

Translated Children's Literature: A Cultural Conflict Between the 'Other' and the Intimate Identity of Muslim Arab Society

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Abstract :

Children's literature is an art created to address the mind and spirit of children because it helps develop their personality, enlighten their mind, stimulate their imagination and push them towards creation, innovation and excellence. It is the intellectual production that suits children and helps them grow mentally, linguistically, literary and emotionally and nurtures in them a sense of artistic and aesthetic taste. This production can be printed, audible, written or audiovisual and is a means of participatory education. To provide this literature to children, we translate it from other languages, and we often import the filth of other nations' cultures, whether Christian, pagan, or otherwise, and rush it to our children. We intend it for entertainment, but in reality, its purpose is to corrupt our children's beliefs.

Keywords: Childhood; literature; other culture; intimacy; Translation.

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أدب الطفل المترجم صراع بين ثقافة الآخر وخصوصية المجتمع العربي

الملخص:

يعد أدب الطفل فنا أدبيا نشأ ليخاطب عقلية الصغار ونفسياتهم، ويسهم في تنمية شخصياتهم، وتنوير عقولهم، وتحريك خيالهم والدفع بهم إلى الخلق والإبداع والتميز، وهو الإنتاج الفكري الذي يناسب الأطفال ويساعدهم على النمو العقلي، واللغوي، والأدبي، والوجداني، ويغذي فهم الإحساس بالتذوق الفني والجمالي، وقد يكون هذا الإنتاج مطبوعا أو مسموعا، أو مقروءا، أو سمعيا بصريا. ووسيلة من وسائل التعليم المشاركة. ولتوفير هذا الأدب للطفل نترجمه من اللغات الأخرى وفي الغالب نقوم باستيراد ما يطرح لنا فيه من أوساخ ثقافات الأمم الأخرى النصرانية أو الوثنية وغيرها ونسرع به إلى أطفالنا؛ فنحن نقصد به الترفيه، وهو في الحقيقة القصد منه إفساد عقائد أبنائنا.

الكلمات المفتاحية: الطفولة؛ الأدب؛ ثقافة الآخر؛ الخصوصية؛ الترجمة.

Résumé :

La littérature pour enfants est un art créé pour stimuler l'esprit et l'âme des enfants. Elle contribue à développer leur personnalité, à éveiller leur esprit, à stimuler leur imagination et à les pousser vers la création, l'innovation et l'excellence. C'est une production intellectuelle qui convient aux enfants, les aide à s'épanouir mentalement, linguistiquement, littérairement et émotionnellement, et nourrit en eux le sens artistique et esthétique. Cette production peut être imprimée, audio, écrite ou audiovisuelle et constitue un moyen d'éducation participative. Pour proposer cette littérature aux enfants, nous la traduisons d'autres langues et nous importons souvent les souillures des cultures d'autres nations, qu'elles soient chrétiennes, païennes ou autres, et nous la leur transmettons à toute vitesse. Nous la destinons au divertissement, mais en réalité, son but est de corrompre leurs croyances.

Mots-clés : Enfance; littérature; autre culture; intimité ; traduction.

INTRODUCTION: Children's literature was not introduced only in Arabic literature but also in all world literatures because people did not adopt a scientific position on children's behavior until recent years (رضوان، 2007، صفحة 1).

In our Arabic literature, we hardly find children's literature before the second half of the 19th century. However, in its known meaning in our time, we can find in the folds of Arabic literature throughout the ages some colors that may be suitable for certain stages of childhood, because they

came to describe events and experiences in the narrative style, or they were intended to be entertaining and humorous, or they were intended to encourage ordinary people to listen, so they came for the most part, without the intention of their authors, suitable for children at certain times. The most important thing mentioned by the Arabs in this regard are certain poetic passages that were sung to children when they put them to sleep or when they played with them. Their content expresses love for the child or admiration for him or even prayer for his health and a good future.

This includes what was reported on the authority of El- Sheima daughter of Halima Al-Sadia the foster sister of the Noble Messenger (may God bless him and grant him peace), and his foster mother, while she was dancing with him, saying:

He is a brother who was not born to my mother.., and who is not from the lineage of my father and my uncle,,, grow in what you cultivate(166 صفحة ، 1986 ، علي) .

Some have concluded that part of the ancient Arabic literature intended for children is intertwined and included in adult literature, and some ancients have "written children's books and stated that in the introduction, the expression children's literature "is old, and Al- Adhra'i , who was born in 750 AH / 1349 AD, knew children's literature, that is, 35 years before European children's literature, moreover researchers differ on the identity of the first Arabic book. Some believe that the first modern Arabic children's book is the collection "Al- Nafathat " by its translator Rizq Allah Hassoun, published -in 1869. As for Muhammad Naguib, he concluded that the story of Al " Qotaytat " Al-Azzaz by Muhammad Hamdi and George Robb, published by Dar Al- Maaref in 1912, is the first Arabic children's book, and it was preceded by books that did not possess the qualities required for a children's book, despite the authors' intended objective of targeting the Arab child.

Translation into Arabic from other languages had an impact. This art became more prominent in the mid-19th century, between 1849 and 1854, when Muhammad Uthman completed the translation of Western poetic fairy tales into Arabic, based on the French poet La Fontaine.

In a book called "The Watchful Eyes" (بلاص ، 1958 ، صفحة 1) in proverbs and sermons Some scholars, who have dealt with the history of children's literature, see the year 1875 as the beginning of the emergence of children's literature in modern Arabic literature, and their proof is the

publication of Rifa'a al Tahtawi 's book "The Trustworthy Guide" for Raising Girls and Boys in that year(العناني، 1996، صفحة 14).

Among his translated stories you find: Children's Tales, Fingertip... Al- Tahtawi introduced storytelling into the school curriculum. The publication of the Egyptian magazine Rawdat Al-Madaris in 1970, as well as the publication of literary materials for students, are considered an unprecedented step in the publication of literary writings for young people(زلط، 1985، صفحة 14).

When discussing children's literature in Iraq, it is noted that it is one of the most important Arab countries that has long focused on children's literature in the form of stories, poetry, journalism, criticism, and studies.

1. The translation of children's literature and the wave of globalization: Although these works are primarily aimed at children other than our own, intended according to their cultural context, our children, thanks to translated literature, have been helped to learn more about other nations. What our contemporary world is facing in the name of globalization also affects children's literature as an effective cultural tool. Therefore, translating children's literature on the cusp of this globalization is one of the biggest challenges in the Arab world, as children are easily influenced and affected by what they read. There are translations that teach them behaviors and customs that are foreign to their society, their homeland, and their identity. The Muslim child has thus become vulnerable to cultural invasion. For example, we find children who believe in "Santa Claus." In this regard, Abdel Tawab Youssef states that contact with the West has created a separation between us and others in developing countries, and that Western books and programs have instilled in our children values foreign to our countries of origin. (محفوظ، 1991، صفحة 32)

2. Culture of the Other:

2. 1 Religions: The term religion refers to other religions from Western culture and to ancient Eastern religions that predate Islam.

Western culture itself was greatly influenced by Christianity and its adoption as the state religion of the Roman Empire in the late 4th century, and the term "Christendom" refers to this widely intertwined history. Its spread and subsequent acquisition of Greek culture contributed not only to its separation from Judaism but also to the development of its own cultural character. Western

Christianity is based on the Catholic, Roman, and Latin Churches and also includes all the Protestant traditions that emerged from Catholicism in the 16th century (نعمان، 1998، صفحة 209).

Since the 19th century, Western religion has diversified into many new religious movements and currents, including occultism, spiritualism, and various forms of neopaganism.

While Eastern culture has been influenced by Christianity, Judaism, earthly religions and spiritual ideas, we find Zoroastrianism, Mazdaism, Hinduism and Buddhism, not to mention Confucianism.

Then globalization gave birth to Western philosophical doctrines, we will simplify the most famous of them:.

2. 2 Philosophical doctrines:

2.2.1 Pragmatism: concept and meaning: It can be defined more precisely and comprehensively by its motto: "Our idea" of something is the scientific result that follows from it.

Linguistically, the word " pragma " in Greek means work and practice; It was included by Charles Sanders Peirce (c s. Pierce) one of the founders of this doctrine in 1878, in his book "How to Make Our Ideas Clear." Every subject is only a means to achieve human goals, both theoretical and scientific. (صليبا، د.ت، صفحة 203)

Pragmatism, or "utilitarianism," is a "philosophical" doctrine that makes every premise or axiom a pretext for achieving scientific goals that benefit individual human beings or all peoples. Whatever the nature of this starting point we take, whether sensory, rational, or metaphysical. What matters is that we can thus meet genuine scientific requirements.

Pragmatism emerged in the United States of America in the early 20th century thanks to three eminent thinkers: Charles Sanders Peirce. Bertrand Russell describes Peirce's life and work by saying: "He is one of the most original minds of the latter part of the 19th century' and he is undoubtedly the greatest American thinker of all time. (رسل، صفحة 241)

William James and John Dewey 1859-1952 From its origin, in this artificial environment, decide to denounce the traditional philosophy overtaken by events and to strive to build a modern approach capable of adapting to the renewed needs of people and the fluctuations of their daily desires. It is an approach that calls for a shift from thought to thought and action, in response to the necessities of life and anticipating the future.

2.2.2 Existentialism: concept and meaning: Lalande's Philosophical Encyclopedia asserts that the philosophy known as existentialism does not consider reality as an object confronted by a knowing agent, but rather as an existence that we encounter through a consciousness that does not isolate the faculty of knowing from the rest of our universe, but rather involves the whole individual, with all their emotional and sentimental responses to things, in philosophical inquiry. (لاند، 2001،
صفحة 389)

Existentialism is a language, a word of Greek origin that means emergence or emergence into existence, and this vision, for humans, means that it occurs with free will, that is, through free choice. In other words, man, through this emergence from nothingness into existence, adds new existential models or forms, due to his free choice.

Existentialism is the name given to any philosophy or thought that starts from the analysis of existence as it is given, or reflected in feeling. Therefore, "existence" (and especially human existence ultimately) is not something that we can abstract and know from the outside as an objective given, and it is not an abstract concept, or one that can be introduced into the molds of concepts. It is an absolute possibility, transcending all objectivity, and indefinable. (فال، 1988،
صفحة 147)

It is a philosophical position which takes as its subject, not essence, but existence.

It is a metaphysical concept that maintains that man, unlike things, does not possess an essence or nature, but rather an existence. An existence inherent in his life and his existence in the world, where he realizes and embodies his freedom, at every moment of his becoming.

Through these definitions, we see that they converge in the sense that human existence is at the center as it is experienced through feelings. Existentialism means that the essence of man is represented only in his existence in the world. Existentialism is the doctrine that makes human life "possible" and which, on the other hand, decrees that man must seek to rediscover his lost self and be convinced that no force can tear him away from himself. Existentialism has two types: Christian existentialism (Karl Jaspers, Gabriel Marcel) and atheistic existentialism (Martin Heidegger, Sartre).

Existentialism is the intellectual current that dominated French philosophy during and after World War II.

Based on these definitions of existentialism, Heidegger believes that existentialism means that the essence of man is represented only in his existence in the world, which he calls "Dasein." Existentialism according to Jaspers A line of thought by which a person can be himself.

Perhaps the most significant circumstances that characterized the emergence of this philosophy are three factors:

It is a reaction to traditional philosophy which relied on reason as the only means of attaining truth in general and human truth in particular.

It was also a response to the secular tendency that prevailed in the 19th century and before, according to which science alone should constitute the axis of humanity and the tool of its salvation.

This philosophy therefore considers that neither reason nor science are capable of bringing us to certainty, for the simple reason that they are incapable of understanding the existential phenomena to which we are exposed at every moment, such as death, failure and guilt, which form the fabric of our daily life. This is why this philosophy has launched the slogan that man should be concerned with his own existence and the real facts found therein, and not avoid it or hide behind empty rational arguments or logical proofs, which are not related to the suffering of our daily existential life.

-The French novelist and philosopher Jean-Paul Sartre (J. p. Sartre ,1980-1905), one of the founders and most prominent theorists of the famous existentialist school, is indeed the undisputed philosopher of existentialism. His theory of existentialism emphasizes the priority of existence over essence. Man exists first, then he creates his essence, and establishes his free project that supports his existence.

And other philosophical doctrines that have come to us through globalization, which have been inserted into imported literature and cultures.

2.2.3 Atheism: concept and meaning: Linguistically: Deviation from intention:

Technically: doubt in God or in a matter of religious beliefs.

Atheism has a long and rich history and takes many different forms, but the broadest meaning attributed to it is that it is a denial of the dominant texts about God or religious beliefs. The word "atheist" was given to Spinoza because he linked God and science in a way that contradicted the Greek religious idea of the gods.

In Islamic society, the reasons for atheism vary. Some people have become atheists for reasons of nationalistic fanaticism, which has led them to become fanatics of the religion of their Zoroastrian and pagan fathers.

There is a group of atheists who flee the costs of religion and seek to lead dissolute lives, as is the case with many poets.

There is a third group that conflicts with both of these factors; it combines the behavior of the free and the fanaticism of the populists. (نصار، يناير 2023، الصفحات 2651-2657، 2672-2673 بتصرف)

Added to this are secularism, materialism, heresy and other things that result from atheism.

3. Private life of Arab and Islamic society:

3. 1 Religious intimacy among Arabs and Muslims: The uniqueness of Arab and Islamic society stems from its embodiment of the motivation of Sharia, not from its decline. We therefore do not allow ourselves to say that its backwardness was due to its adherence to Islam; this is also repeated by some secularists, especially some orientalist and missionaries who have studied Islam. (السيد، 2003، صفحة 9)

Muhammad Assad summarized the current Western views on Islam in his book "The Road to Mecca" in the following points: The degradation of Muslims is the result of the Islamic religion itself, and it cannot be considered a religious doctrine like Christianity and Judaism. Rather, it is an unholy mixture of fantasies, sensuality, superstition, addiction, and belief in destiny and values that prevent Muslims from achieving any noble and virtuous social progress. Instead of freeing humanity from the obstacles of darkness and gloom, Islam has further chained them. Once they are freed from the Islamic faith and adopt Western concepts in their way of life and thinking, it will be better for them and for the entire world (أسد، 1425هـ، صفحة 269).

Anyway, this statement has been used from different perspectives, all of which have ultimately led to the call to abandon this particularity based on Islam as a religion and culture, and some of our people, have been influenced by it.

They no longer like this approach, and may even call for the rejection of this privacy, fearing that we will be excluded from this group. If this actually happens, there is no longer any confidentiality in this matter (بوجارت، 2004، الصفحات 71-80).

It is not easy to stop at every development and reject it, on the pretext that it conflicts with our private life, this does not mean that we should not evaluate every novelty and consider its compatibility or conflict with our cultural and civilizational project. Rather, it is a question here of the very high principle which is based on the fact that the origin of things is acceptance.

We will always have our uniqueness, interacting with the reality that looks to the future and desires to contribute to the existing civilizational movement. In this regard, Abdul Rahman bin Saleh Al- Ashmawi says in his book "Our Country and Our Distinction," that this distinction of our country makes it very important to preserve it in words and deeds; it is a fundamental pillar that preserves its entity and elevates its status in the world. A country with such spiritual status and distinction deserves to subject all means of material life to the service of this status and the preservation of this distinction. (العشماوي، 2003، الصفحات 7-14).

Complete legitimacy rests on the close connection between faith and the legitimacy between religion and the state. Thus, in the consciousness of moderates and followers of the mainstream: there is a comprehensive Islamic approach to all aspects of mental, emotional, and material life, and one aspect of this approach is the need for the political system to be a tool in the hands of religion . (السيد، الهوية الثقافية بين الثوابت والمتغيرات، 2006، الصفحات 23 - 32) In order to complement the implementation of the program; and not the other way around; Religion should not be a tool in the hands of the political system.

As is said of political affairs, so is it said of economic affairs. Especially since this true religion has brought economic solutions that free people from the injustice of capitalism and the difficulties of socialism, allowing them to manage money with greater ease, so that profitability is no longer the sole or optimal criterion of economic efficiency (موسى، 2007، صفحة 32).

Radwan Al-Sayed states that no one has the right to ask us to abandon our principles, not even by saying that the truth is relative; Rather, what is asked of us is to apply the Quranic approach to knowledge, which is closer to tolerance than the nature of Islam, and knowledge is... Mutual knowledge, mutual recognition of the right to: difference; Almighty God said: " And if your Lord had willed that mankind should be a single community, yet they would not cease to differ. Except those

on whom your Lord had mercy. And for this He created them, and the word of your Lord has been fulfilled, I will surely fill Hell with jinn and humans all together." [Hud 118-119].

This right can only be based on knowledge and familiarity. To live in our time and in our world, without fear for identity and belonging, from openness, because it is the open and renewable identity that will remain and there is no other link between constants and variables than the method of knowledge . (السيد، التعدد والتسامح والاعتراف: نظرة في الثوابت والمفاهيم والتجربة التاريخية، 2005، الصفحات 11 - 20)

The concept of privacy has begun to take a different turn than expected; some of us have begun to hide behind it whenever we are faced with a situation that requires facing it with a high degree of positivity. We must cling to this privacy with its motivating concept that puts us on the path to the best, and towards the horizons of contemporary life, without abandoning the constants, ideals, and principles, not with this restrictive concept that has begun to emerge now, and which has taken the digging of constants as its starting point; To escape uniqueness and distinction, because it represents the heart of this intimacy (الفتاح، 2007، صفحة 25)

At the end of this break, it is necessary to emphasize the procedural concept of privacy which is directly linked to the nation, as opposed to the more specific privacy linked to individuals or families or communities, it is the specificity of the nation which is targeted here and which is expressed by cultural specificity. (كيت، 2009، الصفحات 33 - 47)

3.2 Cultural intimacy among Arabs and Muslims: The cultural specificity of Arabs and Muslims is not limited to religion alone; there are several other elements, such as traditions, prevailing customs, folklore (folk art), and other things that combine to make it a special and solid culture, influenced by external culture but not erased. This may be because the Islamic religion offers a different way of life than that offered by Western globalization. However, this does not negate the fact that Arab cultural specificity is, today, facing many challenges and problems, for which solutions must be sought in order to preserve its own cultural specificity without forcing it to withdraw into itself. Because even if it wanted to, this has become impossible in the era of the information and technology revolution. While Westerners accuse us of being reactionary, if we try to place ourselves

between this imported culture and our children, protecting them, within an intellectual framework that protects our values and customs from change and protects our children from distortion.

4. The reality of children's literature in light of this conflict: We wanted children's literature to achieve a number of goals. The most important of these can be counted in:

- 1-Doctrinal objectives.
- 2- Educational objectives.
- 3- Pedagogical objectives.
- 4 -Entertainment objectives.

Have we achieved these goals? There is no doubt that we have achieved nothing for the child, except one goal. One of them is the entertainment goal. Why? Because it is a goal that does not require work, effort, or much thought. We put false ideas in a story or something like that, and then we give them to the child despite the dangers they pose(الحقيل، أكتوبر 2002، صفحة 179).

Abdul Tawab Youssef, one of the first to write for and about children, tells us that there is a difference between imagination on the one hand, and lying and not honesty on the other; and children like to hear stories that they think are possible. They do not reject supernatural events . (يوسف، 1980، الصفحات 21-22 بتصرف).

We import the filth of other nations' cultures, whether Christian or Pagan and other things, and we rush it to our children; we think of it as entertainment, but in reality, its purpose is to corrupt our children's beliefs.

Najeeb Al- Kilani quotes Abd Al- Tawab Youssef who says that our children today are fed up with the naivety of so-called books: Children's books, They were fed up with the flying carpet, Cinderella and others(الكيلاني، 1986، صفحة 165).

We are rather distressed by those who write stories for children that lead to fear and cowardice instead of guiding them to courage and patriotism and call for confidence and luck like stories of witches and demons(الحقيل، أكتوبر 2002، صفحة 179).

Hazem Al- Naimi noted in his analysis of stories from an Arabic children's magazine that many of these stories are dominated by a tendency that conceals the role of women in Arab society. The ideas contained therein also express the adoption of false concepts about the capabilities and functions of women such as social, personal and behavioral traits(الكيلاني، 1986، الصفحات 38-39).

Children's literature is a vast field of diffusion of cultural and media dependence. As colonialism uses for its cultural and media invasion, the child receives literary and artistic products abundant in various arts and media with the aim of influencing the formation of young people and promoting it. For the dependent cultural model, two types of promising thoughts can be distinguished: conscious thought, whose effect is short-term and disappears quickly, and unconscious thought, whose idea disappears quickly but the effect is long-term, and which is a fertile gateway to corrupt the child. Their inability to change adults has led them to focus their efforts on corrupting young people.

So, this has created misconceptions that have created a separation between the child, his faith and his society, because he sees what contradicts what he is told, and in the end, the child's mind becomes a zone of conflict.

Many children's books also focus on the individualism that drives the event without mentioning the society surrounding the hero; which makes the child self-confident and inclined to be independent in his opinion, thus ignoring the opinions of others.

Since writing is a talent, it is even more evident when it is intended for children. Because you are dealing with a believer in what they see, hear, or read, Muslims have been afflicted by a handful of greedy people who do not consider what they do as a work of God, which is why they do not encourage those with talent to write for children. They were not allowed to go down into the field...

"We find that the Arab child is more influenced by the stories of Harry Potter and Les Misérables than by the stories of the prophets, or by the stories of famous and prominent figures of Islam, such as Tariq ibn Ziyad, or even figures of Arab heritage, such as Juha and Ash'ab ...

But for a decade now, we have seen the younger generation of Muslims beginning to publish what they have written. Scholars have long since published new publications that have had the greatest impact; where the Muslim father often finds what he asks for for his children, and we must realize that we are fighting a fierce enemy with a long history in the field of children's literature. If we do not roll up our sleeves and take matters seriously, we will not have caught up with him, let alone surpassed him.

It is therefore necessary to pay attention to cultural, psychological and stylistic aspects when translating, and to review what is presented to this child, who is characterized by his rapid capture and retention of information.

Brief examples of comparing the content of children's literature in its source text and its target text:

	Source text	Target text	
		Translation according to Muslim Arabic confidentiality	Literal or global
Content	Wine	Juice - Coffee	Wine
	Bar	Restaurant	Restaurant serving drinks (This prompts the child to ask what the drink is?)
	- Church Synagogue	Mosque	House of worship (This allows the introduction of , pagan temples of all kinds which means that the child sees all , religions as true whether distorted or earthly.)
	Insults and Curse	Obscene or vulgar language	Foul language (This suggests that there is something wrong with the Informal conversations, where it is suggested that it is acceptable for the child to misbehave and say obscene things outside the home.)
	Nature intended it	If God wills	Forces of Nature (A call to atheism and denial of the Creator)
	Forbidden relationship	Delete the text	-Freedom to express love sexual freedom (Recognition of forbidden relationships and homosexuality in all its forms)
	Violence and crime	This can be suppressed or considered a sin to be avoided.	Just revenge and karma (Instill hatred, malice and revenge)

5. **CONCLUSION:** Children's literature is characterized by great sensitivity, especially since childhood is considered a model for shaping a future balanced and normal personality. Since this little being is in a stage of mental and physical growth, and this is the stage of capturing information and behaviors from words and actions, it is a container that will instill with everything you fill it with, whether good or bad, word or deed, which makes it a tool for capturing and recording, conscious and subconscious, and it will begin to produce its behaviors at an older age according to what it has been saturated with.

This translated literature is a double-edged sword, especially in light of globalization and digital literature. The lack of intellectual security can produce a generation deformed in every way and shaken in character, because it is easy to manipulate them and lead them to evil, to atheism, to national treason, and other evils.

We need intellectual immunity for our societies, especially our children.

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