

The Aims of Education in Analytic Philosophy: With Emphasis on Intellectual and Social Development

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ABSTRACT

Purpose: This study aimed to identify and explain the aims of education in analytic philosophy, emphasizing the components and interrelationship of intellectual and social development.

Methods and Materials: This qualitative study was conducted among 18 experts in Tehran, Iran, selected through purposive sampling. Participants were faculty members, researchers, and educational specialists with doctoral qualifications and relevant experience in philosophy of education, analytic philosophy, curriculum studies, or educational sciences. Data were collected through a review of philosophical and educational sources and semi-structured, in-depth interviews lasting approximately 50–75 minutes. Sampling continued until thematic saturation was achieved. The interviews were recorded, transcribed verbatim, and analyzed using inductive–deductive thematic analysis. Credibility was enhanced through member checking, documentary comparison, peer review, and prolonged engagement with the data. Dependability and confirmability were supported by an audit trail, reflexive notes, and systematic comparison of interpretations with the original transcripts.

Findings: Analysis generated 428 initial codes, of which 167 substantive codes were organized into 29 subcategories, 9 main categories, and 3 overarching themes. The first theme, intellectual development as the formation of rational autonomy, comprised conceptual understanding and clarity, critical and evidential reasoning, and autonomy accompanied by openness of mind. The second theme, social development as preparation for responsible collective life, included dialogical competence and recognition of others, ethical and civic responsibility, and cooperation and democratic participation. The third theme concerned the integration of intellectual and social development through the unity of rationality and social responsibility, a rational and democratic learning environment, and the formation of a reasonable person.

Conclusion: Analytic philosophy conceives education as the integrated formation of individuals who think clearly and independently, revise judgments in light of evidence, recognize others as equal participants in inquiry, and contribute responsibly to collective life; therefore, intellectual autonomy and social responsibility should be pursued as interdependent educational aims.

Keywords: Analytic Philosophy, Philosophy of Education, Educational Aims, Intellectual Development, Social Development, Rational Autonomy, Critical Thinking, Social Responsibility

1. Introduction

Education is never a philosophically neutral activity. Every educational system, curriculum, teaching method, and assessment practice presupposes a particular conception of the human person, worthwhile knowledge, desirable conduct, and the kind of society that education should help to create. Even when educational aims are not explicitly stated, they remain embedded in decisions concerning what should be taught, how learners should be treated, what forms of achievement should be valued, and which individual and social capabilities should be developed. Philosophy of education makes these assumptions visible and subjects them to systematic examination, conceptual clarification, rational criticism, and normative evaluation. It asks not only how education can achieve predetermined outcomes, but also whether those outcomes are coherent, ethically defensible, and educationally worthwhile. Philosophical research in education consequently provides an intellectual framework for distinguishing education from indoctrination, genuine understanding from the accumulation of information, and justified educational authority from arbitrary control (Sulyman & Elias, 2020). The history of philosophy of education also shows that philosophy can function as both a body of ideas and a method of inquiry through which educational concepts, practices, and institutions are questioned and reconstructed (Tesař, 2020). The continuing importance of this field is evident in reflections on professional careers and intellectual identities within philosophy of education, as well as in discussions of leadership and the institutional development of educational studies (Coombs, 2020; Waks, 2020).

Within this broad field, analytic philosophy of education has made a distinctive contribution by emphasizing clarity, logical consistency, conceptual discrimination, argumentation, and the justification of educational judgments. Rather than beginning with an all-encompassing metaphysical system, analytic philosophers have generally examined the meanings and uses of concepts such as education, teaching, learning, knowledge, understanding, rationality, autonomy, equality, authority, discipline, and socialization. Conceptual analysis became particularly influential because educational controversies often depend on ambiguous language or on concepts whose evaluative implications have not been adequately examined. Contemporary work has reaffirmed the importance of conceptual analysis in an educational landscape

characterized by theoretical plurality and rapidly changing policy vocabularies (Winchester & Manery, 2020). Analytic philosophy is educationally valuable not merely because it corrects definitions, but because it develops habits of attentiveness, distinction, justification, and intellectual responsibility that are central to education itself (Gatley, 2020). Recent scholarship has further argued that analysis need not be limited to describing existing concepts; it may also ameliorate them by determining how educational concepts should be revised to serve more defensible epistemic, ethical, and social purposes (Gatley & Norefalk, 2023). Accordingly, analytic philosophy of education can be understood as both an interpretive and reconstructive enterprise: it clarifies what educational language currently means while asking how that language should be transformed.

The intellectual significance of analytic philosophy of education has been shaped by the legacy of major figures who placed rationality and educational justification at the center of philosophical inquiry. Richard Peters, in particular, helped establish a conception of education as initiation into worthwhile forms of knowledge and understanding, governed by standards that exclude mere conditioning and coercive transmission. Reassessment of Peters's legacy demonstrates that his influence continues in debates about educational value, rational development, knowledge, and the relationship between individual growth and public standards of justification (White & White, 2022). At the same time, the field is neither historically closed nor methodologically uniform. Current discussions have called for new questions and directions that expand analytic philosophy of education beyond inherited agendas while preserving its commitment to clarity and argument (Norefalk & Papastephanou, 2023). Editorial and preliminary work mapping the field similarly indicates a renewed effort to reconsider its boundaries, objects of inquiry, and relationships with other philosophical traditions (Gatley, 2023). The breadth of contemporary philosophy of education, as reflected in major handbooks and critical reviews, also confirms that educational aims must be examined through interactions among epistemology, ethics, political philosophy, curriculum theory, and social thought (Nikolaidis, 2023).

Analytic philosophy is itself geographically and culturally diverse. Accounts of its development in Hong Kong and the Philippines show that analytic practices have been received, taught, and reshaped within distinct intellectual and institutional environments rather than simply transferred unchanged from Western centers

(Joaquin, 2022; Lau & Chan, 2022). Its relationship with other philosophical traditions is similarly more complex than a strict analytic–continental opposition would suggest. Work on Wittgenstein and the continental turn illustrates the possibility of productive intersections among approaches commonly treated as separate (Condé, 2022). Nevertheless, analytic philosophy of education has also been criticized for presenting apparently universal concepts while insufficiently addressing historical inequality, colonialism, cultural difference, and unequal relations of power. A Marxist critique, for example, questions whether conceptual analysis alone can adequately account for the material and ideological conditions shaping education (Singal, 2021). Postcolonial analysis likewise challenges the field to examine the social locations from which educational concepts are formulated and to engage more seriously with colonial histories and marginalized forms of knowledge (Daniels & Enslin, 2023). Critiques of professional neocolonialism further demonstrate how philosophical assumptions originating in dominant regions may be universalized in ways that displace local understandings and practices (Taff & Putnam, 2022). These criticisms do not necessarily invalidate analytic inquiry; rather, they require it to connect conceptual precision with historical awareness, cultural responsiveness, and social criticism.

The question of educational aims becomes especially important when education is viewed as the formation of human capabilities rather than preparation for examinations or employment alone. One central aim is intellectual development, understood as the progressive formation of a mind capable of comprehension, reflection, evaluation, judgment, and self-correction. Intellectual development cannot be reduced to possessing a large amount of information. A person may recall numerous facts yet remain unable to distinguish evidence from assertion, identify ambiguity, evaluate an argument, recognize a contradiction, or reconsider an unsupported belief. Critical thinking is therefore a central dimension of education because it enables learners to examine assumptions, assess reasons, compare alternative claims, and reach judgments proportionate to the available evidence (Pauzi, 2024). Within an analytic framework, critical thinking also has a moral dimension: it requires intellectual honesty, fairness toward opposing positions, humility about the limits of knowledge, and willingness to revise conclusions. These qualities turn rationality from a merely technical competence into a form of responsible intellectual agency.

The aim of intellectual development acquires additional importance in contemporary knowledge societies. Scientific and educational technologies contribute to human-capital formation, but their educational value depends on whether learners can understand, evaluate, and responsibly use the knowledge and capacities produced through them (Utiuzh et al., 2020). Theoretical analysis of engineering education similarly indicates that professional formation contains philosophical assumptions concerning knowledge, human purpose, responsibility, creativity, and the relationship between technical expertise and society (Lysak, 2024). The knowledge crisis identified in professional fields such as nursing illustrates the dangers of fragmented knowledge, weakened theoretical foundations, and inadequate reflection on the conditions under which professional judgments are made (Frederiksen et al., 2024). Philosophy of mathematics education also demonstrates that even highly formal disciplines contain epistemological, ethical, and pedagogical questions about the nature of knowledge and the purposes for which it is taught (Czarnocha et al., 2024). Consequently, intellectual development should enable learners not merely to operate within specialized domains but also to interrogate their assumptions, limits, standards, and human consequences.

Questions of knowledge and curriculum are inseparable from educational aims. Curricula select some knowledge as educationally significant and leave other knowledge outside formal instruction, thereby expressing judgments concerning intellectual inheritance, social needs, and future citizenship. Research on powerful knowledge in the Swedish social studies curriculum shows that curricular decisions influence learners' access to concepts and explanatory resources that allow them to move beyond immediate experience and understand wider social structures (Börjesson & Lilliestam, 2024). Philosophical perspectives on contemporary curriculum development likewise indicate that teaching practices should be aligned with coherent views of knowledge, learners, social change, and desirable human development (Ariwidodo, 2023). Progressivist curriculum analysis emphasizes experience, active inquiry, problem-solving, and responsiveness to changing social conditions, while also raising questions about the balance between learner-centered activity and access to organized disciplinary knowledge (Kahdim et al., 2023). Studies of lesson plans and teaching materials demonstrate that philosophical assumptions become operational in the selection of content, learning activities, and instructional relationships, even when teachers do not explicitly identify

those assumptions (Safrizal, 2022). Therefore, clarification of educational aims is necessary for ensuring coherence among philosophical commitments, curricular content, pedagogy, and evaluation.

A second fundamental aim is social development. Human beings develop their capacities within linguistic, cultural, institutional, and interpersonal relationships; thus, education cannot be concerned only with an isolated individual mind. Social development includes learning to communicate reasons, listen to others, recognize different perspectives, cooperate in solving shared problems, respect reciprocal rights, manage disagreement, and participate responsibly in collective decision-making. These capacities are essential because intellectual judgments have social consequences, while social and political decisions require intellectual evaluation. Sustainable higher education, for example, requires strategic approaches that connect knowledge production, institutional responsibility, and participation in addressing collective problems (Hsieh, 2022). The critical theory of society similarly presents education as a means of understanding social contradictions and supporting sustainable and emancipatory transformation rather than merely reproducing existing arrangements (Chervona et al., 2021). Educational reconstruction directed toward national development and sustainable-development goals also illustrates the necessity of aligning educational philosophy with social responsibility, justice, and long-term collective well-being (Kisirkoi et al., 2020).

Social development, however, should not be confused with passive conformity. An educational process that merely adapts learners to prevailing norms may reproduce prejudice, domination, or unjust institutions. Analytic philosophy can help distinguish reasonable socialization from indoctrination by asking whether social expectations are supported by defensible reasons and whether learners are permitted to question them. Values are unavoidable in education, particularly in postmodern contexts in which shared standards are contested and multiple identities and worldviews coexist (Pieshev et al., 2022). The challenge is therefore not to eliminate values from education, but to clarify them, examine their justification, and create conditions in which learners can understand and critically engage with them. Philosophical analysis of Islamic education in the pesantren context demonstrates how educational purposes may be rooted in religious and communal traditions while still requiring systematic interpretation of their intellectual, moral, and social meanings (Wajdi, 2022). Comparative analysis of Kant and

Iqbal similarly shows that educational philosophies can connect self-development, moral agency, spiritual formation, freedom, and responsibility in distinct yet potentially dialogical ways (T. et al., 2022). These perspectives broaden discussion of educational aims by showing that rational autonomy and social belonging need not be treated as mutually exclusive.

Comparative engagement with Confucian and pragmatist traditions further illuminates the relationship between personal cultivation and social development. Analysis of Confucius and Dewey identifies both differences and convergences concerning experience, moral formation, social relationships, and the role of education in improving communal life (Doan, 2024). The contemporary teaching of Confucian philosophy in China also reveals the complex negotiation among cultural inheritance, political ideology, citizenship, and educational interpretation (Zrek & Haron, 2025). Such work shows that the social aims of education are historically situated and cannot be adequately understood through abstract concepts detached from institutional and cultural contexts. At the same time, philosophical analysis remains necessary for assessing whether culturally embedded aims respect learners' agency, facilitate genuine understanding, and support defensible forms of shared life.

Other fields of education further demonstrate the multidimensional nature of human development. Aesthetic professional training in the arts shows that education includes perceptual sensitivity, creativity, cultural understanding, and the capacity to produce and interpret meaning, rather than rational analysis in a narrowly logical sense (Vodiani et al., 2023). Studies of war and peace emphasize the heuristic potential of philosophical inquiry for understanding conflict, violence, coexistence, and the conditions of peaceful social life (Kyvliuk, 2020). These perspectives imply that intellectual and social development involve imagination, sensitivity, interpretation, and practical judgment alongside formal reasoning. The analytically educated person should therefore be able not only to detect invalid inference but also to understand how concepts operate in lived situations and how decisions affect persons and communities.

The relationship between intellectual and social development constitutes the central theoretical problem of the present study. Educational theories sometimes present intellectual achievement as an individual good and social development as conformity to collective expectations. This separation is misleading. Reasoning is socially cultivated through language, dialogue, criticism, and shared standards

of justification. Conversely, responsible social participation requires conceptual understanding, evidential judgment, and the ability to evaluate competing claims. Preliminary mappings of analytic philosophy of education point toward the importance of reconsidering its questions in relation to present educational and social conditions (Gatley, 2023; Norefalk & Papastephanou, 2023). Analytic philosophy becomes most educationally significant when its concern for precision is connected to the formation of persons who can justify their beliefs publicly, recognize others as participants in inquiry, and use intellectual freedom responsibly.

Despite extensive scholarship on conceptual analysis, critical thinking, curriculum, professional knowledge, cultural traditions, and social responsibility, the literature remains fragmented. Some studies concentrate on the methods and identity of analytic philosophy, whereas others investigate curriculum, sustainability, disciplinary education, cultural traditions, or political critique. Insufficient attention has been devoted to developing an integrated account of the aims of education in analytic philosophy that treats intellectual development and social development as interdependent dimensions of a single educational ideal. Furthermore, philosophical accounts are not always examined in relation to the interpretations of contemporary experts who must apply, teach, and reconstruct these ideas within actual educational contexts. Addressing this gap can clarify how rational autonomy can coexist with social responsibility, how critical judgment can support rather than weaken collective life, and how education can avoid both authoritarian conformity and socially indifferent individualism.

Accordingly, the aim of this study was to identify and explain the aims of education in analytic philosophy, with particular emphasis on the nature, components, and interrelationship of intellectual development and social development.

2. Methods and Materials

2.1. Study Design and Participants

This study employed a qualitative research design to explore and interpret the aims of education within the tradition of analytic philosophy, with particular emphasis on intellectual and social development. A qualitative approach was selected because the concepts under investigation—including rationality, critical thinking, autonomy, conceptual clarity, social responsibility, democratic participation, and interpersonal understanding—are

complex, context-dependent, and open to philosophical interpretation. The study was conducted in Tehran, Iran, and involved 18 participants with specialized knowledge and professional experience in philosophy of education, analytic philosophy, educational sciences, curriculum studies, and related areas. The participants consisted of university faculty members, researchers, and doctoral graduates who had academic or research experience relevant to the philosophical analysis of educational aims. They were selected through purposive sampling based on their ability to provide informed and conceptually rich perspectives on the subject. Inclusion criteria comprised holding at least a doctoral degree in philosophy of education, philosophy, curriculum studies, or a closely related discipline; having published or conducted research concerning educational philosophy, analytic philosophy, intellectual development, or social education; possessing at least five years of relevant academic or professional experience; and expressing willingness to participate voluntarily in the study. Individuals who did not complete the interview or whose professional background was not sufficiently related to the research topic were excluded. Sampling continued until theoretical and thematic saturation was achieved, meaning that additional interviews no longer produced substantially new concepts, categories, or interpretations. Before each interview, the purpose and procedures of the study were explained to the participants, and informed consent was obtained. They were assured that participation was voluntary, that they could withdraw at any stage, and that their identities and statements would remain confidential. Codes were assigned to the participants during transcription, analysis, and reporting to protect their anonymity.

2.2. Instruments

Data were collected through an extensive review of relevant philosophical and educational sources and through semi-structured, in-depth interviews. The documentary component included books, scholarly articles, dissertations, and other academic works addressing analytic philosophy, philosophy of education, the aims of education, intellectual development, critical rationality, personal autonomy, moral judgment, social development, citizenship, and democratic education. The review of these sources provided the conceptual foundation for developing the interview guide and enabled the researchers to identify the principal philosophical concepts associated with intellectual and social development. The semi-structured interview guide

was developed on the basis of the research objectives and the preliminary review of the literature. It included open-ended questions concerning the meaning and function of education from the perspective of analytic philosophy, the characteristics of an intellectually developed person, the role of reason and critical inquiry in education, the relationship between individual autonomy and educational guidance, the meaning of social development, the contribution of education to responsible participation in collective life, and the relationship between intellectual and social aims. Participants were also asked to explain possible tensions among individual freedom, rationality, moral responsibility, social cohesion, and democratic participation. Follow-up and probing questions were used to clarify participants' statements, obtain concrete examples, and explore emerging concepts in greater depth. The interview guide was reviewed by three academic experts in philosophy of education and qualitative research to assess the relevance, clarity, and comprehensiveness of its questions, and the wording of several questions was revised accordingly. Each interview was conducted individually in a quiet setting convenient for the participant and lasted approximately 50 to 75 minutes. With the participants' permission, the interviews were digitally recorded and subsequently transcribed verbatim. The researchers also prepared field notes during and immediately after each interview to document contextual information, significant emphases, nonverbal observations, preliminary interpretations, and emerging analytical ideas. Data collection and preliminary analysis occurred concurrently so that concepts emerging from earlier interviews could be examined more closely in subsequent interviews.

2.3. Data Analysis

The collected data were analyzed using qualitative thematic analysis with an inductive–deductive orientation. The deductive dimension was informed by the central concepts of analytic philosophy and by the study's emphasis on intellectual and social development, whereas the inductive dimension allowed additional meanings and educational aims to emerge directly from the participants' accounts and the reviewed documents. Analysis began with repeated reading of interview transcripts, field notes, and selected philosophical texts to achieve immersion in the data and develop an overall understanding of their conceptual content. Meaning units related to the aims of education were then identified, condensed where necessary without altering

their original meaning, and assigned initial codes. Codes expressing similar ideas were compared, refined, and grouped into preliminary subcategories. Through continuous comparison within and across interviews and documentary sources, the subcategories were organized into broader categories representing the principal dimensions of intellectual and social development. Particular attention was given to conceptual distinctions and relationships among rational inquiry, critical thinking, clarity of thought, autonomy of judgment, openness to criticism, dialogical competence, moral responsibility, respect for others, cooperation, citizenship, and democratic participation. Contradictory statements and alternative interpretations were retained and examined rather than removed, because such differences contributed to a more comprehensive philosophical understanding of the educational aims under investigation. The categories were subsequently reviewed in relation to the complete dataset to ensure internal coherence, conceptual distinctiveness, and adequate evidential support. Finally, overarching themes were defined and interpreted to explain how analytic philosophy conceptualizes the development of the individual mind and the person's capacity to participate responsibly in social life. To enhance the trustworthiness of the findings, credibility was supported through prolonged engagement with the data, comparison of interviews with documentary evidence, member checking of selected interpretations, and peer review of the coding process by two researchers experienced in qualitative analysis and philosophy of education. Dependability was strengthened by maintaining an audit trail that documented decisions concerning sampling, interview development, coding, category formation, and theme refinement. Confirmability was promoted through reflexive notes and the systematic comparison of interpretations with the original transcripts, while transferability was facilitated by providing detailed descriptions of the participants, research context, data-collection procedures, and analytical process. Any disagreements regarding the assignment or interpretation of codes were discussed until consensus was reached.

3. Findings and Results

The participants included 18 academic experts residing and working in Tehran. Of these, 11 participants were men and 7 were women. Their ages ranged from 36 to 62 years, with a mean age of 48.17 years. Regarding academic specialization, 8 participants held doctoral degrees in

philosophy of education, 4 in philosophy, 3 in curriculum studies, and 3 in educational sciences with a demonstrated research background in philosophical foundations of education. Fourteen participants were university faculty members, 2 were postdoctoral or independent researchers, and 2 were experienced educational specialists holding doctoral degrees. Their relevant academic and professional experience ranged from 7 to 31 years, with a mean of 17.44 years. Six participants had between 7 and 10 years of relevant experience, 7 had between 11 and 20 years, and 5 had more than 20 years of experience. All participants had published at least one scholarly work related to philosophy of education, educational aims, intellectual development, social education, critical thinking, or curriculum theory. Data analysis continued concurrently with data collection,

and thematic saturation was reached during the sixteenth interview. Two additional interviews were conducted to verify saturation and ensure that the identified categories adequately represented the range of participants' perspectives. Analysis of the interviews and documentary data generated 428 initial codes. Following the removal of repeated codes, the integration of conceptually overlapping expressions, and repeated comparison with the original data, 167 substantive codes were retained. These codes were organized into 29 subcategories, 9 main categories, and 3 overarching themes: intellectual development as the formation of rational autonomy, social development as preparation for responsible collective life, and the integration of intellectual and social development in the formation of the reasonable person.

Table 1

Overarching Themes, Main Categories, and Interpretive Meanings of the Aims of Education in Analytic Philosophy

Overarching theme	Main category	Number of subcategories	Interpretive meaning
Intellectual development as the formation of rational autonomy	Conceptual understanding and clarity	3	Developing the capacity to understand concepts precisely, recognize ambiguity, and employ language accurately in thought and communication
Intellectual development as the formation of rational autonomy	Critical and evidential reasoning	4	Enabling learners to evaluate claims, identify assumptions, examine evidence, detect errors in reasoning, and reach defensible judgments
Intellectual development as the formation of rational autonomy	Autonomy and openness of mind	3	Forming independent judgment while preserving readiness to revise beliefs in response to stronger reasons and evidence
Social development as preparation for responsible collective life	Dialogical competence and recognition of others	3	Preparing learners to listen, communicate reasons, understand different perspectives, and recognize others as equal participants in inquiry
Social development as preparation for responsible collective life	Ethical and civic responsibility	4	Cultivating responsibility, fairness, respect for rights, sensitivity to consequences, and commitment to the common good
Social development as preparation for responsible collective life	Cooperation and democratic participation	3	Developing the ability to collaborate, resolve disagreements peacefully, participate in shared decision-making, and contribute to public life
Integration of intellectual and social development	Unity of rationality and social responsibility	3	Connecting the quality of individual thought with the ethical and social consequences of judgment and action
Integration of intellectual and social development	Education through a rational and democratic learning environment	3	Organizing teaching, curriculum, and school relationships around inquiry, dialogue, justification, participation, and mutual respect
Integration of intellectual and social development	Formation of the reasonable person	3	Educating a person who thinks independently, acts responsibly, engages constructively with others, and contributes to the improvement of collective life

As shown in Table 1, the participants did not define the aims of education in analytic philosophy as the simple transmission of information, the accumulation of disciplinary knowledge, or the learner's passive adaptation to established social expectations. Instead, they interpreted education as a deliberate process of developing a person's capacity to think clearly, judge on the basis of reasons, communicate with others, and participate responsibly in

social life. The first overarching theme focused on intellectual development and included conceptual understanding and clarity, critical and evidential reasoning, and autonomy accompanied by openness of mind. The second theme concerned social development and encompassed dialogical competence, recognition of others, ethical and civic responsibility, cooperation, and democratic participation. The third theme integrated the first two and

indicated that intellectual excellence cannot be separated from the social conditions, ethical commitments, and collective consequences of thinking. Participants repeatedly emphasized that a learner may possess considerable knowledge without being intellectually developed if that knowledge is accepted uncritically or cannot be used to make justified judgments. Likewise, social conformity was not regarded as genuine social development when it resulted

from pressure, obedience, fear, or the unexamined acceptance of prevailing norms. From the participants' perspective, the central educational ideal was the formation of a reasonable person: an individual capable of independent thought who also acknowledges the legitimacy, rights, and perspectives of others. Thus, the three themes represent interrelated dimensions of a unified educational purpose rather than separate or competing objectives.

Table 2

Theme of Intellectual Development as the Formation of Rational Autonomy

Main category	Subcategory	Explanation of the finding	Illustrative participant statement
Conceptual understanding and clarity	Precise comprehension of concepts	Education should enable learners to understand the meaning, scope, and appropriate application of concepts rather than merely memorize definitions.	"Before asking students to agree or disagree, education must help them understand exactly what a concept means and where its boundaries lie." (P4)
Conceptual understanding and clarity	Recognition of ambiguity and conceptual confusion	Learners should be able to distinguish productive complexity from vagueness, equivocation, and confused use of language.	"Many educational disagreements continue because the same words are being used with different meanings; conceptual analysis reveals the real source of the disagreement." (P11)
Conceptual understanding and clarity	Coherent expression of ideas	Intellectual development includes presenting thoughts in an orderly, intelligible, and logically connected manner.	"A developed mind is not only a mind that has ideas; it is a mind that can formulate those ideas clearly enough to make them open to examination." (P16)
Critical and evidential reasoning	Questioning claims and assumptions	Learners should examine both explicit claims and the hidden assumptions underlying knowledge, rules, values, and educational practices.	"The educated learner asks what a claim presupposes, whose interests it may serve, and whether its assumptions can actually be defended." (P2)
Critical and evidential reasoning	Evaluation of evidence and arguments	Education should cultivate the ability to assess the relevance, adequacy, credibility, and consistency of evidence offered in support of conclusions.	"The important issue is not whether a student has an opinion, but whether that opinion is proportionate to the available evidence." (P7)
Critical and evidential reasoning	Identification of errors in reasoning	Learners should recognize contradictions, unsupported generalizations, emotional manipulation, false dilemmas, and other defective forms of reasoning.	"Critical education gives students the intellectual tools to recognize when persuasion is replacing justification." (P13)
Critical and evidential reasoning	Formation of defensible judgment	The outcome of inquiry should be a provisional but reasoned judgment that can be explained, defended, and revised.	"Education should lead the learner from having a reaction to making a judgment, and a judgment requires reasons that can be publicly discussed." (P9)
Autonomy and openness of mind	Independence from intellectual authority	Learners should not accept a belief solely because it is presented by a teacher, textbook, tradition, institution, or majority.	"The teacher's authority should introduce the learner to inquiry, not bring inquiry to an end." (P1)
Autonomy and openness of mind	Willingness to revise beliefs	Rational autonomy requires readiness to modify or abandon a belief when it is challenged by stronger arguments or more reliable evidence.	"Autonomy does not mean stubborn attachment to one's own opinion; it means taking responsibility for changing that opinion when the reasons demand it." (P15)
Autonomy and openness of mind	Intellectual courage and humility	Education should combine confidence in asking difficult questions with awareness of the limits of one's knowledge and the possibility of error.	"Intellectual courage without humility becomes dogmatism, while humility without courage becomes silence and dependence." (P6)

Table 2 presents intellectual development as the formation of rational autonomy through three mutually reinforcing categories. Conceptual understanding and clarity emerged as the foundation of intellectual development because meaningful judgment depends on an accurate understanding of the concepts through which a question is formulated. Participants argued that learners frequently use concepts such as freedom, justice, responsibility, equality,

authority, and development without distinguishing their different meanings or recognizing the assumptions contained in them. Consequently, education should provide opportunities for definition, comparison, differentiation, clarification, and the examination of conceptual boundaries. Critical and evidential reasoning represented the second category and involved questioning claims, identifying presuppositions, evaluating evidence, detecting logical

weaknesses, and reaching defensible conclusions. Participants stated that critical thinking should not be reduced to criticizing others or rejecting conventional positions. Rather, it is a disciplined practice in which the learner applies comparable standards of evidence and coherence to personal beliefs and opposing views. The third category, autonomy and openness of mind, clarified that independence of judgment is not synonymous with isolation, unrestricted preference, or resistance to all authority. A rationally autonomous learner listens to teachers, specialists,

traditions, and social institutions but does not treat their status as sufficient proof of the truth of a claim. At the same time, participants consistently linked autonomy to intellectual humility and revisability. They maintained that a person who refuses to reconsider a belief is governed by attachment rather than reason, even when the belief was initially formed independently. Intellectual development was therefore interpreted as the cultivation of a mind capable of clear conceptualization, critical assessment, responsible judgment, and principled self-correction.

Table 3

Theme of Social Development as Preparation for Responsible Collective Life

Main category	Subcategory	Explanation of the finding	Illustrative participant statement
Dialogical competence and recognition of others	Active and interpretive listening	Social development requires understanding another person's claim and the reasons supporting it before responding or evaluating it.	"Listening is an intellectual and ethical act because it acknowledges that the other person may possess a reason that we have not yet considered." (P8)
Dialogical competence and recognition of others	Reasoned and respectful communication	Learners should express disagreement through reasons, questions, and evidence rather than humiliation, coercion, labeling, or exclusion.	"A classroom becomes educationally social when disagreement is neither suppressed nor converted into personal hostility." (P12)
Dialogical competence and recognition of others	Perspective-taking and recognition	Education should develop the ability to consider experiences, interests, and interpretations different from one's own and to recognize others as equal moral agents.	"Social development begins when the learner stops seeing other people merely as obstacles, followers, or instruments." (P17)
Ethical and civic responsibility	Respect for dignity and rights	Learners should recognize that social relations are constrained by the equal dignity, freedom, and legitimate rights of others.	"The socially educated person knows that personal freedom cannot be interpreted in a way that eliminates the standing of others." (P3)
Ethical and civic responsibility	Fairness and impartiality	Education should cultivate the capacity to apply principles consistently and to assess decisions beyond immediate personal advantage.	"A fair judgment asks whether I would accept the same rule if my position in the situation were different." (P10)
Ethical and civic responsibility	Awareness of consequences	Learners should anticipate the likely effects of their decisions on individuals, groups, institutions, and the broader community.	"Reasonable action requires asking not only whether I can do something, but what my action will produce in the lives of others." (P5)
Ethical and civic responsibility	Commitment to the common good	Education should encourage concern for shared social conditions and willingness to contribute to their improvement.	"Social development transforms the learner from a consumer of collective resources into a participant in sustaining and improving them." (P14)
Cooperation and democratic participation	Collaborative problem-solving	Learners should acquire the ability to define shared problems, distribute responsibilities, exchange knowledge, and construct collective solutions.	"Cooperation is not simply dividing a task; it is learning how different minds can revise and strengthen a shared solution." (P18)
Cooperation and democratic participation	Constructive management of disagreement	Education should prepare learners to negotiate differences, identify common ground, and resolve conflicts without domination or withdrawal.	"The goal is not to remove disagreement but to make disagreement productive and governable through dialogue." (P7)
Cooperation and democratic participation	Participation in shared decision-making	Learners should experience genuine opportunities to contribute to decisions affecting classroom, school, and community life.	"Democratic participation cannot be learned through lectures alone; students must experience that their reasoned contribution has consequences." (P11)

As Table 3 demonstrates, social development was understood as more than sociability, compliance with rules, or adaptation to existing institutions. Participants distinguished between a socially conforming person and a socially developed person. The former may obey expectations to avoid punishment or obtain approval, whereas the latter understands the reasons for social principles, evaluates their fairness, recognizes the rights of

others, and acts responsibly even in the absence of external supervision. Dialogical competence and recognition of others constituted the interpersonal foundation of this theme. Participants viewed active listening as both an intellectual skill and a form of ethical recognition because it requires the learner to suspend immediate judgment and attempt to understand another perspective accurately. Respectful communication did not require the elimination of

disagreement; instead, it transformed disagreement into an opportunity for shared inquiry. Ethical and civic responsibility extended this dialogical relationship to broader questions of rights, fairness, consequences, and the common good. Participants emphasized that education should help learners move beyond purely self-interested decision-making by considering whether their judgments could be justified to those affected by them. Cooperation and democratic participation represented the practical expression of social development. According to the participants, cooperation should not be limited to completing group assignments, because a task may be divided among students

without genuine intellectual interaction or shared responsibility. Authentic cooperation requires reciprocal contribution, negotiation, accountability, and revision of collective decisions. Democratic participation similarly requires real experiences of choice, deliberation, and responsibility within educational settings. Overall, the theme indicated that social development entails the formation of a person who can live with difference, defend rights, accept reciprocal obligations, participate in common decisions, and contribute rationally and peacefully to collective problem-solving.

Table 4

Theme of Integrating Intellectual and Social Development in the Formation of the Reasonable Person

Main category	Subcategory	Explanation of the finding	Illustrative participant statement
Unity of rationality and social responsibility	Social nature of reasoning	Thinking develops through language, dialogue, criticism, and participation in communities of inquiry rather than through isolated mental activity alone.	"Reasoning may be performed by an individual, but the standards, language, and challenges through which it develops are fundamentally social." (P4)
Unity of rationality and social responsibility	Ethical direction of intellectual ability	Intellectual ability becomes educationally valuable when it is used with concern for truth, fairness, human dignity, and the consequences of action.	"A highly intelligent person can use reasoning to manipulate others; education must therefore connect intellectual competence with ethical direction." (P13)
Unity of rationality and social responsibility	Public justification of judgment	Responsible judgments should be supported by reasons that can be communicated, examined, and criticized by others.	"A judgment becomes socially responsible when its reasons can enter a public space and withstand questions from those affected by it." (P9)
Rational and democratic learning environment	Inquiry-centered teaching	Teaching should begin with meaningful questions and invite investigation, argument, evidence, conceptual clarification, and reflection.	"If the learner is only expected to reproduce the teacher's conclusion, the form of instruction contradicts the aim of rational autonomy." (P6)
Rational and democratic learning environment	Dialogical classroom relationships	Teachers and students should engage in respectful discussion in which authority is exercised through educational responsibility and reasoned guidance.	"The teacher retains responsibility, but that responsibility should be exercised by opening spaces for reasoning rather than demanding intellectual submission." (P1)
Rational and democratic learning environment	Participatory educational institutions	School structures should provide opportunities for shared decision-making, responsibility, cooperation, and critical examination of rules.	"A school cannot claim to teach democratic responsibility while every meaningful decision is made without the learner's voice." (P17)
Formation of the reasonable person	Reflective self-governance	The educated person monitors personal beliefs, emotions, motives, and actions and regulates them in accordance with reasons and defensible principles.	"The reasonable person does not merely control others or the environment; the first object of examination is the self." (P10)
Formation of the reasonable person	Responsible engagement with others	Intellectual independence should be combined with empathy, reciprocity, dialogue, and acceptance of social obligations.	"Maturity appears when independence no longer means indifference to others, and responsibility no longer means blind conformity." (P15)
Formation of the reasonable person	Constructive contribution to social improvement	Education should prepare individuals not only to understand society but also to criticize injustice and participate in reasoned efforts to improve collective life.	"The final educational aim is a person who can identify what is wrong, explain why it is wrong, and work with others toward a better alternative." (P2)

Table 4 reflects the study's integrative finding that intellectual and social development are conceptually distinguishable but educationally inseparable. Participants rejected the assumption that intellectual development is an exclusively individual process while social development is merely concerned with behavioral adjustment. They argued that reasoning itself is socially formed because the learner acquires concepts, standards of justification, language, and

habits of argument through interaction with others. Dialogue exposes individual beliefs to alternative evidence and interpretations, while public criticism helps the learner identify unnoticed assumptions and correct errors. At the same time, social participation requires intellectual capacities because responsible cooperation, civic judgment, and democratic decision-making depend on the ability to clarify concepts, assess evidence, compare alternatives, and

justify conclusions. The category concerning the unity of rationality and social responsibility further indicated that intellectual ability alone is not a sufficient educational ideal. Reasoning can be used for manipulation, domination, rationalization, or the defense of narrow interests unless it is guided by truthfulness, fairness, respect, and awareness of consequences. The participants therefore described the desired educational outcome as reasonableness rather than intelligence alone. Reasonableness includes the ability to think well, but it also involves readiness to listen, revise one's position, justify decisions to others, respect reciprocal rights, and act in ways compatible with collective well-being.

The findings also showed that the integration of intellectual and social development depends on the character of the educational environment. Participants emphasized a necessary consistency between educational aims and educational methods. A system cannot credibly claim to cultivate autonomy through unquestioning obedience, critical thinking through memorization, social responsibility through competition alone, or democratic participation through entirely centralized decision-making. Inquiry-centered teaching was identified as a central mechanism through which learners encounter questions that do not have predetermined or immediately obvious answers and learn to examine competing positions. Dialogical classroom relationships allow learners to experience disagreement without humiliation and authority without intellectual domination. Participatory educational institutions provide opportunities to accept responsibility, negotiate differences, evaluate rules, and observe the consequences of collective decisions. In this framework, the teacher's role is neither eliminated nor reduced to passive facilitation. Rather, the teacher functions as an intellectually responsible guide who introduces relevant knowledge, models standards of reasoning, challenges unsupported claims, protects fair participation, and gradually enables learners to assume greater responsibility for inquiry and judgment.

The final category, formation of the reasonable person, represented the central synthesis of the findings. Participants characterized the reasonable person as someone capable of reflective self-governance, responsible engagement with others, and constructive participation in social improvement. Reflective self-governance involves examining one's beliefs, motivations, emotional reactions, and patterns of decision-making rather than directing critical analysis exclusively toward other people. Responsible engagement requires the reconciliation of independence and

interdependence: the learner should neither surrender judgment to collective pressure nor treat personal autonomy as freedom from all obligations. Constructive social contribution extends education beyond personal achievement and adjustment by preparing learners to identify unjustifiable practices, articulate reasoned criticism, cooperate across differences, and participate in the development of more defensible alternatives. Accordingly, the ultimate aim of education within the analytic philosophical framework emerging from the data was the cultivation of a person who combines conceptual clarity with critical judgment, autonomy with openness, freedom with responsibility, and individuality with commitment to a shared social world.

4. Discussion and Conclusion

The purpose of this study was to identify and explain the aims of education in analytic philosophy, with particular emphasis on intellectual and social development and the relationship between them. The findings yielded three overarching themes: intellectual development as the formation of rational autonomy, social development as preparation for responsible collective life, and the integration of intellectual and social development in the formation of the reasonable person. Intellectual development comprised conceptual understanding and clarity, critical and evidential reasoning, and autonomy accompanied by openness of mind. Social development included dialogical competence and recognition of others, ethical and civic responsibility, and cooperation and democratic participation. The integrative theme consisted of the unity of rationality and social responsibility, education through a rational and democratic learning environment, and the formation of a reasonable person capable of reflective self-governance and constructive social contribution. Collectively, these findings indicate that education in analytic philosophy should not be reduced to knowledge transmission or the acquisition of isolated cognitive skills. Its central purpose is to cultivate persons who can understand concepts, evaluate reasons, make independent yet revisable judgments, communicate respectfully, recognize their obligations to others, and participate intelligently in collective life.

The first major finding was that intellectual development begins with conceptual understanding and clarity. Participants emphasized that learners must be able to identify the meanings, boundaries, presuppositions, and appropriate applications of concepts before they can form

defensible judgments about them. This finding is consistent with the historical and contemporary role of conceptual analysis in philosophy of education. Conceptual analysis helps distinguish apparently similar terms, reveal hidden assumptions, and prevent educational debates from being sustained by ambiguity or equivocation. Winchester and Manery's examination of conceptual analysis in the contemporary educational landscape similarly demonstrates that careful attention to educational language remains important in contexts characterized by changing policies, theoretical plurality, and competing interpretations of educational value (Winchester & Manery, 2020). Gatley also argues that analytic philosophy possesses educational value because it cultivates clarity, attentiveness to distinctions, and disciplined reflection on the concepts through which educational problems are expressed (Gatley, 2020). The present findings extend this position by indicating that conceptual clarity should not remain a specialist activity performed only by philosophers. It should become an educational capacity developed among learners, enabling them to examine concepts such as freedom, equality, authority, responsibility, justice, citizenship, and development rather than using them as unexamined slogans.

The findings further showed that conceptual analysis should have a reconstructive function. Participants did not regard concepts as fixed objects that merely require accurate description; instead, they suggested that educational concepts may need to be evaluated and revised when their existing meanings preserve confusion, exclusion, or indefensible practices. This result aligns with the argument that analytic philosophy of education can ameliorate concepts by asking not only what they currently mean, but also what they should mean in light of legitimate educational purposes (Gatley & Norefalk, 2023). It is also consistent with calls to develop new questions and directions for analytic philosophy of education, particularly in response to contemporary ethical, political, and cultural challenges (Norefalk & Papastephanou, 2023). Accordingly, conceptual clarity is not an end in itself. It provides a basis for evaluating educational language and reconstructing it in ways that more adequately support human development, justice, and responsible participation.

Critical and evidential reasoning constituted the second component of intellectual development. Participants defined this capacity as the ability to question claims and assumptions, evaluate evidence, identify errors in reasoning, compare alternative explanations, and reach conclusions that can be rationally defended. This interpretation is consistent

with research presenting critical thinking as a central concern of educational philosophy and as a necessary condition for meaningful learning (Pauzi, 2024). The present findings nevertheless suggest that critical thinking should not be interpreted as generalized skepticism, habitual opposition, or the ability to defeat another person in argument. It is better understood as disciplined judgment guided by standards of relevance, consistency, evidence, and fairness. Such judgment must also be directed toward one's own beliefs. Learners who critically examine only the positions of others, while protecting their own assumptions from scrutiny, have not achieved the reflexive quality required by analytic education.

The importance of critical and evidential reasoning is intensified by the complexity of contemporary knowledge. The findings indicated that education should prepare learners to evaluate specialized knowledge and consider the assumptions and human consequences of its application. This conclusion corresponds with studies showing that professional and technical education contains philosophical dimensions that cannot be reduced to procedural competence. Engineering education, for example, involves questions concerning knowledge, responsibility, human purposes, and the relationship between technical activity and society (Lysak, 2024). The knowledge crisis identified in nursing similarly demonstrates the problems that arise when professional education becomes fragmented or detached from critical reflection on its theoretical foundations (Frederiksen et al., 2024). Philosophy of mathematics education also reveals that even highly formal knowledge involves assumptions about truth, understanding, pedagogy, and educational value (Czarnocha et al., 2024). Thus, the present study supports a conception of intellectual development in which disciplinary knowledge and philosophical reflection are complementary: learners require reliable knowledge, but they must also be able to examine how that knowledge is produced, justified, organized, and used.

The third component of intellectual development was rational autonomy combined with openness of mind. Participants maintained that learners should not accept beliefs solely because they are endorsed by a teacher, textbook, institution, tradition, or majority. However, they also rejected the interpretation of autonomy as unrestricted preference, resistance to all authority, or inflexible attachment to one's personal viewpoint. Genuine autonomy requires responsibility for judgment and willingness to revise a belief when stronger reasons or evidence become

available. This interpretation reflects the enduring influence of analytic philosophy of education and the legacy associated with rationality, educational value, and initiation into forms of understanding (White & White, 2022). It also resonates with comparative philosophical accounts in which human development involves freedom, moral agency, responsibility, and self-formation rather than the mere satisfaction of individual desire (T. et al., 2022). The important implication is that intellectual courage and intellectual humility must develop together. Without courage, learners remain dependent on authority; without humility, independence deteriorates into dogmatism.

The second overarching theme concerned social development as preparation for responsible collective life. Participants described social development through dialogical competence, recognition of others, ethical and civic responsibility, cooperation, and democratic participation. These findings challenge the assumption that analytic philosophy is concerned exclusively with individual reasoning detached from cultural and political life. Reasoning occurs through language and is strengthened when beliefs are exposed to questions, alternative interpretations, and public criticism. Therefore, the ability to listen accurately, communicate reasons respectfully, and acknowledge the standing of others is both a social virtue and an epistemic capacity. Contemporary work examining analytic philosophy in different geographical settings supports the view that philosophical inquiry is shaped through intellectual communities and particular cultural contexts (Joaquin, 2022; Lau & Chan, 2022). Furthermore, examinations of the relationship between analytic and continental traditions suggest that productive dialogue may cross boundaries that are sometimes treated as absolute (Condé, 2022). Social development within analytic education can therefore be understood as the capacity to engage difference without either abandoning standards of justification or dismissing unfamiliar perspectives.

The participants' emphasis on recognition, fairness, and social responsibility also responds to important criticisms of analytic philosophy of education. Marxist critique has questioned whether an approach centered on conceptual analysis can sufficiently address ideology, social class, and material relations of power (Singal, 2021). Postcolonial scholarship has likewise argued that analytic philosophy of education must engage more seriously with colonial histories, unequal knowledge structures, and perspectives marginalized by supposedly universal educational concepts (Daniels & Enslin, 2023). Similar criticisms of professional

neocolonialism show how theories developed in dominant contexts can displace locally grounded knowledge and practices when they are transferred without critical examination (Taff & Putnam, 2022). The present findings suggest that analytic philosophy can respond to these criticisms by expanding the objects of rational scrutiny. Conceptual clarity and evidential reasoning should be used not only to evaluate individual arguments but also to investigate institutional assumptions, unequal relations, exclusions, and the social consequences of educational arrangements. In this expanded form, analytic inquiry can contribute to social criticism rather than remain detached from it.

Ethical and civic responsibility emerged as another central category. Participants stated that socially developed learners should respect dignity and rights, evaluate decisions impartially, anticipate the effects of their actions, and contribute to the common good. This finding corresponds with accounts linking education to sustainable social development and institutional responsibility. Strategic approaches to contemporary higher education, for example, emphasize the need to connect knowledge, institutional planning, and responses to shared social and environmental challenges (Hsieh, 2022). Critical approaches to society and education also present learning as a means of identifying contradictions and supporting sustainable transformation rather than simply reproducing prevailing arrangements (Chervona et al., 2021). Similarly, attempts to reconstruct educational philosophy in relation to national development plans and sustainable-development goals demonstrate that education must be evaluated partly by its capacity to prepare people for responsible participation in collective improvement (Kisirkoi et al., 2020). The findings of this study add that civic responsibility should be rationally grounded. Learners should understand why particular obligations, rights, or policies are justified and should remain capable of criticizing them when they become unreasonable or unjust.

Cooperation and democratic participation represented the practical expression of social development. Participants differentiated genuine cooperation from the mechanical division of classroom tasks. Authentic cooperation requires shared problem definition, reciprocal listening, negotiated responsibility, and revision of collective solutions. Democratic participation similarly requires more than instruction about civic institutions; learners must experience meaningful opportunities to express reasoned views, contribute to decisions, and accept the consequences of

shared choices. This finding agrees with progressivist perspectives emphasizing experience, active inquiry, problem-solving, and democratic participation in curriculum and instruction (Kahdim et al., 2023). It also supports philosophical approaches to curriculum development that connect teaching practices with coherent views of the learner, knowledge, society, and educational growth (Ariwidodo, 2023). Because lesson planning and instructional materials embody philosophical assumptions, opportunities for dialogue and participation must be intentionally built into teaching rather than treated as incidental additions (Safrizal, 2022).

The third and most comprehensive finding was that intellectual and social development are distinct but inseparable. Participants maintained that reasoning has a social character because concepts, language, standards of evidence, and practices of justification develop within communities. Conversely, responsible social participation depends on intellectual capacities, including conceptual understanding, comparison of alternatives, evaluation of evidence, and anticipation of consequences. This integration is compatible with the idea of powerful knowledge, according to which curriculum should give learners access to concepts and explanatory resources that enable them to understand social realities beyond immediate experience (Börjesson & Lilliestam, 2024). It also corresponds with comparative analyses of Confucian and Deweyan educational ideas, in which individual cultivation, experience, morality, and participation in communal life are closely connected (Doan, 2024). Studies of Confucian education in contemporary China further demonstrate that the formation of persons and citizens occurs through complex interactions among cultural inheritance, political conditions, and educational interpretation (Zreik & Haron, 2025).

The integration of the two dimensions culminated in the ideal of the reasonable person. A reasonable person is not merely intelligent or socially compliant. Such a person can think clearly, govern personal judgment, recognize the possibility of error, provide reasons to others, respect reciprocal rights, and participate in improving collective life. This conception also accommodates the axiological character of education, because educational activity inevitably promotes certain understandings of worthwhile knowledge, conduct, and human relationships (Pieshev et al., 2022). It can engage religious and cultural traditions without requiring either their uncritical acceptance or their exclusion from rational inquiry, as demonstrated by

philosophical analyses of Islamic education and community-based educational institutions (Wajdi, 2022). Furthermore, it permits intellectual development to include aesthetic sensitivity and interpretive awareness alongside logical competence, reflecting the multidimensional formation identified in studies of professional arts education (Vodianyi et al., 2023). The reasonable person therefore represents an integrated educational ideal in which autonomy is moderated by responsibility, criticism by openness, and individuality by recognition of a shared social world.

The findings finally demonstrated that this educational ideal requires consistency between aims and educational environments. Rational autonomy cannot be cultivated through enforced intellectual passivity, and democratic responsibility cannot be learned in institutions that exclude learners from every meaningful decision. Inquiry-centered teaching, dialogical classroom relationships, and participatory school structures were therefore identified as essential conditions. Philosophy should function here not simply as a separate subject, but as a method of questioning assumptions, clarifying meanings, comparing reasons, and evaluating practices (Tesař, 2020). The teacher retains legitimate authority, but this authority should be exercised through reasoned guidance, protection of fair participation, and the gradual transfer of intellectual responsibility to learners. In this way, analytic philosophy contributes to education not by prescribing a closed system of beliefs, but by establishing practices through which beliefs and actions can be understood, justified, criticized, and responsibly revised.

The study had several limitations. Participants were selected from universities and educational institutions in Tehran, and their interpretations may reflect the academic culture, institutional conditions, and philosophical concerns of this particular context. Although thematic saturation was achieved, the sample size was limited and did not include school students, parents, policymakers, or teachers working outside higher education. The findings were primarily based on participants' accounts and documentary interpretation rather than direct observation of classroom practices. Moreover, the researchers' prior familiarity with analytic philosophy may have influenced the interpretation and organization of the data despite the use of reflexivity, peer review, and member checking. The broad nature of intellectual and social development also required several complex philosophical ideas to be organized into themes, which may not fully represent every disagreement or

theoretical variation within analytic philosophy of education.

Future research should examine the identified framework in different cultural, geographical, and institutional settings and compare the perspectives of philosophers, curriculum specialists, teachers, students, and educational policymakers. Quantitative studies could develop and validate instruments for assessing the dimensions of conceptual clarity, evidential reasoning, rational autonomy, dialogical competence, civic responsibility, and reasonable participation. Longitudinal and intervention studies could investigate whether inquiry-based and dialogical educational programs produce sustainable changes in these capacities. Further qualitative research should explore tensions between autonomy and cultural belonging, intellectual openness and value commitment, educational authority and learner participation, and universal standards of reasoning and culturally situated knowledge. Comparative studies could also examine how analytic, Islamic, pragmatist, critical, postcolonial, and Confucian philosophies conceptualize the relationship between intellectual development and social responsibility.

In practice, curriculum designers should formulate educational aims that explicitly integrate intellectual and social development rather than treating critical thinking, citizenship, ethics, and cooperation as unrelated outcomes. Teachers should use concept clarification, open-ended questioning, argument analysis, evidence evaluation, structured dialogue, collaborative problem-solving, and reflective writing across subject areas. Classroom assessment should evaluate the quality of reasoning, responsiveness to evidence, ability to consider alternative perspectives, and responsible participation rather than focusing exclusively on factual recall. Schools and universities should create meaningful opportunities for learners to contribute to shared decisions, discuss controversial issues respectfully, and take responsibility for collective projects. Teacher-education programs should also prepare educators to exercise authority through reasoned guidance, model intellectual humility, manage disagreement fairly, and establish learning environments in which autonomy, mutual recognition, and social responsibility can develop together.

Authors' Contributions

Authors equally contributed to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

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