase the level of originality within the classroom by deepening their understanding of their philosophical ideas. He and Toh (2000) indicate that there is an important relationship between the teacher's teaching philosophy and his professional practices in the classroom.

The faculty members in universities are educational leaders who annually influence thousands of students, as their cognitive and philosophical perspectives are essential elements in guiding their academic perceptions and practices, and how they impart their beliefs and values to their students. Their adoption of a clear educational philosophy that is stemmed from their academic practice leads to averting indiscriminate performance. Besides, it affects the professor's educational beliefs related to teaching, planning, curriculum, goals, and evaluation. This is confirmed by the study of Winch (2012), which concluded that the teacher's possession of a clear teaching philosophy has a significance in the educational process, because it enables a better understanding of the elements of the educational process, and then he can find his right path in this field.

Based on the aforementioned, the faculty member should therefore develop a philosophy that directs his academic practices and representing a philosophical identity for his practices. This philosophy is considered one of the most influential inputs to the educational system because it contributes to developing the performance of the university faculty member, defining his goals, and evaluating his performance. Furthermore, by defining a specific philosophical identity, the educational practices of academics become clear and philosophical inquiries arise, such as: How do we teach? Why do we teach? What is the purpose of the university's existence? What is the job of a professor? These philosophical inquiries prompt educational practices in line with a clear and specific philosophy. It is worth noting that the philosophy of education, as a dimension of the general philosophy of society, is not subject to change and alteration, but sometimes undergoes some development to suit the development of society, and the development of its aspirations, requirements, and needs (Al-Tal, 1987, 48).

### **The study problem**

Universities are regarded as an environment that contains academics who studied at various universities from different backgrounds and who developed philosophical identities that are reflected in their educational practices. University students notice this fact during his study, where he recognizes these differences in the practices of academics. Based on the results and recommendations of previous studies which have addressed the importance of investigating the academics' philosophy regarding their academic practices, and the researcher's sense of the importance of identifying the philosophical identity of academic practices at the University of Najran, Sharurah branch, the problem of this study arose. Therefore, this study aims to identify the philosophical identity of academic practices at the University of Najran, Sharurah branch and to reveal whether this identity differs according to different variables. The study problem lies in answering the study questions.

### **The study questions:**

1. What is the philosophical identity of the practices of academics at the University of Najran, Sharurah branch, from their viewpoint?
2. Are there statistically significant differences at the level of significance ( $\alpha \leq 0.05$ ) in determining the philosophical identity of the practices of academics at the University of Najran, Sharurah branch, from their viewpoint attributed to the variable (gender, specialization, and academic rank)?

### **Study significance:**

This study provides many answers to questions facing academics regarding the philosophical identity of educational practices through the study sample represented by academics at the University of Najran, Sharurah Branch. It also provides a theoretical and philosophical framework that leads to the formation of a clear understanding of educational practices and the philosophical identity of the practices of academics at the University of Najran, Sharurah Branch, which in turn leads to identifying positive practices and working to promote them and identifying negative traits to avoid them. The results of this study may benefit those in charge of the educational process in setting programs that aim to prepare a student-teacher, developing the educational practices of academicians, in addition to providing a research tool that may benefit other researchers in the same field.

### **The study limitations:**

- The study was conducted in the first semester of the Hijri academic year 1441/1442, corresponding to the Gregorian calendar 2020/2021, for all academics at the Najran University branch in Sharurah Governorate.
- The study was limited to identifying the philosophical identity of academic practices derived from educational philosophies: Islamic, idealism, realism, and pragmatism.

### **Definition of terms:**

**Philosophy:** A set of beliefs and values that a person develops for himself and uses to guide his attitudes, actions, judgments, and experiences (Al-Zintani, 1993, 67).

**Philosophical identity:** the general characteristic of the beliefs, values, and principles that guide educational practices.

**Academic practices:** It is the set of educational behaviors carried out by academics at the University of Najran, Sharurah branch, inside and outside the classroom, and it is measured by the overall degree that respondents obtain after answering the study items.

## II. THEORETICAL FRAMEWORK

Society has resorted to education to strengthen its social system and educate its children. Due to the urgent need for philosophical thinking, it imposed itself on the educational process and impacted its principles. The philosophy of education opens up to teachers a variety of intellectual and pedagogical principles to develop and provide teachers with creative mechanisms in dialogue with students and contribute to the development of teachers' culture in the processes of contemplation, description, and educational guidance. It also assists teachers to carry out the processes of interpretation, analysis, and criticism of all elements of the educational system with the intention of improvement and development (Khawaldeh, 2013).

Islamic philosophy, which is based on the Qur'an and the Sunnah, is one of the philosophies that has received attention throughout history. Al-Dulaimi (2010) sees that Islamic philosophy has been influenced by previous philosophies and influenced contemporary ones. The ultimate goal of Islamic philosophy is wisdom, and it is achieved by knowing Allah Almighty. Islamic philosophy has enabled the teacher and educator to utilize many teaching methods, starting with a model, the method of exhortation and guidance, story, dialogue, reward and punishment, discussion, and the method of solving problems (Madkour, 1991; Abul-Enein, 1985), while the teaching method in Islam is characterized by considering individual differences, considering student's talents and abilities (Al-Jamali, 1978). Islamic philosophy has a great experience in building a learner personality (Makrum, 1996) and the teacher under it is an essential component as he leads and directs other elements in the educational system (Al-Shaibani, 1979). Ideal philosophers showed a great interest in education, in the process of transferring knowledge from previous generations to the new generation (Al-Farhan, 1989), providing students with too much information and facts, teaching them spiritual values, and respecting the homeland and the local community. (Nasser, 2013); The idealists used the Socratic method of teaching which is based on dialogue and generating ideas (El-Fenish, 1979), and the method of Plato adopts inquiry and response strategy (Jaenini, 2003). According to the realistic philosophy, education's function is to adapt to the environment, and the teacher is the one who determines the knowledge to be learned and what must be studied through deductive reasoning (Samuelson, 1998).

Neller (1977) indicates that the teacher, not the student, is required of him. To decide what subject should be taught in the classroom, and (Morsi, 1992) affirms that the classroom is centered on the teacher, and

learning starts from the part to the whole, and from easy to difficult. Besides, teaching methods depend on the student's ability to retrieve information, explain it, interpret it, and deduce new meanings.

Pragmatists believe that education is a necessity of life (Al-Rashdan and Jaainini, 1997). It rejects considering education as the process of transmitting knowledge to the student for the sake of knowledge, but rather sees education as a tool to help the student to meet the needs of the environment and to acquire knowledge (Nasser, 2001; Morsi, 1988), and the teaching method is based on the principle of learning by performing and playing, moving away from rote memorization (Nasser, 2013).

Regarding the teaching method, they prefer the experimental method and the project method (Madkour, 1991), so that the student is the focus of the educational process based on activity and movement (Al-Sourti, 2008). Regarding the pragmatic teacher, he does not follow the textbook at all instead, he moves with the students from one experience to another in a sequential manner (Morsi, 1988), and he acts as a guide and guide for the learning process, stimulating and facilitating student learning, and he does not impose certain opinions on the student, but rather he chooses appropriate experiences to the student to interact with and to learn from them how to face and solve problems (Jaenani, 2003). Philosophy confirms the need to link democracy to education.

### Previous studies

Several previous studies have dealt with the subject of this study, such as the study of (Abu Al-Ela, 2017), which aimed to identify the educational philosophical attitudes of the professors of the Faculties of Physical Education. The results of the study revealed that the existential philosophical orientation and the liberal philosophical orientation are the most prevalent philosophical orientations among the professors of the faculties of Physical Education, as well as there are no statistically significant differences according to a variable of gender or years of experience.

Al-Hadidi's (2013) study aimed to identify the philosophical patterns prevalent among physical education teachers in Jordanian universities, and the differences according to the variables of academic rank and gender. The sample was chosen by the intentional method consisting of (75), from the original population of (108). The researcher prepared a questionnaire of the philosophical patterns, which consisted of (49) items divided into five philosophical areas: (idealism, naturalism, realism, pragmatism, and existentialism). The results showed that the style of pragmatic philosophy occupied the first place while the style of natural philosophy came last. The results also indicated that there were no differences according to the variables of academic rank and gender.

Where the study of Al-Zamili (2009), aimed at identifying the common educational philosophies of the faculty members of the College of Education at the University of Baghdad, by distributing a closed questionnaire consisting of thirty items. The results showed a clear philosophical view among the respondents, and that the scientific title did not affect the type of educational philosophy used in university education.

Al-Rubai'i (2006) conducted a study to identify the philosophical Inclinations of faculty members in public universities in Jordan from their point of view. The study sample consisted of (355) members from Yarmouk University, Science and Technology, and Al-Bayt. The ratio of the number of the study sample to members of the original population was (27.02%). The results of the study revealed that Islamic educational philosophy came in the first place, pragmatic educational philosophy ranked second, existential educational philosophy ranked third, and realistic educational philosophy ranked fourth, and finally the ideal educational philosophy. The results also showed statistically significant differences attributed to the academic rank variable .

Al-Ani (2005) carried out a study to reveal the educational philosophical contents which direct the educational practices to the faculty members in the Faculties of Educational Sciences at the University of Jordan. A questionnaire was prepared for this purpose. The sample of the study comprises (93) faculty members. The findings of the study showed that the educational practices emanating from the scientific and analytical philosophy came first, and the lowest idealistic philosophy and they were in favor of males with the rank of professor. Where in Islamic educational philosophy, it came in favor of American university graduates in the philosophies of pragmatism, existentialism, and realism.

Al-Ezzani's (2002) study, aimed to identify the prevailing educational philosophies of faculty members in Yemeni universities. Among the results of the study is that educational philosophies are prevalent among faculty members, and there are no statistically significant differences due to scientific and human specialization, except for Islamic philosophy, which came in favor of scientific specialization.

Al- Thuhirat (2000) conducted a study that aimed at revealing the intellectual origins of the educational practices of the faculty members in the College of Education at Yarmouk University. The sample of the study consisted of all the faculty members of (74) members, of whom (61) members responded, with a

rate of (84.4) from the study population. the study showed that the intellectual origins of educational practices came in descending order as follows: the Islamic school, the pragmatic school, the realistic school, the ideal school, and finally the natural philosophy. The results showed that there were statistically significant differences attributed to the educational degree variable.

Latour's study (1984), which aimed to identify the philosophical identity of educators in physical education in America, the questionnaire was applied to (89) participants in the administration of the university study programs for Physical Education affiliated to the American Association for Physical and Health Education. The results indicated that attitudes shifted towards Idealism, and realism in general.

It is evident from the presentation of previous studies that there is a variation in the educational philosophies prevailing among academics.

### Study approach:

The study adopted the descriptive and analytical approach that relies on studying the phenomenon in reality, describing it, analyzing it, and expressing it quantitatively and qualitatively, by monitoring the reality of the research problem and analyzing it using the philosophical identity questionnaire of the practices of academics at the University of Najran, Sharurah Branch.

### Study population and sample:

The study population consisted of (117) academics in the first semester of the Hijri academic year 1442, they were counted from the academic department's website on the university's website, after excluding those whose services had ended, and from an official letter addressed to the Deanship of the College, the study sample consisted of (87) academics, they were chosen in a simple random way, with a percentage of (79%). Table (1) shows the distribution of the study population and its sample according to the variables, noting that the academic rank variable in which the researcher was limited to three variables: the associate professor, the assistant professor, and the lecturer. The teaching assistant was considered a lecturer.

**Table (1).** *Distribution of academics according to the study variables*

variable	Categories	N	frequence	percent
gender	male	6	47	77.4%
	famale	5	40	71.4%
Specialization	scientific	4	31	70.4%
	Humanitarian	7	56	76.7%
	Associate.	2	21	84.4%
Rank	Assistant.	6	42	68.8%
	Lecturer	3	24	77.4%
	Total	1	87	74.3%

### Study tool:

The questionnaire consisted of (47) items adopted a five-point scale as follows: very high(5), high(4), medium (3), low(2), very low(1). it was distributed as in Table (2).

**Table (2).** *Domains of study*

N	Domains	N. of items	items
1	Islamic Philosophy	11	1-11
2	idealism Philosophy	11	12-23
3	realistic Philosophy	15	24-37
5	Pragmatism	10	38-47
	Total		47

### Tool validity:

To check the validity of the study tools, the researcher verified the following validity indicators of the study tool:

1.Face validity: The tool was presented in its initial form to a group of arbitrators in the field of pedagogy, They were asked to examine the linguistic wording, and the relevance of the items to the content of the subject of the study, and to suggest any required modifications. The percentage of agreement on the acceptable items ranged between (80% -100%), and the suggestions were considered, then the researcher calculated the correlation coefficient between each field and the overall degree of the scale as shown in Table (3).

**Table (3).** *The correlation coefficient between each field and the total degree of the scale.*

Domains	N. of items	correlation coefficient
Islamic Philosophy	11	67%
idealism Philosophy	12	58%
realistic Philosophy	14	88%
Pragmatism	10	75%

\*significance ( $\alpha \leq 0.01$ ).

Table (3) shows that all fields are statistically significant, with the overall score of the questionnaire.

2.Tool reliability: To check the tool's reliability, the coefficient (Cronbach Alpha) was used as shown in Table (4).

**Table (4).** *the values of the internal consistency index of the study scale and its fields.*

domains	N. of items	Cronbach's alpha
Islamic Philosophy	11	0.70
realistic Philosophy	14	0.73
Pragmatism	10	0.65
Total	47	0.74

The coefficient (Cronbach alpha) was applied to calculate the reliability of the scale on all fields and the overall tool, and it reached (0.74). And through the coefficient (Spearman-Brown), it reached (0.851), these values indicate that the study tool has acceptable reliability and can be applied to the study sample.

### III. RESULTS AND DISCUSSION

This section presents the results of the study and its discussion.

To answer the first question: What is the philosophical identity of the practices of academics at the University of Najran, Sharurah branch, from their viewpoint? The means, standard deviations, and rank were calculated for each of the four fields of the study tool and the overall tool, and they were arranged in descending order as indicated in Table (5).

**Table (5).** *The means, standard deviations and ranks, for all mains and on the overall tool.*

Rank	N	Domains	Means	SD	Level of using
1	1	Islamic Philosophy	4.17	.408	high
2	4	Pragmatism	4.12	.393	high
3	3	realistic Philosophy	3.96	.405	high
4	2	idealism Philosophy	3.59	.500	high
		Total	3.96	.312	high

This table illustrates that the field of Islamic philosophy obtained the first rank, this result reveals the academics at Najran University are appreciating and interested in educational practices emanating from Islamic philosophy, and this is due to the clear impact of the strategic objectives of Najran University, where the first goal of this strategy seeks to boost the academic programs to the global level within the framework of Islamic values (Najran University website, 2021). The College of Science and Arts at Najran University in Sharoura Branch (2021), on its website, has confirmed the importance of Islamic values. It

also indicated the college's commitment to the values adopted by Najran University as governing guides for behavior and general performance in all its activities, procedures, and decisions, based on the belief in the values and teachings of the religion of Islam.

The field of pragmatic philosophy rated second, in fact, it is one of the modern philosophies, which has pioneering educational applications towards the teacher, the student, the curriculum, and teaching methods. This result indicates that academics keep abreast of contemporary educational practices that due to the training courses provided to them in the field of effective teaching and learning methods that were set up by the Skills Development Unit, Najran University, Sharoura Branch- when the researcher was in charge of this unit - which included special strategies concerning the Pragmatic educational philosophy. Furthermore, Najran University indicated in its mission, to provide education and learning that meet the needs of society and the labor market and to strengthening partnership at the local, regional, and global levels. To interpret the results for each of these fields, means, standard deviations, and ranks were gauged, to find out the philosophical identity of academics at the University of Najran, Sharoura branch, according to the fields of study which are arranged in descending order.

**First - the field of Islamic philosophy. The results of this field are illustrated in Table (6):**

**Table (6).** *The means and standard deviations, for each item in the field of Islamic philosophy.*

rank	N	items	M	SD
1	8	I strive to treat all students fairly and equally.	4.76	.549
2	6	I do my job duties and responsibilities with sincerity and honesty.	4.75	.430
3	2	I develop my practices within the university to set a good example for students in word and deed.	4.69	.465
4	9	I considered individual differences between students when designing assignments and learning activities.	4.66	.524
5	4	I deal with students with modesty inside and outside the classroom.	4.46	.567
6	1	I practice good advice in my behavior with students to modify their behavior away from the reactions of violence and anger.	4.43	.603
7	7	I do not give students assignments and activities that exceed their capacities.	4.06	1.03
8	3	I forgive and pardon those students who abuse me.	4.00	.821
9	1	I constantly remind students that earnestness and sincerity in	3.54	1.18
10	1	I constantly remind students that the goal of learning in Islam is	3.31	1.12
11	5	I involve students in making decisions that contribute to enhancing course learning.	3.26	1.13

The means of the items of the Islamic philosophy field ranged between (4.76-3.26), with a mean of (4.17), and a high degree. Item (8), which reads: "I strive to treat all students with justice and equality" came at the first place, with a (very high) degree, while Item (5), which states "I involve students in making decisions that contribute to enhancing the learning of the course," obtained the last place in the field, with a (medium) degree, and the rank (43) of the overall tool although it is one of the educational practices that should be adopted by academics, as the contemporary educational thought indicate the need to involve students in developing the course, and to enhance their position as active partners in positive change.

**Second - The field of pragmatic philosophy. The results of this field are shown in Table (7):**

**Table (7).** *Means and standard deviations, for each item of the field of pragmatic philosophy.*

rank	N	items	M	SD
1	4	I am interested in stimulating students' motivation to learn.	4.68	.517
2	4	I create a classroom environment to practice the values of justice, equality, and freedom to participate	4.62	.651
3	4	I offer experiences and activities that interest students.	4.54	.625
4	4	I encourage students to take up extra-curricular activities to develop their experiences.	4.34	.587
	7			

5	4	I encourage students to learn by performance and experiment to gain experience.	4.31	.670
6	4	I encourage students to learn through a problem-solving	4.11	.799
7	3	I make sure that the course fulfills the desires and preferences of the students.	4.06	.812
8	3	I practice my holistic role as a faculty member (guide, mentor, and organizer) for student learning.	3.98	.747
9	4	I encourage students to practice values for personal benefit.	3.49	1.10
10	4	I encourage students to learn through the role-playing style.	3.08	1.07

The means of the field of pragmatic philosophy ranged between (4.68-3.08), with a mean of (4.12), and a (high) degree; Item (45), which says “I care about stimulating students’ motivation to learn”, ranked first with a (very high), while Item (42), which reads “I encourage students to learn through role-playing”, obtained the last rank with a (medium) level. In a matter of fact, role-playing is one of the teaching methods that is employed in teaching students, in which some students play different roles. This method provides students with opportunities for self-expression, gains linguistic fluency, and contributes to stimulating motivation and discovering talents. This calls for the need to educate academics about the interest in playing roles within the course teaching plan.

**Third - the field of realistic philosophy. The results of this field are presented in Table (8):**

**Table (8).** *The means and standard deviations for each item in the field of realistic philosophy.*

rank	N	items	M	SD
1	3	I present knowledge to students objectively without prejudice to my opinion.	4.62	.651
2	2	I consider students' interests to enhance their educational experience.	4.51	.608
3	2	I plan educational situations meticulously.	4.46	.606
4	3	I encourage students to think inferential.	4.45	.728
5	2	I plan to develop student behavior by promoting the practice of good	3.45	1.00
6	3	I encourage students to gain more knowledge from references outside	4.34	.696
7	2	I started the curriculum from easy to difficult. In teaching.	4.28	.858
8	3	I divide the lesson into basic elements, to facilitate understanding.	4.22	.945
9	3	I help students achieve harmony with the local community.	4.15	.771
10	3	I use critical analysis in teaching so that students understand life phenomena to improve the quality of their social life.	3.91	.858
11	3	I apply programmed learning and infographics to excite learners.	3.64	.988
12	2	I apply the principle of reward to encourage students to practice desirable habits.	3.62	1.02
13	3	I evaluate the undesirable behavior of students in the classrooms by applying appropriate penalties for each violation.	3.47	1.06
14	2	I am interested in reinforcement to deepen the information.	3.31	1.24
46	2	I ignore the students' desires during the lesson because they disrupt the lesson.	2.47	.986

The means for the items of the realistic philosophy domain ranged between (4.62-2.47), with a mean of (3.96 and a high degree. Item (31), which claims “I present knowledge to students objectively without prejudice to my opinion,” obtained the first level, while Item (25) reads “I ignore students’ wishes during the lesson because it disrupts his progress”, came at the last level, with a (low) degree.

**Fourth - the field of ideal philosophy. The results of this domain are illustrated by Table (9):**



**Table (9).** *the arithmetic averages and standard deviations for each item of the ideal philosophy field.*

rank	N	items	M	SD
1	1 5	I contributed to building the student's personality to be in line with the state's policy and society's aspirations.	4.74	.559
2	1	I urge students to practice values inside and outside the	4.46	.790
3	1	I strive to develop student's analytical and interpretation skills.	4.28	.694
4	2 1	I prefer the Socratic method based on the method of dialogue, discussion, and generating ideas from students' minds over other teaching methods.	3.94	.840
5	1 4	I encourage students to put mental development over physical development.	3.84	.975
6	1 2	I strive to enable students to understand knowledge as the only source for it, with what I have from the experiences of students' excellence.	3.83	1.02
7	2 2	I consider the course the first reference for students to acquire knowledge.	3.41	1.22
8	1	I prefer the lecture method over the other teaching methods.	3.39	1.00
9	2 0	I direct students to implement my orders and requests because I am the expert in my specialty.	3.33	1.07
10	1	I encourage students to memorize to master knowledge.	2.69	1.33
11	1	I strive to treat all students fairly and equally.	1.59	.959

The mean of the items of idealistic philosophy area ranged between (4.74-1.59), with a mean of (3.59), and a (high) degree. Item (15), which states "I have contributed to building students' personality in line with the state's policy and the aspirations of society," came at the first and third level of the overall tool, while Item (13), which indicates: "I do not consider individual differences between students in teaching for my certainty that they are all the same," came at the last rank with a (very low) degree.

**The results of the second question:** Are there statistically significant differences at the level of significance ( $\alpha \leq 0.05$ ) in determining the philosophical identity of the practices of academics at the University of Najran, Sharurah branch, from their viewpoint attributed to the variable (gender, specialization, and academic rank)?

To address this question, the means and standard deviations of the degree of philosophical identity of academics at the University of Najran, Sharurah branch, were extracted, which are attributed to the impact of variables (gender, specialization, and academic rating).

**Table (10).** *Means and deviations according to the variables (gender, specialization, and academic rank).*

Indep. variable	Dep. variables		Islamic	idealism	realism	Pragmatism	Total
gender	male	Mean	4.21	3.53	3.85	4.11	3.92
		SD	.402	.346	.408	.416	.310
	female	Mean	4.12	3.65	4.00	4.12	3.97
		SD	.415	.634	.393	.371	.315
specialization	scientific	Mean	4.05	3.48	3.89	4.14	3.88
		SD	4.24	3.64	3.94	4.11	3.97
	Humanitarian	Mean	4.24	3.64	3.94	4.11	3.97
		SD	.395	.595	.408	.412	.334
	associate	Mean	4.38	3.25	3.68	4.31	3.92
		SD	.374	.483	.520	.473	.365
rank	assistant	Mean	4.22	3.61	4.00	4.14	3.99
		SD	.410	.442	.362	.335	.318
	lecturer	Mean	3.98	3.84	3.80	3.92	3.88
		SD	.363	.522	.303	.553	.313

Table (10) clearly illustrates that there are significant differences in the means between the respondents' estimates according to the variables (gender, specialization, and academic rank) to the degree of the

philosophical identity practices among academics at the University of Najran, Sharurah branch. To find out the significance of those differences, the MANOVA analysis was utilized as shown in Table (11).

**Table (11).** MANOVA of the participants' estimations regarding the degree of philosophical identity practices of the academics at Najran University according to variables (gender, specialization, academic rank)

Source of	Domains	Sum of Squares	df	Means	F	Sig
gender	Islamic	6.814	1	6.814	.617	.435
	idealism	1.669	1	1.669	.096	.757
	realism	126.713	1	126.713	5.166	.026
specialization	Pragmatism	14.675	1	14.675	1.033	.313
	Islamic	70.602	1	70.602	6.393	.014
	idealism	21.753	1	21.753	1.253	.267
	realism	12.564	1	12.564	.512	.476
academic rank	Pragmatism	5.741	1	5.741	.404	.527
	Islamic	97.575	2	48.788	4.418	.005
	idealism	250.041	2	125.021	7.199	.001
	realism	316.672	2	158.336	6.455	.243
Error	Pragmatism	133.240	2	66.620	4.690	.002
	Islamic	828.239	7	11.043		
	idealism	1302.408	7	17.365		
	realism	1839.598	7	24.528		
Total	Pragmatism	1065.303	7	14.204		
	Islamic	94804.000	8			
	idealism	138306.000	8			
	realism	304974.000	8			
	Pragmatism	149144.000	8			

Based on the data in this Table, there are statistically significant differences at the level ( $\alpha \leq 0.05$ ) between the means of the respondents' estimates attributable only to the variable of academic rank, on the field of idealistic and real philosophy, and to determine the differences, the researcher used the Post Hoc Comparisons of Scheffe. The results are illustrated in Table (12).

**Table (12).** the results of the Post Hoc Comparisons (Scheffe) of the means of the participant's responses to the fields of study according to the academic rank variable.

Variables	rank1	rank2	Mean	Std.	Sig
Islamic Philosophy	associate	assistant	1.428	.88814	.280
		lecturer	3.732*	.99297	.002
	assistant	associate	-1.428	.88814	.280
		lecturer	2.303*	.85033	.030
idealism Philosophy	lecturer	associate	-3.732*	.99297	.002
		assistant	-2.303*	.85033	.030
	associate	assistant	-4.071*	1.11373	.002
		lecturer	-6.750*	1.24518	.000
Pragmatism Philosophy	assistant	associate	4.071*	1.11373	.002
		lecturer	-2.678*	1.06631	.048
	lecturer	associate	6.750*	1.24518	.000
		assistant	2.678*	1.06631	.048
Islamic Philosophy	associate	assistant	-	1.26728	.064
		lecturer	1.452	1.00726	.359
	assistant	associate	3.571*	1.12615	.009
		lecturer	-1.452	1.00726	.359
idealism Philosophy	lecturer	associate	2.119	.96438	.096
		assistant	-3.571*	1.12615	.009
	lecturer	associate	-2.119	.96438	.096
		assistant	-		

\*\* Statistically significant differences at the level of alpha significance ( $\alpha \leq 0.05$ ).

Based on the above Table of (Scheffe's) for the differences between the respondents, according to the academic rank (Associate Professor, Assistant Professor, Lecturer) that there are statistically significant differences at the level of ( $\alpha \leq 0.05$ ) between the practice of the associate professor and the lecturers of

Islamic philosophy, in favor of the associate professor. And there are also statistically significant differences at the level of ( $\alpha \leq 0.05$ ) between the practice of the assistant professor and the lecturer of Islamic philosophy, in favor of the assistant professor. And there are statistically significant differences at the level of ( $\alpha \leq 0.05$ ) between the practice of the associate professor and the assistant professor of the ideal philosophy, in favor of the assistant professor, as well as between the practice of the associate professor and the lecturer of the ideal philosophy, in favor of the lecturer. And there are also statistically significant differences at the level ( $\alpha \leq 0.05$ ) between the practice of the associate professor and the lecturer of pragmatic philosophy, and they were in favor of the associate professor. The researcher attributes this, to the fact that the academic rank of the associate professor motivates him to distinguish between contemporary progressive philosophies, such as pragmatic philosophy, and Islamic philosophy that represents the culture of Saudi society. The results of the current study are compatible with the study of Al-Dulaimi (2010), the study of Al-Rubai'i (2006), and the study of Al-Dhuhair (2000) which indicated that Islamic philosophy ranked first, pragmatic philosophy ranked second, and ideal philosophy got the last place. It is also consistent with the result of the study of Al-Ani (2005) which revealed that the ideal philosophy came at the last rank. The findings of the current study also agreed with the study of Al-Zamili (2009), that there is a clear vision among the faculty members towards the educational philosophies of the subject of the study. The study agreed with the study of (Latour, 1984) regarding the teachers' orientation towards idealism and realism since one of the results of the current study showed a great inclination among the study sample towards these two philosophies, but they came at the third and fourth rank.

#### IV. CONCLUSIONS:

From the aforementioned, we conclude that the academics at the University of Najran adopt several philosophical identities in their educational practices starting from Islamic philosophy, followed by pragmatism, realism, idealism, and to a high extent.

#### Recommendations:

1. Holding seminars in which academics at Najran University, participate in developing their educational practices, following contemporary educational philosophies, and in line with the philosophy and values of society.
2. Intensification of training courses regarding educational philosophies and educational practices arising from them.
3. Developing the study tool to include other educational practices.
4. Revealing the graduation place variable and its impact on the philosophical identity of academics.

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