Foundations of the philosophy

4th major chemistry, biology & math

Contents

Chapter 1
Introduction to philosophy

1. UNCOUNTABLE NOUN `B2`

Philosophy is the study or creation of theories about basic things such as the nature of existence, knowledge, and thought, or about how people should live.

He studied philosophy and psychology at Cambridge.
...traditional Chinese philosophy.
Synonyms: thought, reason, knowledge, thinking More Synonyms of **philosophy**

2. COUNTABLE NOUN

A **philosophy** is a particular set of ideas that a philosopher has.

...the philosophies of Socrates, Plato, and Aristotle. [*+ of*]
*...a whole spectrum of political philosophies.*

3. COUNTABLE NOUN [NOUN that]

A **philosophy** is a particular theory that someone has about how to live or how to deal with a particular situation.

The best philosophy is to change your food habits to a low-sugar, high-fibre diet.
When I interviewed Shakira I felt in tune with her philosophy of life.
Annie's work reflects her philosophy that life is full of mysteries.

What is Philosophy?

https://www.youtube.com/watch?v=_bUlaQ5-FqU
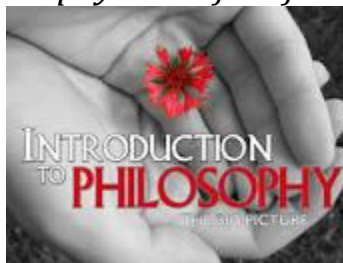
Quite literally, the term "philosophy" means, "love of wisdom." In a broad sense, philosophy is an activity people undertake when they seek to understand fundamental truths about themselves, the world in which they live, and their relationships to the world and to each other. As an academic discipline philosophy is much the same. Those who study philosophy are perpetually engaged in asking, answering, and arguing for their answers to life's most basic questions. To make such a pursuit more systematic academic philosophy is traditionally divided into major areas of study.

Branches of Philosophy

- **Metaphysics** – Addresses the ultimate nature of reality; what is real and exists.

- **Epistemology** – Examines the nature of knowledge.

- **Logic** – Focuses on the examination of ideas in an orderly and systematic way and how ideas relate to each other.

- **Axiology** – Examines the nature of values.

- **Ethics** – Concerned with issues of right and wrong, responsibility, and standards of conduct.

- **Aesthetics** – Studies the nature of beauty and art.

Metaphysics

At its core the study of metaphysics is the study of the nature of reality, of what exists in the world, what it is like, and how it is ordered. In metaphysics philosophers wrestle with such questions as:

- Is there a God?
- What is truth?
- What is a person? What makes a person the same through time?
- Is the world strictly composed of matter?
- Do people have minds? If so, how is the mind related to the body?
- Do people have free wills?
- What is it for one event to cause another?

Epistemology

Epistemology is the study of knowledge. It is primarily concerned with what we can know about the world and how we can know it. Typical questions of concern in epistemology are:

- What is knowledge?
- Do we know anything at all?
- How do we know what we know?
- Can we be justified in claiming to know certain things?

Ethics

The study of ethics often concerns what we ought to do and what it would be best to do. In struggling with this issue, larger questions about what is good and right arise. So, the ethicist attempts to answer such questions as:

- What is good? What makes actions or people good?
- What is right? What makes actions right?
- Is morality objective or subjective?

- How should I treat others?

Logic

Another important aspect of the study of philosophy is the arguments or reasons given for people's answers to these questions. To this end philosophers employ logic to study the nature and structure of arguments. Logicians ask such questions as:

- What constitutes "good" or "bad" reasoning?
- How do we determine whether a given piece of reasoning is good or bad?

History of Philosophy

The study of philosophy involves not only forming one's own answers to such questions, but also seeking to understand the way in which people have answered such questions in the past. So, a significant part of philosophy is its history, a history of answers and arguments about these very questions. In studying the history of philosophy, one explores the ideas of such historical figures as:

Plato	Locke	Marx
Aristotle	Hume	Mill
	Kant	

What often motivates the study of philosophy is not merely the answers or arguments themselves but whether or not the arguments are good and the answers are true. Moreover, many of the questions and issues in the various areas of philosophy overlap and, in some cases, even converge. Thus, philosophical

questions arise in almost every discipline. This is why philosophy also encompasses such areas as:

Philosophy of Law	Philosophy of Feminism
Philosophy of Religion	Philosophy of Science
Philosophy of Mind	Philosophy of Literature
Political Philosophy	Philosophy of the Arts
Philosophy of History	Philosophy of Language

Objectives

1. *Understand what philosophy is, how it differs from other academic disciplines, and what its primary areas of inquiry are.*

2. *Understand and construct arguments.* Philosophy provides training in the construction of good argumentation (reasoning from premises to a

conclusion). Students learn to articulate and defend their own views, to understand and appreciate competing views, and to indicate clearly and forcefully why their views are preferable to alternatives. They hone basic skills of reasoning – the ability to draw valid inferences and to recognize invalid ones, to identify and evaluate their own and others' background assumptions, and to grasp the implications and practical conclusions that follow from a claim or viewpoint being considered. Fair-minded and careful argumentation can lead to valuable insight into the respective strengths and weaknesses of alternative, even opposing views, and sometimes to the discovery of common ground between them.

3. *Describe and analyze complex problems*. The study of philosophy develops and sharpens students' problem-solving skills. Students learn to state problems clearly and precisely, break complex problems into manageable parts, formulate helpful questions, and assess the relevance of data or information to a case at hand. Students develop the ability to analyze how presuppositions, interpretive approaches, and conceptual or theoretical assumptions are shaping the problem-solving process, and to capture and explain the virtues of alternative approaches. Students are also encouraged to pursue open-minded and disciplined inquiry into difficult fundamental questions that admit of no ready answers or clear-cut solutions.

4. *Read, write and speak effectively*. In studying philosophy, students develop the capacity to interpret, analyze, and understand challenging texts. They learn to formulate clear definitions, to work effectively with concepts, and to organize their ideas logically. Dialogue is central to the advancement of philosophical reasoning and reflection; thus, the ability to communicate effectively with others is crucial. In thinking philosophically, students develop their capacity to express their ideas, insights and questions, and to listen openly to others, seeking to understand perspectives different from their own. They learn to craft examples and draw analogies that can help illuminate general, abstract claims.

5. *Engage critically and constructively with moral problems and decisions*. Studying ethical problems philosophically provides essential clarity and insight into how they might be resolved. The tools of philosophy help students develop and articulate their own ethical views

and the reasons supporting those views. By considering objections to their arguments and by listening to classmates who hold different ethical positions, students learn to identify points of agreement and disagreement and to engage in constructive dialogue about complicated moral issues.

6. *Apply philosophical analysis, argumentation, and critical reflection to the study of other disciplines.* In studying philosophy, students are exposed to philosophical examinations of other disciplines through philosophy of science, philosophy of law, political philosophy, bioethics and global health, philosophy of history, philosophy of mind, philosophy of language, and other interdisciplinary subfields of philosophy.

Preliminary steps to appreciate the rightness of an action

Before people can intuitively appreciate the rightness of a certain action, they may need to take two preliminary steps. In particular, they may consider potential consequences of an action. For instance, a policy-maker may need to think about the impact of budget cuts on various social groups. Additionally, individuals need to examine their relationship with people who can be affected by a certain action or inaction. In some cases, they may pay more attention to the needs of individuals who they own a favor. When these two steps are taken, people can immediately evaluate a certain action from an ethical viewpoint.

The attributes of a morally good action

An action can be called morally good if fulfills two important requirements. In particular, it should produce positive effects or minimize harm done to other people. More importantly, this action has to be driven by the sense of duty (Prichard, 2015, p. 49). One should keep in mind that in this case, the

duty is self-imposed. This obligation cannot be explained only by external factors such as existing social or legal norms. Additionally, this action should not be driven by selfish interests of a person. These are the main characteristics of a morally good action.

Moral duty and purpose

When a person acts out of duty, one cannot speak about a purpose. In this context, Harold Prichard defines purpose as "something the existence of which we desire" (49). Admittedly, this word purpose can be viewed as the direct result of an action which is motivated by duty. However, this goal should not be related to the selfish interests of a person. This is one of the aspects that should be taken into account. In turn, morally good actions can be driven by a motive. Harold Prichard (2015) notes that sense of duty can be viewed as a form of a motive. However, this self-imposed obligation has to be the only motive.

Moral and virtuous actions

There is a difference between a moral action and a virtuous action. In particular, a virtuous action is motivated by the desire to act in an ethical way. In turn, moral action is driven by the obligation. In the first case, a person may not feel obliged to act ethically. For example, this individual may donate some money to charitable organizations in order to help people who may be disadvantaged due to some reasons, but he/she may not feel obliged to donate this money. In the second case, an individual has a self-imposed duty to act ethically. He/she may believe that this duty is simply inevitable.

This is one of the distinctions that should be taken into account. One cannot speak about the obligation to act virtuously, because in some cases, different virtues can come in conflict with one another. For instance, it is possible to consider the conflict between courage and prudence.

The goals of moral philosophy

Overall, in Harold Prichard's view, moral philosophy must not prove that a person has to fulfill his/her ethical obligations. This is one of the tasks that have been recognized by many philosophers such as Aristotle or Plato. The main problem is that a person can rely on intuition in order to evaluate his/her obligations. Moreover, the ideas derived through intuition cannot be proven empirically or logically. Instead, philosophy should demonstrate how people form their knowledge of moral goodness. In addition to that, one should show how people evaluate different virtues and their applicability to various situations.

Quizzes

- Write the branches of philosophy.
- What are the differences between science and philosophy.

Chapter 2

Idealism philosophy

Idealism is the [metaphysical](#) and [epistemological](#) doctrine
that ideas or thoughts make up fundamental reality. Essentially, it is
any philosophy which argues that the only thing
actually knowable is consciousness (or the contents of
consciousness), whereas we never can be sure that matter or
anything in the outside world really exists. Thus, the only real things
are mental entities, not physical things (which exist only in the sense
that they are perceived).

Idealism is a form of [Monism](#) (as opposed to [Dualism](#) or [Pluralism](#)),
and stands in direct contrast to other [Monist](#) beliefs such
as [Physicalism](#) and [Materialism](#) (which hold that the only thing that
can be truly proven to exist is physical matter). It is also contrasted
with [Realism](#) (which holds that things have an absolute
existence prior to, and independent of, our knowledge or
perceptions).

A broad enough definition of Idealism could include many religious
viewpoints, although an Idealistic viewpoint need not
necessarily include God, supernatural beings, or an existence after
death. It is a major tenet in the early Yogacara school of Buddhism,
which developed into the mainstream Mahayana school.

Some Hindu denominations are idealistic in outlook, although some have favored a form of [Dualism](#), as with Christianity.

In general parlance, "idealism" is also used to describe a person's high ideals (principles or values actively pursued as a goal), sometimes with the connotation that those ideals are unrealizable or impractical. The word "ideal" is also commonly used as an adjective to designate qualities of perfection, desirability and excellence, which is totally foreign to the [epistemological](#) use of the word "idealism", which pertains to internal mental representations.

Idealism is a label which covers a number of philosophical positions with quite different tendencies and implications, including [Subjective Idealism](#), [Objective Idealism](#), [Transcendental Idealism](#) and [Absolute Idealism](#), as well as several more minor variants or related concepts (see the section on Other Types of Idealism [below](#)). Other labels which are essentially equivalent to Idealism include Mentalism and Immaterialism.

History of Idealism

Plato is one of the first philosophers to discuss what might be termed Idealism, although his Platonic Idealism is, confusingly, usually referred to as Platonic Realism. This is because, although his doctrine described Forms or universals (which are certainly non-material "ideals" in a broad sense), Plato maintained that these Forms had their own independent existence, which is not an idealist stance, but a realist one. However, it has been argued that Plato believed that "full reality" (as distinct from mere existence) is achieved only through thought, and so he could be described as a non-subjective, "transcendental" idealist, somewhat like Kant.

The Neo-Platonist Plotinus came close to an early exposition of Idealism in the contentions in his *"Enneads"* that "the only space or place of the world is the soul", and that "time must not be assumed to exist outside the soul". However, his doctrine was not fully-realized,

and he made no attempt to discover how we can get beyond our ideas in order to know external objects.

[René Descartes](#) was one of the first to claim that all we really know is what is in our own consciousnesses, and that the whole external world is merely an idea or picture in our minds. Therefore, he claimed, it is possible to doubt the reality of the external world as consisting of real objects, and "I think, therefore I am" is the only assertion that cannot be doubted.
Thus, [Descartes](#) can be considered an early epistemological idealist.

[Descartes](#)' student, [Nicolas Malebranche](#), refined this theory to state that we only directly know internally the ideas in our mind; anything external is the result of God's operations, and all activity only appears to occur in the external world. This kind of Idealism led to the [Pantheism](#) of [Spinoza](#).

[Gottfried Leibniz](#) expressed a form of Idealism known as Panpsychism. He believed that the true atoms of the universe are monads, (individual, non-interacting "substantial forms of being", having perception). For [Leibniz](#), the external world is ideal in that it is a spiritual phenomenon whose motion is the result of a dynamic force dependent on these simple and immaterial monads. God, the "central monad", created a pre-

established harmony between the internal world in the minds of the alert monads, and the external world of real objects, so that the resulting world is essentially an idea of the monads' perception.

[Bishop George Berkeley](#) is sometimes known as the "Father of Idealism", and he formulated one of the purest forms of Idealism in the early 18th Century. He argued that our knowledge must be based on our perceptions and that there was indeed no "real" knowable object behind one's perception (in effect, that what was "real" was the perception itself). He explained how it is that each of us apparently has much the same sort of perceptions of an object, by bringing in God as the immediate cause of all of our perceptions. [Berkeley](#)'s version of Idealism is usually referred to as [Subjective Idealism](#) or Dogmatic Idealism (see the section [below](#)).

Arthur Collier (1680 - 1732), a near-contemporary and compatriot of [Berkeley](#), published some very similar claims at around the same time (or even earlier), although the two were apparently not acquainted with, or influenced by, each other's work.

[Immanuel Kant](#), the earliest and most influential member of the school of [German Idealism](#), also started from the position of [Berkeley](#)'s British [Empiricism](#) (that all we can know is the mental impressions or phenomena that an outside world creates in our

minds). But he argued that the mind shapes the world as we perceive it to take the form of space-and-time. According to [Kant](), the mind is not a blank slate (or tabula rasa) as [John Locke]() believed, but rather comes equipped with categories for organizing our sense impressions, even if we cannot actually approach the noumena (the "things-in-themselves") which emit or generate the phenomena (the "things-as-they-appear-to-us") that we perceive. [Kant]()'s Idealism is known as [Transcendental Idealism]() (see the section [below]()).
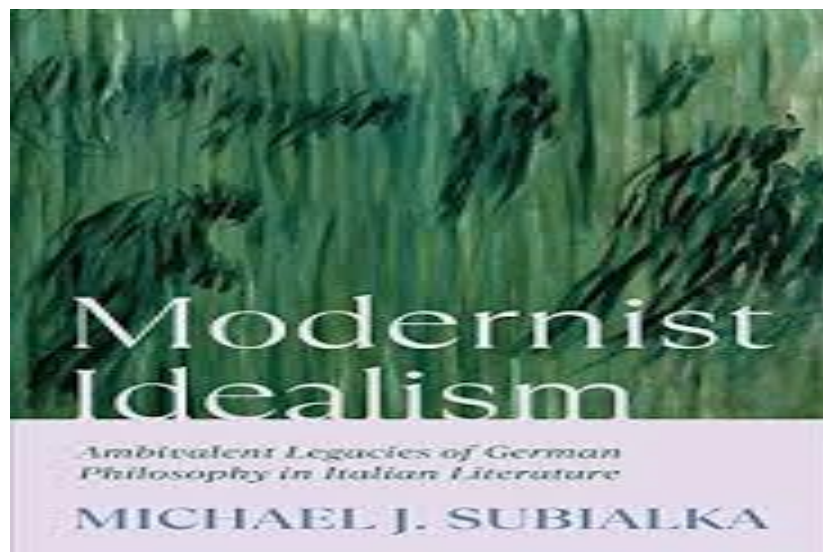
[Johann Gottlieb Fichte]() denied [Kant]()'s concept of noumenon, arguing that the recognition of an external of any kind would be the same as admitting a real material thing. Instead, [Fichte]() claimed that consciousness makes its own foundation, and does not have any grounding in a so-called "real world" (indeed, it is not grounded in anything outside of itself). He was the first to posit a

theory of knowledge where absolutely nothing outside of thinking itself would be assumed to exist.

Friedrich Schelling also built on Berkeley and Kant's work and, along with Hegel, he developed Objective Idealism and the concept of the "The Absolute", which Hegel later developed further as Absolute Idealism.

G. W. F. Hegel was another of the famous German Idealists, and he argued that any doctrine (such as Materialism, for example) that asserts that finite qualities (or merely natural objects) are fully real is mistaken, because finite qualities depend on other finite qualities to determine them. Hegel called his philosophy Absolute Idealism (see the section below), in contrast to the Subjective Idealism of Berkeley and the Transcendental Idealism of Kant and Fichte, both of which doctrines he criticized. Although he took some of Kant's ideas seriously, Hegel based his doctrine more on Plato's belief that self-determination through the exercise of reason achieves a higher kind of reality than physical objects.

Another German Idealist, Arthur Schopenhauer, built on Kant's division of the universe into the phenomenal and the noumenal, suggesting that noumenal reality was singular whereas phenomenal

experience involves multiplicity, and effectively argued
that everything (however unlikely) is ultimately an act of will.

In the latter part of the 19th Century, British Idealism, led by F. H.
Bradley (1846 - 1924), T. H. Green (1836 - 1882) and Bernard
Bosanquet (1848 - 1923), continued to advocate Idealism in the face
of strong opposition from the dominant Physicalist doctrines.

Subjective Idealism

https://www.youtube.com/watch?v=FZmz9nkqBt4

Subjective Idealism (or Solipsism or Subjectivism or Dogmatic
Idealism or Immaterialism) is the doctrine that
the mind and ideas are the only things that can be
definitely known to exist or have any reality, and that knowledge of
anything outside the mind is unjustified. Thus, objects exist by virtue

of our perception of them, as ideas residing in our awareness and in the consciousness of the Divine Being, or God.

Its main proponent was the 18th Century Irish philosopher Bishop George Berkeley and he developed it out of the foundations of Empiricism which he shared with other British philosophers like John Locke and David Hume. Empiricism emphasizes the role of experience and sensory perception in the formation of ideas, while discounting the notion of innate ideas.

Berkeley believed that existence was tied to experience, and that objects exist only as perception and not as matter separate from perception. He claimed that *"Esse est aut percipi aut percipere"* or *"To be is to be perceived or to perceive"*. Thus, the external world has only a relative and temporary reality. He argued that if he or another person saw a table, for example, then that table existed; however, if no one saw the table, then it could only continue to exist if it was in the mind of God. Berkeley further argued that it is God who causes us to experience physical objects by directly willing us to experience matter (thus avoiding the extra, unnecessary step of creating that matter).
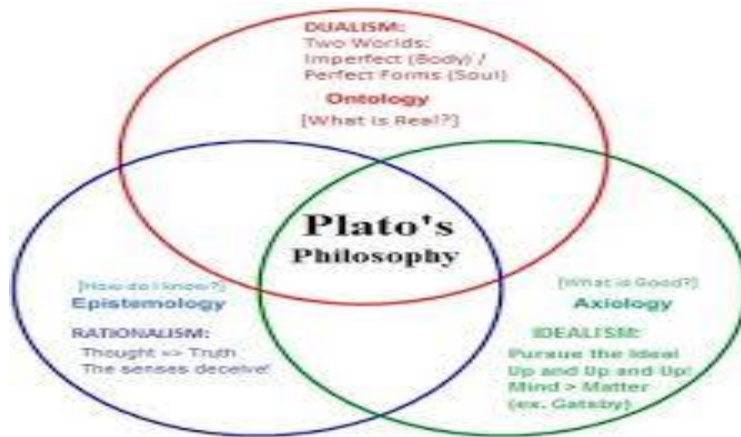
Transcendental Idealism

Transcendental Idealism (or Critical Idealism) is the view that our experience of things is about how they appear to us (representations), not about those things as they are in and of themselves. Transcendental Idealism, generally speaking, does not deny that an objective world external to us exists, but argues that there is a supra-sensible reality beyond the categories of human reason which he called noumenon, roughly translated as the "thing-in-itself". However, we can know nothing of these "things-in-themselves" except that they can have no independent existence outside of our thoughts, although they must exist in order to ground the representations.

The doctrine was first introduced by Immanuel Kant (in his *"Critique of Pure Reason"*) and was also espoused by Johann

[Gottlieb Fichte](#) and [Friedrich Schelling](#), and later resurrected in the 20th Century by [Edmund Husserl](#).

This type of Idealism is considered "transcendental" in that we are in some respects forced into it by considering that our knowledge has necessary limitations, and that we can never know things as they really are, totally independent of us. The name may, however, be considered counter-intuitive and confusing, and [Kant](#) himself preferred the label Critical Idealism.

Objective Idealism

https://www.youtube.com/watch?v=phfu-F1sQgY
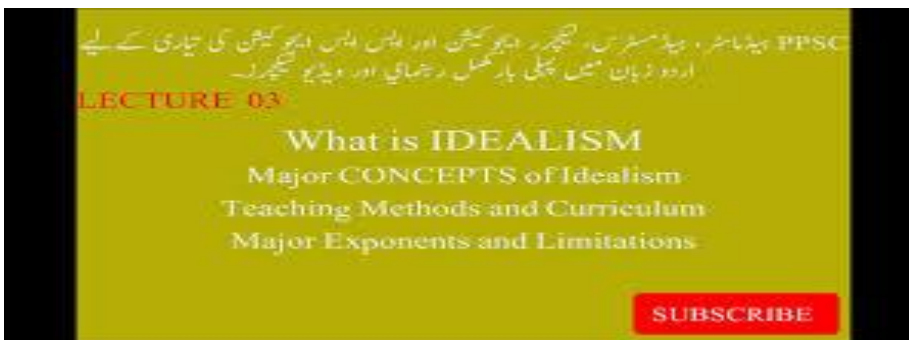
Objective Idealism is the view that the world "out there" is in fact Mind communicating with our human minds. It postulates that there is only one perceiver, and that this perceiver is one with that which is perceived. It accepts common sense [Realism](#) (the view that independent material objects exist), but rejects [Naturalism](#) (the view

that the mind and spiritual values have emerged from material things).

Plato is regarded as one of the earliest representatives of Objective Idealism (although it can be argued that Plato's worldview was actually dualistic and not truly Idealistic). The definitive formulation of the doctrine came from the German Idealist Friedrich Schelling, and later adapted by G. W. F. Hegel in his Absolute Idealism theory. More recent advocates have included C. S. Peirce and Josiah Royce (1855 - 1916).

Schelling's Objective Idealism agrees with Berkeley that there is no such thing as matter in the materialist sense, and that spirit is the essence and whole of reality. However, he argued that there is a perfect parallel between the world of nature and the structure of our awareness of it. Although, this cannot be true of an individual ego, it can be true of an absolute consciousness. He also objected to the idea that God is separate from the world, arguing that reality is a single, absolute, all-inclusive mind, which he (and Hegel) referred to as "The Absolute Spirit" (or simply "The Absolute").

According to Objective Idealism, the Absolute is all of reality: no time, space, relation or event ever exists or occurs outside of it. As

the Absolute also contains all possibilities in itself, it is not static, but constantly changing and progressing. Human beings, planets and even galaxies are not separate beings, but part of something larger, similar to the relation of cells or organs to the whole body.

A general objection to Idealism is that it is implausible and against common sense to think that there can be an analytic reduction of the physical to the mental. Hegel's system of Objective Idealism has also come under fire for merely substituting the Absolute for God, which does not make anything clearer in the end.

Absolute Idealism

Absolute Idealism is the view, initially formulated by G. W. F. Hegel, that in order for human reason to be able to know the world at all, there must be, in some sense, an identity of thought and being; otherwise, we would never have any means of access to the world, and we would have no certainty about any of our knowledge.
Like Plato many centuries before him, Hegel argued that the exercise

of reason enables the reasoner to achieve a kind
of reality (namely self-determination, or "reality as oneself") that
mere physical objects like rocks can never achieve.

Hegel started from Kant's position that the mind can not know
"things-in-themselves", and asserted that what becomes the real
is "Geist" (mind, spirit or soul), which he sees as developing through
history, each period having a "Zeitgeist" (spirit of the age). He also
held that each person's individual consciousness or mind is really
part of the Absolute Mind (even if the individual does not realize
this), and he argued that if we understood that we were part of
a greater consciousness we would not be so concerned with
our individual freedom, and we would agree with to act rationally in
a way that did not follow our individual caprice, thereby
achieving self-fulfillment.

For Hegel, the interaction of opposites (or dialectics) generates all of
the concepts we use in order to understand the world. This occurs
both in the individual mind as well as through history. Thus, the
absolute ground of being is essentially a dynamic, increasingly
complex historical process of necessity that unfolds by itself,
ultimately giving rise to all the diversity in the world and in
the concepts with which we think and make sense of the world.

Hegel's doctine was later championed by F. H. Bradley (1846 - 1924) and the British Idealist movement, as well as Josiah Royce (1855 - 1916) in the USA.

Proponents of Analytic Philosophy, which has been the dominant form of Anglo-American philosophy for most of the 20th Century, have criticised Hegel's work as hopelessly obscure. Pragmatists like William James and F. C. S. Schiller have attacked Absolute Idealism for being too disconnected from our practical lives. G. E. Moore used common sense and logical analysis against the radically counter-intuitive conclusions of Absolute Idealism (e.g. that time is unreal, change is unreal, separateness is unreal, imperfection is unreal, etc).

Existentialists have also criticised Hegel for ultimately choosing an essentialistic whole over the particularity of existence. Schopenhauer objected that The Absolute is just a non-personal substitute for the concept of God. Another perennial problem of Hegel's metaphysics is the question of how spirit externalizes itself and how the concepts it generates can say anything true about nature; otherwise his system becomes just an intricate game involving vacuous concepts.

Other Types of Idealism

In addition to the main types of Idealism mentioned above, there are other types of Idealism:

- Epistemological Idealism asserts that minds are aware of, or perceive, only their own ideas (representations or mental images), and not external objects, and therefore we cannot directly know things in themselves, or things as they really are. All we can ever have knowledge about is the world of phenomenal human experience, and there is no reason to suspect that reality actually mirrors our perceptions and thoughts. This is very similar to the doctrine of Phenomenalism.

- Actual Idealism is a form of Idealism developed by the Italian philosopher Giovanni Gentile (1875 - 1944) that contrasted the Transcendental Idealism of Kant and the Absolute

Idealism of [Hegel](). His system saw thought as all-embracing, and claimed that no-one could actually leave their sphere of thinking, or exceed their own thought. His ideas were key to helping the Fascist party consolidate power in Italy, and gave Fascism much of its philosophical base.

- Buddhist Idealism (also known as "consciousness-only" or "mind-only") is the concept in Buddhist thought that all existence is nothing but consciousness, and therefore there is nothing that lies outside of the mind. It is a major tenet in the early Yogacara school of Buddhism, which developed into the mainstream Mahayana school.

- Panpsychism holds that all parts of matter involve mind or, alternatively, that the whole universe is an organism that possesses a mind. Therefore, according to Panpsychism, all objects of experience are also subjects (i.e. plants and minerals have subjective experiences, albeit very different from the consciousness of humans). [Gottfried Leibniz]() subscribed to a view of this kind of Idealism.

- Practical Idealism is a political philosophy which holds it to be an ethical imperative to implement ideals of virtue or good (it is therefore unrelated to Idealism in its other senses). Its

earliest recorded use was by Mahatma Gandhi (1869 - 1948), although it is now often used in foreign policy and international relations, where it purports to be a pragmatic compromise between political realism (which stresses the promotion of a state's narrow and amoral self-interest), and political idealism (which aims to use the state's influence and power to promote higher liberal
ideals like peace, justice and co-operation between nations).

IDEALISM AND EDUCATION

INTRODUCTION

Idealism is the ancient western philosophy.

It is that school of western philosophy which considers;

- o   This universe is created by god.
- o   Spiritual world is superior to material world.

- God is the ultimate reality and soul is the part of god.
- Ultimate aim of human life is self-realization, which is achieved by moral laws.

EXPONENTS
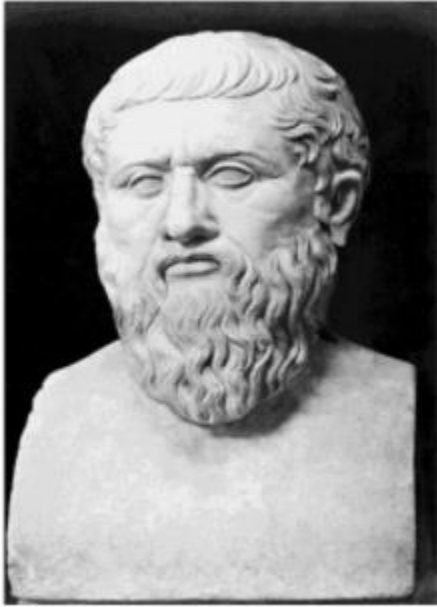
PLATO(427-347 BC)

Propounded of Idealism is **Plato**. Other chief Exponents of Idealism are as follows;

FUNDAMENTAL PRINCIPLES OF IDEALISM

This universe is created by god – The idealists believe that there is certainly

Spiritual world is superior to material world.

Man is the best creation of the world.

Ultimate aim of human life is self-realization.

Truth, goodness and beauty is essential for self-realization.

AIMS OF EDUCATION

Ultimate aim is to know form of soul and god.

Man has to cross 4 stages to know this-

1. Develop natural self.
2. Develop social self.
3. Intellectual self.
4. Spiritual development.

Cultural development.

Conservation, promotion and transmission of cultural heritage.

Realization of truth, goodness and beauty.

CURRICULUM OF EDUCATION

Intellectual activities	Moral activities	Aesthetic activitie
•Mathematics •Language •Literature •History •Science	•Theology •Ethics •Spiritual topics	•Art •Music

METHODS OF TEACHING

Idealists have not adopted any specific or definite method of teaching.

They advocated many methods. They think themselves as creator of methods and not slave of any particular method.

Idealists prescribe the following methods of teaching –

➢ Instruction method – Herbart

➢ Conversation method – Plato

➢ Logical method – Hegel

➢ Practice and repetition method – Pestalozzi

➢ Play-way method – Froebel

➢ Inductive & deductive methods – Aristotle

DISCIPLINE AND IDEALISM

Idealism believes in inner discipline.

Freedom of child should be restricted.

Human behavior should have internal control rather than external one like praise and punishment.

Emphasize on impressionistic discipline.

TEACHER AND IDEALISM

IDEALISM & TEACHER

• The position of a teacher in idealism is very high. An idealist teacher is the one who has attained self-realization.

Role of teacher is supreme and important.

Teacher helps in moral & spiritual development.

Teacher is pivot (centre) of the education process.

In Indian idealism, teacher has been considered equal to 3 gods (tri-dev).

" The teacher is just like a gardener who works in a garden in order to bring about the growth of plants". -Froebel

SCHOOL AND IDEALISM

According to idealism, school is the only place for regular and effective education.

School is an ideal of pleasing and joyful activities for children.

Students come into contact with ideal teachers in schools and get the education of high ideals.

- Write about the educational part in idealism.

- FUNDAMENTAL PRINCIPLES OF IDEALISM , explain .

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Chapter 3

Realism philosophy

Realism, at its simplest and most general, is the view that entities of a certain type have an objective reality, a reality that is completely ontologically independent of our conceptual schemes, linguistic practices, beliefs, etc. Thus, entities (including abstract concepts and universals as well as more concrete objects) have an existence independent of the act of perception, and independent of their names.

The doctrine had its beginnings with Pre-Socratic philosophers like Thales, Heraclitus and Parmenides, but its definitive formulation was that of Plato and his theory of Forms (see the section on Platonic Realism below).

Later philosophers (especially Christians) amended and adapted the doctrine to suit their needs:

- **St. Augustine** modified **Plato**'s realism by holding that universals existed before the material universe in God's creative mind, and that humanity as a universal preceded individual men (thus explaining away problematical theological concepts such as the transmission of original sin in the human race, and the oneness of the Trinity).
- **St. Anselm** believed that he could derive truth about what actually exists from consideration of an ideal or universal, and argued that because God is the greatest of beings, he must exist in reality as well as in thought (for if he existed in thought only, a greater being could be conceived of).
- **St. Thomas Aquinas** built on **Aristotle**'s watered down Realism (see the section on Moderate Realism **below**) to argue that human reason could not totally grasp God's being, but that one could use reason in theology whenever it was concerned with the connection between universals and individual objects.

It is a concept which has repercussions throughout philosophy - in [Metaphysics](), [Epistemology](), [Ethics](), [Aesthetics](), [Politics](), Philosophy
of Perception, Science, Mathematics, Religion, Law, etc - and it is as contentious today as it was for the Ancient Greeks.

Realism is contrasted with Anti-Realism (any position denying the objective reality of entities) and with [Nominalism]() (the position that abstract concepts, general terms or universals have no independent existence, but exist only as names) and with [Idealism]() (the position that the mind is all that exists, and that the external world is an illusion created by the mind).

There are many different types and degrees of Realism, some of which are described in detail in the sections below, and other which are touched on in brief in the Other Types of Realism section [below]().

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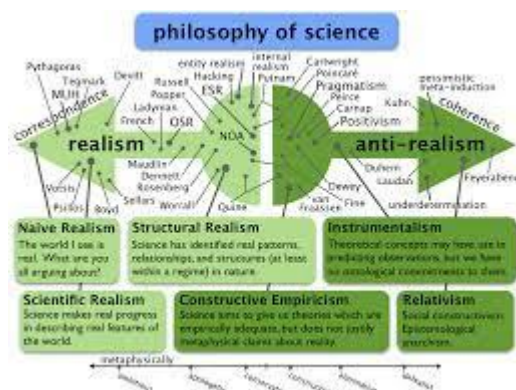
Platonic Realism

Platonic Realism is the view, articulated by the ancient Greek philosopher [Plato](), that universals exist. A universal is

a property of an object, which can exist in more than one place at the same time (e.g. the quality of "redness"). As universals were considered by [Plato](#) to be ideal forms, this stance is confusingly also called Platonic Idealism.

The problem of universals is an ancient problem (introduced by Pre-Socratic philosophers like [Thales](#), [Heraclitus](#) and [Parmenides](#)) about what is signified by common nouns and adjectives, such as "man", "tree", "white", etc. What is the logical and existential status of the "thing" that these words refer to? Is it in fact a thing, or a concept? Is it something existing in reality, external to the mind, or not? If so, then is it something physical or something abstract? Is it separate from material objects, or a part of them in some way? How can one thing in general be many things in particular?

[Plato](#)'s solution is that universals do indeed exist, although not in the same way that ordinary physical objects exist, but in a sort of ghostly mode of existence, outside of space and time, but not at any spatial or temporal distance from people's bodies. Thus, people cannot see or otherwise come into sensory contact with universals, and it is meaningless to apply the categories of space and time to them, but they can nevertheless be conceived of and exist.

One type of universal defined by [Plato](#) is the Form, which is not a mental entity at all, but rather an idea or archetype or original model of which particular objects, properties and relations are copies. The "forms" (small "f") or appearances that we see, according to [Plato](#), are not real, but literally mimic the real "Forms" (capital "F"). Forms are capable of being instantiated by one or many different particulars, which are essentially material copies of

the Forms - the particulars are said to "participate" in the Forms, and the Forms are said to "inhere" in the particulars.

According to [Plato](#), Platonic Forms possess the highest and most fundamental kind of reality. They are perfect because they are unchanging. The world of Forms is separate from our own world (the world of substances) and is the true basis of reality. Removed from matter, Forms are the most pure of all things. True knowledge or intelligence is the ability to grasp the world of Forms with one's mind.

[Plato](#)'s main evidence for the existence of Forms is intuitive only, arguing from human perception (a generalization which applies equally to objects which are clearly different e.g. blue sky and blue cloth), and from perfection (a perfect model for various imperfect copies, which are different but recognizably copies of the same thing e.g. flawed circles must be imperfect copies of the same thing).

[Plato](#) himself was well aware of the limitations of his theory, and in particular concocted the "Third Man Argument" against his own theory: if a Form and a particular are alike, then there must be another (third) thing by possession of which they are alike, leading to an infinite regression. In a later (rather unsatisfactory) version of the theory, he tried to circumvent this objection by positing that particulars do not actually exist as such: they "mime" the Forms, merely appearing to be particulars.

[Aristotle](#) points out that proof of Forms and universals rests on prior knowledge: if we did not know what universals were in the first place, we would have no idea of what we were trying to prove, and so could not be trying to prove it. He

also asserted that universals and particulars imply each other: one is logically prior or posterior to the other and, if they are to be regarded as distinct, then they cannot be "universal" and "particulars".

Other critics have argued that Forms, not being spatial, cannot have a shape, so it cannot be that a particular of, say, an apple is the same shape as the Form of an apple. They have also questioned how one can have the concept of a Form existing in some special realm of the universe, apart from space and time, since such a concept cannot come from sense-perception.

Moderate Realism

Whether the Moderate Realism of Aquinas is a Better Approach to Understanding the World Around Us than Ockham's Nominalism
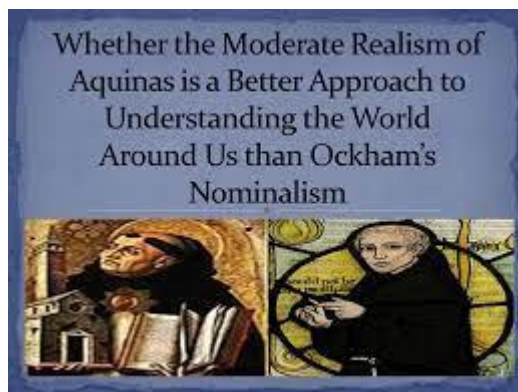
Moderate Realism is the view that there is no separate realm where universals (or universal concepts) exist, but that they are located in space and time wherever they happen to be manifest. Moderate realism represents a middle ground between Platonic Realism or Extreme Realism (see section above) and the opposite extreme, Nominalism (the position that abstract concepts, general terms or universals have no independent existence, but exist only as names).

It distinguishes between the thing itself with the way it exists: a thing exists in the mind as a universal, and in reality it exists as an individual. Thus, what our ideas present to us in a

universal does not exist outside the mind as a universal, but as an individual. Moderate Realism therefore recognizes both sense knowledge, which presents things in their individuality, and intellectual conceptual knowledge, which presents things in their more abstract nature.

A similar attempt to bridge the gap between Realism and Nominalism is known as Conceptualism, the doctrine (initiated by Peter Abelard) that universals exist only within the mind and have no external or substantial reality. Modern Conceptualism, as represented by Immanuel Kant, holds that universals have no connection with external things because they are exclusively produced by our a priori mental structures and functions.

Aristotle espoused a form of Moderate Realism, as did St. Thomas Aquinas, and even some modern philosophers such as the Frenchmen Jacques Maritain (1882 - 1973) and Étienne Gilson (1884 - 1978).

Modal Realism
https://www.youtube.com/watch?v=QlXasO7COh0

Modal Realism is the view, notably propounded by David Lewis (1941 - 2001), that possible worlds are just as real as the actual world we live in, and not just abstract possibilities. The term goes back to Gottfried Leibniz's theory of possible worlds, which he used to analyze modal notions of necessity and possibility.
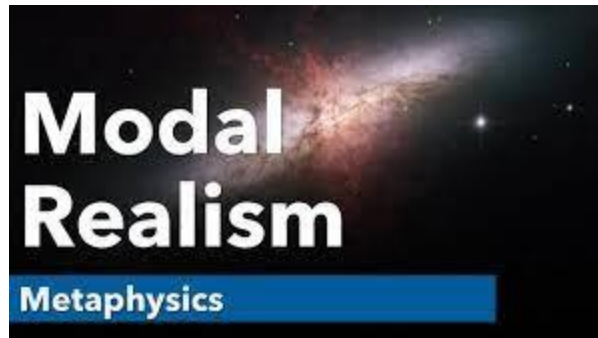
Lewis claimed that:

- Possible worlds exist: they are just as real as our world.
- Possible worlds are the same sort of things as our world: they differ in content, not in kind.
- Possible worlds cannot be reduced to something more basic: they are irreducible entities in their own right.
- When we talk of our "actual" world, the term "actual" is indexical (merely indicating some particular state of affairs): it does not mean that our world is any more real than any other.
- Possible worlds are spatio-temporally isolated from each other: they do not exist in the same space or time.
- Possible worlds are causally isolated from each other: they do not interact with each other.

Lewis himself raises several lines of argument against the theory, and then proceeds to counter them, and it has proven to be remarkably resilient, despite its apparent affront to common sense.

Moral Realism
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Moral Realism (or Moral Objectivism) is the meta-ethical view (see the section on [Ethics](#)) that there are objective moral values which are independent of our perception of them or our stance towards them. Therefore, moral judgments describe moral facts. It is a cognitivist view (cognitivism being the view that ethical sentences express propositions and are therefore "truth-apt" i.e. they are able to be true or false), and it contrasts with expressivist or non-cognitivist theories of moral judgment, error theories, fictionalist theories and constructivist or relativist theories.

[Plato](#) and (arguably) [Immanuel Kant](#) and [Karl Marx](#) were moral realists, as well as more contemporary philosophers such as [G. E. Moore](#) and Ayn Rand (1905 - 1982).

Moral Realism purportedly allows the ordinary rules of logic to be applied straightforwardly to moral statements. It also allows for the resolution of moral disagreements, because if two moral beliefs contradict one another, Moral Realism (unlike some other meta-ethical systems) says that they cannot both be right and so there should be some way of resolving the situation.

Critics have argued that, while Moral Realism may be able to explain how to resolve moral conflicts, it cannot explain how these conflicts arose in the first place. Others have argued Moral Realism posits a kind of "moral fact" which is non-material and unobservable and therefore not accessible to the scientific method.

Other Types of Realism

Other than the more widely known types of Realism described in the sections above, there are many others disciplines which are related to Realism, including:

- In [Metaphysics](#):
    - Transcendental Realism is the theory, described (although not subscribed to) by [Immanuel Kant](#), that implies individuals have a perfect understanding of the limitations of their own minds. [Kant](#) himself was a Transcendental Idealist in that he believed that our experience of things is about how they appear to us, and he did not believe one could ever understand the world as it actually exists.
    - Organic Realism (or Philosophy of Organism, now known as Process Philosophy) is the metaphysical philosophy of [Alfred North Whitehead](#), in which subjective forms complement [Plato](#)'s eternal objects or Forms. The theory identifies metaphysical reality with change and dynamism, and holds that change is not illusory or purely accidental to the substance, but rather the very cornerstone of reality or Being.

- In [Epistemology](#):
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    - Epistemological Realism is the view (considered a subcategory of [Objectivism](#)) that what you know about an object exists independently of your mind. It is directly related to the correspondence theory of truth (that the truth or falsity of a statement is determined only by how it relates to the world, and whether it accurately describes, or corresponds with, that world).
    - Indirect Realism is the view (also known as [Representationalism](#) or Epistemological Dualism) that the world we see in conscious experience is not the real world itself, but merely a miniature virtual-reality replica of that world in an internal representation.
    - New Realism is a 20th Century theory which rejected of the epistemological [Dualism](#) of [John Locke](#) and the older forms of Realism, on the grounds that, when one is conscious of an object, it is an error to say that there are two distinct facts: knowledge of the object in a mind, and an extra-mental object in itself.

        Realism

        Concerned with just the facts;
        favoring practicality & literal truth.
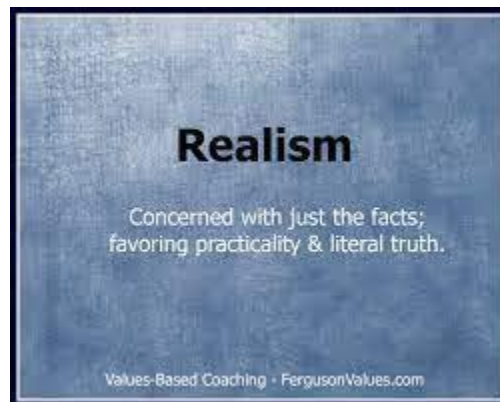
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- In [Ethics](#):

- Moral Realism is the meta-ethical view that there are objective moral values which are independent of our perception of them or our stance towards them. Therefore, moral judgments describe moral facts. It purportedly allows the ordinary rules of logic to be applied straightforwardly to moral statements. It also allows for the resolution of moral disagreements, because if two moral beliefs contradict one another, Moral Realism (unlike some other meta-ethical systems) says that they cannot both be right and so there should be some way of resolving the situation. Plato and (arguably) Immanuel Kant and Karl Marx were moral realists, as well as more contemporary philosophers such as G. E. Moore and Ayn Rand (1905 - 82).
- Quasi-Realism is the meta-ethical theory that, although our moral claims are projectivist (attributing or projecting qualities to an object as if those qualities actually belong to it), we understand them in realist terms as part of our ethical experience of the world. The theory was developed by Simon Blackburn (1944 -), who challenged philosophers to explain how two situations can demand different ethical responses without referring to a difference in the situations themselves, and argued that, as this challenge is effectively unmeetable, there must be a realist component in our notions of ethics. However, Blackburn admitted that ethics cannot be entirely realist either, for this would not allow

for phenomena such as the gradual development of ethical positions over time.

- In [Aesthetics](#):
  - Aesthetic Realism is the view that reality, or the world, has a structure that is beautiful, and that unifies opposites like a great work of art should, and can therefore can be liked honestly, as one would a work of art. The theory was developed by the American poet and critic Eli Siegel in 1941, and became something of a cult as its proponents claimed the one true answer to universal happiness, on the grounds that everyone's deepest desire to like the world on an honest or accurate basis.
- In [Political Philosophy](#):
  - Political Realism (or Power Politics) is the theory in [Political Philosophy](#) that the primary motivation of states is the desire for military and economic power or security, rather than ideals or ethics. It views mankind from the [Hobbesian](#) perspective that it is not inherently benevolent, but rather self-centered and competitive, as well as being inherently aggressive and/or obsessed with security. Historically, such a view can be traced back to Sun Tzu and Han Feizi in ancient China, Thucydides in ancient Greece and Chanakya in ancient India, through the political philosophers [Niccolò Machiavelli](#) and [Thomas Hobbes](#), to more modern day politicians and theorists like Otto von Bismarck (1815 - 98), Carl von Clausewitz (1780 -

1831), Charles de Gaulle (1890 - 1970) and Joseph Stalin (1878 - 1953).

- o Liberal Realism (also known as the English School of international relations theory) is the theory in [Political Philosophy](#) that there exists a society of states at the international level, despite the lack of a ruler or world state. It supports a [Rationalist](#) or Grotian tradition, seeking a middle way between the power politics of Political Realism and the utopianism of revolutionary theories. Liberal Realism holds that, while the international system is anarchical, order can be promoted through diplomacy, international law and society.

- o Neorealism (or Structural Realism) is the theory that international structures act as a constraint on state behavior, so that only states whose outcomes fall within an expected range can be expected to survive.


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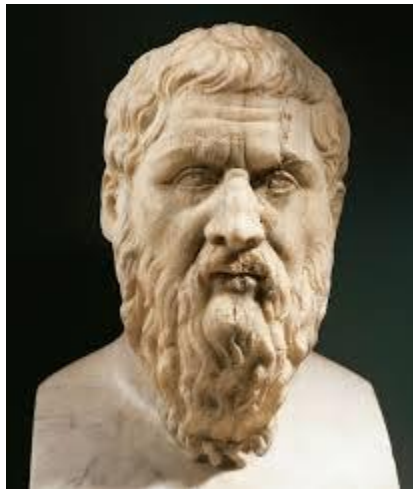
- In [Philosophy of Religion](#):
  - o Christian Realism is a 20th Century philosophy, advocated by Reinhold Niebuhr (1892 - 1971), which holds that the kingdom of heaven can not be realized on Earth because of the innately corrupt

tendencies of society. Due to the natural injustices that arise on Earth, a person is therefore forced to compromise the reality of the kingdom of heaven on Earth.

- o Mystical Realism is the view, originating with the Russian philosopher Nikolai Alexandrovich Berdyaev (1974 - 1948), that divine entities are real, even if they do not exist in terms of the normal definition of existence (i.e. occupying space, having matter, existing in time, and being affected by causation).

- In Philosophy of Perception:
  - o Critical Realism is the theory which maintains that there exists an objectively knowable, mind-independent reality, and that some of our sense-data accurately represent these external objects, properties and events, while others do not. The theory is a modern take on the ideas of [Locke](#) and [Descartes](#) that the sense-data of secondary qualities (such as color, taste, texture, smell and sound) do not represent anything in the external world, even if they are caused by primary qualities (such as shape, size, distance, hardness and volume).
  - o Naïve Realism (also known as Direct Realism or Common Sense Realism) is a common sense theory of perception, holding that the world is pretty much as our common sense would have it (all objects are composed of matter, they occupy space, and have properties such as size, shape, texture, smell, taste and color, all of which are usually perceived correctly). Opponents of the

theory (like [Bertrand Russell](#)) have attacked it as not accounting for the phenomenon that the same object may appear differently to different people, or to the same person at different times. This theory can be contrasted to Scientific Realism (see below).

- Representative Realism, (also known as Indirect Realism, Epistemological Dualism and The Veil of Perception), is the theory that we do not (and cannot) perceive the external world directly. Thus, a barrier or a veil of perception (between the mind and the existing world) prevents first-hand knowledge of anything beyond it. Instead, we know only our ideas or interpretations of objects in the world ([Representationalism](#)), although it maintains (unlike [Idealism](#)) that those ideas come from sense-data of a real, material, external world. The theory was subscribed to at various levels by [Aristotle](#), [Baruch Spinoza](#), [René Descartes](#), [John Locke](#) and [Bertrand Russell](#).

- Hyper-Realism (or Hyper-Reality) is the view in semiotics and [Post-Modernist](#) philosophy that consciousness is unable to distinguish reality from fantasy, especially in technologically advanced post-modern cultures. In this way, consciousness defines what is actually "real" in a world where a multitude of media can radically shape and filter the original event or experience being depicted.
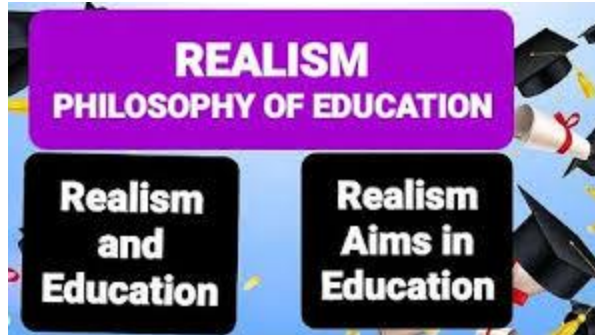
- In [Philosophy of Science](#):
  - Scientific Realism is the view that the world described by science is the real world, independent of what we might take it to be, and that unobservable things talked about by science are little different from ordinary observable things. Its proponents point out that scientific knowledge is progressive in nature, and that it is able to predict phenomena remarkably successfully. An example of a Scientific Realist is [John Locke](#), who held the world only contains the primary qualities (such as shape, size, distance, hardness and volume), and that other properties were entirely subjective, depending for their existence upon some perceiver who can observe the objects. However, although it is related to much older philosophical positions including [Rationalism](#) and [Realism](#), it is essentially a 20th Century thesis, developed largely as a reaction to [Logical Positivism](#).
  - Entity Realism is a theory within Scientific Realism which claims that the theoretical entities that feature in scientific theories (e.g. 'electrons') should be regarded as real only if they refer to phenomena that can be manipulated and investigated independently.

Entity Realism does not commit itself to judgments concerning the truth of scientific theories, but posits "manipulative success" as the criterion by which to judge the reality of (typically unobservable) scientific entities.

- Constructive Realism is the view in Philosophy of Science that the theory of [Constructivism](#) (that humans construct meaning from current knowledge structures, and that knowledge is contingent on convention, human perception, and social experience) be applied to science. It utilizes a strategy called strangification, which means taking a scientific proposition system out of its context and putting it in another context.
- https://www.youtube.com/watch?v=gajxK5811t4

- In Philosophy of Mathematics:
  - Mathematical Realism is the view that mathematical truths are objective, and that mathematical entities exist independently of the human mind, and therefore are to be discovered rather than invented. There are various types of Mathematical Realism depending on what sort of existence one takes mathematical entities to have. The view effectively echoes the ancient doctrine of Platonic Realism (see section [above](#)).
- In Philosophy of Law:
  - Legal Realism is the theory that all law is made by human beings and is therefore subject to human foibles, frailties and imperfections. The theory was

developed in the first half of the 20th Century, principally by Oliver Wendell Holmes in the United States and Axel Hägerström in Scandinavia. Many legal realists believe that the law in the books (statutes, cases, etc) does not necessarily determine the results of legal disputes (the indeterminacy of law); many believe that interdisciplinary (e.g. sociological and anthropological) approaches to law are important; many also believe in legal instrumentalism, the view that the law should be used as a tool to achieve social purposes and to balance competing societal interests.

- There are also several Realism movements within the arts (visual arts, theatre, literature, film, etc), which generally attempt to depict subjects as they appear in everyday life, as well as many Realism-related movements like Hyperrealism, Fantastic Realism, Magical Realism, Photorealism, Poetic Realism, Social Realism, Socialist Realism, etc.

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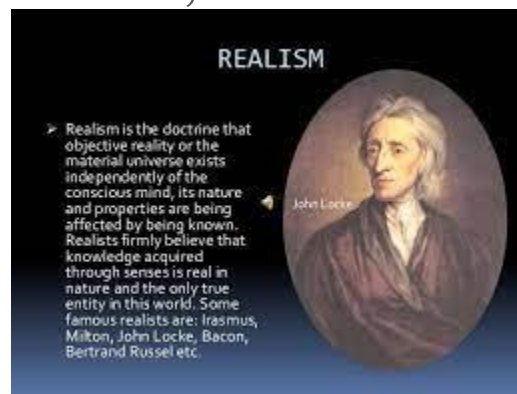
Realism: in Education

From this very general philosophical position, the Realist would tend to view the Learner as a sense mechanism, the Teacher as a demonstrator, the Curriculum as the subject matter of the physical world (emphasizing mathematics, science, etc.), the Teaching Method as mastering facts and information, and the Social Policy of the school as transmitting the

settled knowledge of Western civilization. The realist would favor a school dominated by subjects of the here-and-now world, such as math and science. Students would be taught factual information for mastery. The teacher would impart knowledge of this reality to students or display such reality for observation and study. Classrooms would be highly ordered and disciplined, like nature, and the students would be passive participants in the study of things. Changes in school would be perceived as a natural evolution toward a perfection of order.

For the realist, the world is as it is, and the job of schools would be to teach students about the world. Goodness, for the realist, would be found in the laws of nature and the order of the physical world. Truth would be the simple correspondences of observation. The Realist believes in a world of Things or Beings (metaphysics) and in truth as an Observable Fact. Furthermore, ethics is the law of nature or Natural Law and aesthetics is the reflection of Nature.

Aims of Education:
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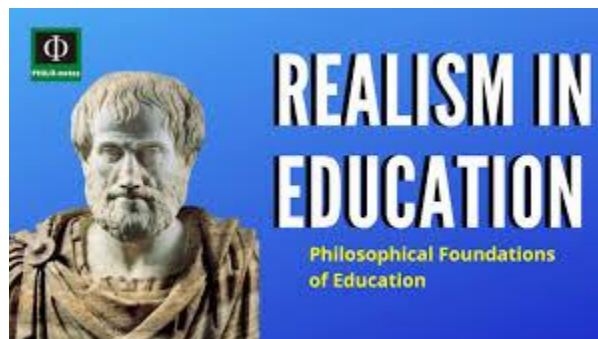
Realists do not believe in general and common aims of education. According to them aims are specific to each individual and his perspectives. And each one has different perspectives. The aim of education should be to teach truth rather than beauty, to understand the present practical life. The purpose of education, according to social realists, is to prepare the practical man of the world.

The science realists expressed that the education should be conducted on universal basis. Greater stress should be laid upon the observation of nature and the education of science. Neo-realists aim at developing all round development of the objects with the development of their organs.

The realist's primary educational aim is to teach those things and values which will lead to the good life. But for the realist, the good life is equated with one which is in tune with the overarching order of natural law. Thus, the primary aim of education becomes to teach the child the natural and moral law, or at least as much of it as we know, so that his generation may lead the right kind life; one in tune with the laws to the universe. There are, of course, more specific aims which will lead to the goals already stated. For example, realists set the school aside as a special place for the accumulation and preservation of knowledge.

Realists just as other philosophers have expressed the aims of education in various forms. According to John Wild the aim of education is fourfold to discern the truth about things as they really are and to extend and integrate such truth as is known to gain such practical knowledge of life in general and of professional functions in particular as can be theoretically grounded and justified and finally to transmit this in a coherent and convincing way both to young and to old throughout the huEducation should guide the student in discovering and knowing the world around him as this is contained in the school subjects.

Russell follows the same line of reasoning in his discussion of educational objectives. He too would not object to the school's assisting the child to become a healthy happy and well-adjusted individual. But he insists that the prime goal of all school activities should be the development of intelligence. The well-educated person is one whose mind knows they would as it is. Intelligence is that human function which enables one to acquire knowledge. The school should do all in its power to develop intelligence.

Concept of Student:

Realism in education recognizes the importance of the child. The child is a real unit which   has real existence. He has some feelings, some desires and some powers. All these cannot be overlooked. These powers of the child shall have to be given due regarding at the time of planning education. Child can reach near reality through learning by reason. Child has to be given as much freedom as possible. The child is to be enabled to proceed on the basis of facts; The child can learn only when he follows the laws of learning."

Broudy describes the pupil by elaborating four principles which, according to him, comprise the essence of the human self. These are the appetitive principle the principle of self-determination the principle of self-realization and the principle of self-integration.

The appetitive principle, mentioned first, has to do with the physiological base of personality. Our appetites disclose the need of our tissues to maintain and reproduce themselves. Physiological life, and therefore the life of personality, cannot go on unless these necessary tissue needs are supplied. In order for us to do anything about our tissue needs, except on an animal level, we must be aware of them; and in being aware of them, we realize that pleasure and pain are central.

The self has continuity formal structure antecedents in the past and a yearning toward the future. Our experience has some continuity throughout changing events and places and in order to explain this we must recognize that the self is a common factor in all of these experiences even though there are gaps in consciousness such as when we are asleep or under anesthesia. The self has form as well as continuity. As for determinism rationality requires that we recognize the validity and dependability; of cause-and-effect relations but we do not need to hold to determinism with the meaning that all of our experience is the result of physical forces. Our power to symbolize is one element of our experience that does not bear out the truth of this kind of determinism.

The third principle of selfhood, self-realization supplements freedom as such with value concerns. Freedom does not carry built-in guarantees that it will be turned to good ends. In order to be freedom it must be free to make us miserable. The how of choosing, as well as the what which is chosen is a necessary ingredient of the good life.

The child is to be understood a creature of the real world there is no sense in making him a God. He has to be trained to become a man only. To the realist, the student is a functioning organism which, through sensory experience, can perceive the natural order of the world. The pupil, as viewed by many realists, is not free but is subject to natural laws. It is not at all uncommon to find realists advocating a behavioristic psychology. The pupil must come to recognize and respond to the coercive order of nature in those cases where he cannot control his experiences, while learning to control his experiences where such control is possible. At its most extreme, the pupil is viewed as a machine which can be programmed in a manner similar to the programming of a computer.

Concept of Teacher
From this very general philosophical position, the Realist would tend to view the Learner as a sense mechanism, the Teacher as a demonstrator, the Curriculum as the subject matter of the physical world (emphasizing mathematics, science, etc.), the Teaching Method as mastering facts and information, and the Social Policy of the school as transmitting the settled knowledge of Western civilization. The realist would favor a school dominated by subjects of the here-and-now world, such as math and science. Students would be taught factual information for mastery. The teacher would impart knowledge of this reality to students or display such reality for observation and study. Classrooms would be highly ordered and disciplined, like nature, and the students would be passive participants in the study of things. Changes in school would be perceived as a natural evolution toward a perfection of order.

For the realist, the world is as it is, and the job of schools would Thus, the realism has brought great effect in various fields of education. The aims, the curriculum, the methods of teaching the outlook towards the child, the teachers, the discipline and the system of education all were given new blood. Realism in education dragged the education from the old traditions, idealism and the high and low tides to the real surface.

The teacher, for the realist, is simply a guide. The real world exists, and the teacher is responsible for introducing the student to it. To do this he uses lectures, demonstrations, and sensory experiences, The teacher does not do this in a random or haphazard way; he must not only introduce the student to nature, but show him the regularities, the "rhythm" of nature so that he may come to understand natural law. Both the teacher and the student are spectators, but while the student looks at the world through innocent eyes, the teacher must explain it to him, as well as he is able, from his vantage point of increased sophistication. For this reason, the teacher's own biases and personality should be as muted as possible. In order to give the student as much accurate information as quickly and effectively as possible, the realist may advocate the use of teaching machines to remove the teacher's bias from factual presentation. The whole concept to teaching machines is compatible with the picture or reality as a mechanistic universe in which man is simply one of the cogs in the machine.

A teacher should be such that he himself be educated and well versed with the customs of belief and rights and duties of people, and the trends of all ages and places. He must have full mastery of the knowledge of present life. He must guide the student towards the hard realities of life. He is neither pessimist, nor optimist. He must be able to expose children to the problems of life and the world around.

The Curriculum:
According to humanistic realism, classical literature should be studied but not for studying its form and style but for its content and ideas it contained.

Sense-realism- attached more importance to the study of natural sciences and contemporary social life. Study of languages is not so significant as the study of natural sciences and contemporary life.

Neo-realism- gives stress on the subject physics and on humanistic feelings, physics and psychology, sociology, economics, Ethics, Politics, history, Geography, agriculture varied arts, languages and so on, are the main subjects to be studied according to the Neo-realists

Subject matter is the matter of the physical universe- the Real World- taught in such a way as to show the orderliness underlying the universe. The laws of nature, the realist believes, are most readily understood through the subjects of nature, namely the sciences in all their many branches. As we study nature and gather data, we can see the underlying order of the universe. The highest form of this order is found in mathematics. Mathematics is a precise, abstract, symbolic system for describing the laws of the universe. Even in the social sciences we find the realist's conception of the universe shaping the subject matter, for they deal with the mechanical and natural forces which bear on human behaviour. The realist views the curriculum as reducible to knowledge position espoused by E.L. Thorndike that whatever exists must exist in some amount and therefore be measurable.

John Wild, while differing slightly from the foregoing analysis, describes the ordering of the curriculum in such a way as to indicate his philosophical orientation toward realism.

There is certainly a basic core of knowledge that every human person ought to know in order to live a genuinely human life…..First of all the student should learn to use the basic instruments of knowledge, especially his own language. In order to understand it more clearly and objectively, he should gain some knowledge of at least one foreign language as well. In addition, he should be taught the essentials of humane logic and elementary mathematics. Then he should become acquainted with the methods of physics, chemistry   and biology and

the basic facts so far revealed by these science. In the third place he should study history and the sciences of man. Then he should gain some familiarity with the great classics of his own and of world literature and art.

Finally in the later stages of this basic training, he should be introduced to   philosophy and to those basic problems which arise from the attempt to integrate knowledge and practice.

Wild goes on to point out the orderly nature of the universe and indicate that it is possible to find certain "solidly grounded" moral principles, and that these, along with the core of subject matter "based on the nature of our human world, should be given to everyone."

The Instructional Methodology:
The method of the realists involves teaching for the mastery of facts in order to develop an understanding of natural law. This can be done by teaching both the materials and their application. In fact, real knowledge comes only when the organism can organize the data of experience. The realist prefers to use inductive logic, going from the particular facts of sensory experience to the more general laws deducible from these data. These general laws are seen as universal natural law.

When only one response is repeated for one stimulus, it conditioned by that stimulus. Now wherever that situation comes, response will be the same; this is the fact.

For Herbart, education was applied psychology. The five-step method he developed was as follows:

Preparation: An attempt is made to have the student recall earlier materials to which the new knowledge might be related. The purpose of the lesson is explained and an attempt to interest the learner is made.

Presentation: The new facts and materials are set forth and explained.

Association: A definite attempt is made to show similarities and differences and to draw comparisons between the new materials and those already learned and absorbed into the apperceptive mass.

Generalization: The drawing of inferences from the materials and an attempt to find a general rule, principal, or law.

Application: In general this meant the working of academic exercises and problems based on both the new information and the relevant related information in the appreciative mass.

"(There are and can be only two ways for investigation and discovery of truth. One flies from senses and particulars, to the most general axioms and from these principles and infallible truth determines and discovers intermediate axioms….the other constructs axioms from the senses and particulars by ascending continually and gradually, so as to teach most general axioms last of all.)" – Bacon.

In their method, the realist depends on motivation the student. But this is not difficult since many realists view the interests of the learner as fundamental urges toward an understanding of natural law rooted in our common sense. The understanding of natural law comes through the organizing of data through insight. The realist in their method approves anything which involves learning through sensory experience whether it be direct or indirect. Not only are field trips considered valuable, but the realist advocates the use of films, filmstrips, records, television, radio, and any other audiovisual aids which might serve in the place of direct sensory experience when such experience is not readily available. This does not mean that the realist denies the validity of symbolic knowledge. Rather it implies that the symbol has no special existential status but is viewed simply as a means of communicating about, or representing, the real world.

A teacher should always keep in mind-

- Education should proceed from simple to complex and from concrete to abstract.
- Students to be taught to analyze rather than to construct.
- Vernacular to be the medium of instruction.
- Individual's experience and spirit of inquiry is more important than authority.
- No unintelligent cramming. More emphasis on questioning and understanding.
- Re-capitulation is necessary to make the knowledge permanent.
- One subject should be taught at one time.
- No pressure or coercion be brought upon the child.
- The uniformity should be the basic principle in all things.
- Things should be introduced first and then the words.
- The entire knowledge should be gained after experience.
- There should be a co-relation between utility in daily life and education.
- The simple rules should be defined.
- To find out the interest of the child and to teach accordingly.

Concept of Discipline:

Discipline is adjustment the individual in the educational program. Such preoccupation with the individual flouts the reality to objectivity. It is necessary in order to enable the child to adjust himself to his environment and concentrate on his work. Bringing out change in the real world is impossible. The student himself is a part of this world. He has to admit this fact and adjust himself to the world.

A disciplined student is one who does not withdraw from the cruelties, tyrannies, hardships and shortcomings pervading the world. Realism has vehemently opposed withdrawal from life. One has to adjust oneself to this material world.

The student must be disciplined until he has learned to make the proper responses. Wild says of the student that it is. His duty…. to learn those arduous operations by which here and there it may be revealed to him as

it really is. One tiny grain of truth is worth more than volumes of opinion.

The School:
John Amos Comenius in his great didactic describes the unique function of the school in a manner which will symbolize modern realism. He said that man is not made a man only by his biological birth. If he is to be made a man. Human culture must give direction and form to his basic potentialities. This necessity of the school for the making of man was made vivid for Comenius by reports which had come to him of children who had been reared from infancy by animals. The recognition of this by Comenius caused him to consider the education of men by men just as essential to man birth, as a human creature, as is procreation. He therefore defined education as formation and went so far as to call the school 'a true forging place of man'

Evaluation of Realism in Education:

In educational theory and practice, the scientific realists might be criticized for the following reasons:

Realism treats metaphysics as meaningless. The realists make no provision for the world of supernature and takes an agonistic view towards it. Most of the propositions of traditional metaphysics are relegated to the realm of irrelevancy.

There is no role for functions as creative reason in realism. One reason for this flows from the monistic assumption that the known and the knower are of the same nature. There is no role for such functions as creative reason- in the sense that reason can form abstractions from sense data.

The epistemology of the realists is inadequate. In realism only empirical knowledge is recognized as valid with in their system. The passive aspects of the knowing process are overemphasized by realists.

There is too much emphasis on the individual in realism .Some of them place too much emphasis on of the complexity and interdependence of modern society.

Stress on content much more than the methods: The scientific realists with the exception or Russell stress content much more than the methods of acquiring knowledge. This emphasis often leads to rote memorization one of the major weaknesses of the traditional school. Thus lip service may be paid to the goals of developing critical thinking understanding and other complex intellectual functions but little is done by the student to attain these goals.

In realism there is little attention for developing an educational theory. Most of the philosophical realists of this school pay little or no attention to developing an educational theory consistent with their basic philosophical beliefs as Dewey, broody, Adler, And Martian have done.

There is too much emphasis on sense experience in realism .The realist does not accept the existence of transcendental (not based on experience or reason) being. How could be know the non-existence of that which does not exist? Has non-existence got no existence ? Void ness and non-existence also are the parts of existence. Here the realist is dumb completely.

The realist recognizes the origin of knowledge from the datum achieved by senses and asserts that only objects are main and it is through their contact that knowledge is acquired. Then how does our illusion arise ? How does knowledge become fallacious? Where does the

external object go in dream ? The realist is unable to answer these questions satisfactorily.

The curriculum proposed by most realist is one-sided. Today the effect of realism has given rise to the wave of science. It is right, but there should be no indifference towards art and literature. The realist supports this negligence The curriculum proposed by most scientific realists is one-sided since empirical knowledge holds a position superior to that of the humanistic studies. This neglect is evident in the absence of a well defined theory of age and art education.

There is no place to imagination ,pure thoughts and sentimentsin realism. Realism admits real feelings and needs of life on the one hand, gives no place to imagination and sentiment, on the other. What a contradiction? Are imaginations, emotions and sentiments not real needs of human life? Is emotionless life not almost dead life? Can life be lead on the basis of facts only?

The realist claims to be objective. Objectivity in knowledge is nothing but the partnership of personal knowledge. Knowledge is always subjective."

Realism recognizes only the real existence of the material world. This recognition remains not objected to unless he says that only material world really exists. The question arises- Is there no power behind this material world? Does it have its own existence? What is the limit of the universe? The realist does give reply to these questions but these replies are not found to be satisfactory. The real existence of material world may be admitted but how can the existence come to an end in the world itself.

Realism enthuses disappointment in students and teachers. No progress can be made by having faith in the facts of daily life and shattering faith in ideals. Life is but full of miseries and struggles. Sorrow is more predominant than joy in the world. A person becomes disappointed by this feeling. That is why realists often appear to be skeptics, Pessimists and objectionists,

Realism encourages formalism. The Herbartian movement in the United States reached its peak in the late nineteenth and early twentieth

century. Because of its formalism it allowed a teacher to substitute technique for knowledge a long distance. It became a popular technique to impart to future teachers in normal schools and in other institutes for teacher preparation. Its very formalism was also its greatest weakness since it allowed a teacher slavishly to develop a lesson with allowed the rigid teacher to teach rigidly. Herbart himself would probably have shuddered at the misuse of what he conceived of as creative method for teaching children.

Both the New Realists and the Critical Realists failed to provide a satisfactory answer to the problem of error. The New Realist position is the weaker of the two since direct cognition does not permit error and the rationale employed by Wild, that "Error is the creation of the erring subject" is most unsatisfactory if the mind is viewed purely as relational with no contents of its own with which to create error. The Critical Realists have solved the problem of error, but in doing so through the use of an intermediary or vehicle of knowledge; they have created a whole new host of problems in terms of defining and explaining the nature of the vehicle. Whether it is of the substance of mind, matter, or some neutral substance is unclear and varies with the particular philosopher one is reading. Both positions, despite their differences, create problems for the educator. The New Realist position with regard to error is manufacture unable, and the

There is danger of encouraging elitism. Finally, the same criticism of absolutes applies to the realists as applied to the idealists. There is the constant danger that there will arise a class of persons who be the ones with the responsibility of identifying and arbitrating questions concreting absolutes. These may be priests in an idealist society or scientist in a realist society, but whatever they are, they become an external source of authority in an area in which people should be speculating and the danger of an inquisition is always inherent in such a social structure. Whenever we allow any person or group of persons to tell us what is Truth and what is not Truth, and permit them the authority to force this point of view on us, we are in danger of losing the very essence of the truly democratic society.

Realism depends on cause- effect relationships. The next criticism deals directly with the philosophical underpinnings of the realist position. Almost all the laws of nature that the realists stress are dependent upon cause- effect relationships. Most philosophers and scientists are chary of such absolutes. They prefer to deal in the realm of probability. Past activity is no guarantee of future activity. Because the sun rises in the East every day is no guarantee that it will rise there tomorrow, although the probability is ridiculously high. Thus, to teach moral absolutes and natural laws is a highly questionable procedure. Realism fails to deal with social change. Like the idealists, the realists are basically conservative in education. Rather than concern themselves with social change and educational progress they are most concerned with preserving and adding to the body of organized truth they feel has been accumulated. In a period when there was little social change occurring this type of philosophy may have been adequate. But in an increasingly automated society operating on an ever-expanding industrial base, many educators feel that education must be a creative endeavor, constantly looking for new solutions to problems. This role appears to be incompatible with the realist's fundamental conception of the role of education in the society.

Quizzes

- Write in brief the educational part of realism philosophy.
- **Types of Realism , explain.**

Chapter 4

pragmatism
philosophy
https://study.com/learn/lesson/pragmatism-in-philosophy-william-james-john-dewey-cs-peirce.html

pragmatism, school of philosophy, dominant in the United States in the first quarter of the 20th century, based on the principle that the usefulness, workability, and practicality of ideas, policies, and proposals are the criteria of their merit. It stresses the priority of action over doctrine, of experience over fixed principles, and it holds that ideas borrow their meanings from their consequences and their truths from their verification. Thus, ideas are essentially instruments and plans of action.

Achieving results, i.e., "getting things done" in business and public affairs, is often said to be "pragmatic." There is a harsher and more brutal connotation of the term in which any exercise of power in the successful pursuit of practical and specific objectives is called "pragmatic." The character of American business and politics is often so described. In these cases "pragmatic" carries the stamp of justification: a policy is justified pragmatically if it is successful. The familiar and the academic conceptions have in common an opposition to invoking the authority of precedents or of abstract and ultimate principles. Thus, in law judicial decisions that have turned on the weighing of consequences and probable general welfare rather than on being deduced from precedents have been called pragmatic.
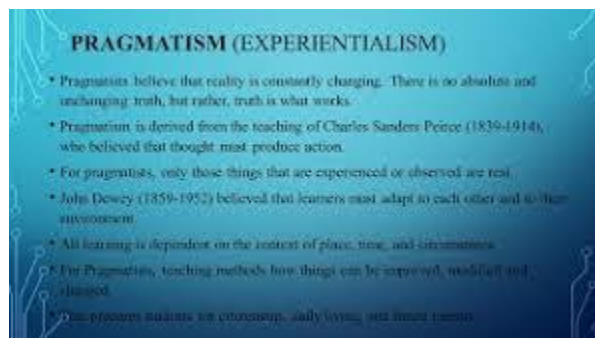
The word *pragmatism* is derived from the Greek *pragma* ("action," or "affair"). The Greek historian Polybius (died 118 BCE) called his writings "pragmatic," meaning thereby that they were intended to be instructive and useful to his readers. In his introduction to *Philosophy of History,* Georg Wilhelm Friedrich Hegel (1770–1831) commented on this "pragmatical" approach as the second kind of reflective

historiography, and for that genre he cited Johannes von Müller's *History of the World* (Eng. trans. 1840). As the American psychologist and leading pragmatist William James remarked, "The term is derived from the same Greek word *pragma* meaning action, from which the words 'practice' and 'practical' come." The American logician Charles S. Peirce, another pioneering pragmatist, may have been the first to use the word to designate a specific philosophical doctrine. But Peirce had Immanuel Kant's German term rather than the Greek word in mind. *Pragmatisch* refers to experimental, empirical, and purposive thought "based on and applying to experience." In the philosophy of education, the notion that children learn by doing, that critical standards of procedure and understanding emerge from the application of concepts to directly experienced subject matters, has been called "pragmatic." Within linguistics, "pragmatics" refers to the subfield that studies the relation of the language user to the words or other signs being used.

Major theses of philosophic pragmatism

During the first quarter of the 20th century, pragmatism was the most influential philosophy in the United States, exerting an impact on the study of law, education, political and social theory, art, and religion. Six fundamental theses of this philosophy can be distinguished. It is, however, unlikely that any one thinker would have subscribed to them all, and even on points of agreement, varying interpretations mark the thought and temper of the major pragmatists. The six theses are:

1. Responsive to idealism and evolutionary theory, pragmatists emphasized the "plastic" nature of reality and the practical function of knowledge as an instrument for adapting to reality and controlling it. Existence is fundamentally concerned with action, which some pragmatists exalted to an almost metaphysical level. Change being an inevitable condition of life, pragmatists called attention to the ways in which change can be directed for individual and social benefit. They were consequently most critical of moral and metaphysical doctrines in which change and action are relegated to the "merely practical," on the

lowest level of the hierarchy of values. Some pragmatists anticipated the more concrete and life-centred philosophy of existentialism by arguing that only in acting—confronted with obstacles, compelled to make choices, and concerned with giving form to experience—is the individual's being realized and discovered.

2. Pragmatism was a continuation of critical empiricism in emphasizing the priority of actual experience over fixed principles and a priori (nonexperiential) reasoning in critical investigation. For James this meant that the pragmatist

turns away from abstraction and insufficiency, from verbal solutions, from bad a priori reasons, from fixed principles, closed systems, and pretended absolutes and origins. He turns towards concreteness and adequacy, towards facts, towards action….It means the open air and possibilities of nature, as against…dogma, artificiality, and the pretence of finality in truth.

3. The pragmatic meaning of an idea, belief, or proposition is said to reside in the distinct class of specific experimental or practical consequences that result from the use, application, or entertainment of the notion. As Peirce commented, "Our idea of anything is our idea of its sensible effects." For example, two propositions for which no different effects can be discerned have merely a verbal appearance of dissimilarity, and a proposition for which no definite theoretical or practical consequences can be determined is pragmatically meaningless. For pragmatists "there is no distinction of meaning so fine as to consist in anything but a possible difference of practice." Meaning thus has a predictive component, and some pragmatists came close to identifying the meaning of a term or proposition with the process of its verification.

4. While most philosophers have defined truth in terms of a belief's "coherence" within a pattern of other beliefs or as the "correspondence" between a proposition and an actual state of affairs, pragmatism, in contrast, generally held that truth, like meaning, is to be found in the process of verification. Thus, truth simply is the verification of a

proposition, or the successful working of an idea. Crudely, truth is "what works." Less crudely and more theoretically, truth is, in Peirce's words, the "limit towards which endless investigation would tend to bring scientific belief." For John Dewey, founder of the instrumentalist school of pragmatism, these are beliefs "warranted" by inquiry.

5. In keeping with their understanding of meaning and truth, pragmatists interpreted ideas as instruments and plans of action. In contrast to the conception of ideas as images and copies of impressions or of external objects, pragmatist theories emphasized the functional character of ideas: ideas are suggestions and anticipations of possible conduct; they are hypotheses or forecasts of what will result from a given action; they are ways of organizing behaviour in the world rather than replicas of the world. Ideas are thus analogous in some respects to tools; they are efficient, useful, and valuable, or not, depending on the role that they play in contributing to the successful direction of behaviour.

6. In methodology, pragmatism was a broad philosophical attitude toward the formation of concepts, hypotheses, and theories and their justification. For pragmatists, the individual's interpretations of reality are motivated and justified by considerations of their efficacy and utility in serving his interests and needs. The molding of language and theorizing are likewise subject to the critical objective of maximum usefulness according to humanity's various purposes.
https://www.youtube.com/watch?v=DlizC_dU7fQ

History of pragmatism
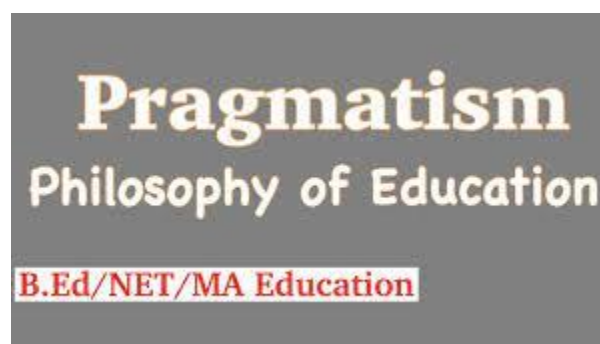
Antecedents in modern philosophy

Pragmatism was a part of a general revolt against the overly intellectual, somewhat fastidious, and closed systems of idealism in 19th-century philosophy. These boldly speculative philosophers had expanded the subjective experience of the mind until it became a metaphysical principle of cosmic explanation. For the idealist, all of reality was one fabric, woven from parts that cohered by virtue of the internal relations that they bore to one another, and this reality was often interpreted in abstract and fixed intellectual categories. The theory of evolution, then still new, seemed to the pragmatists, on the other hand, to call for a new, nonidealist interpretation of nature, life, and reason—one that challenged the long-established conceptions of fixed species. The new emphasis was on the particular variations and struggles of life in adapting to the environment. Philosophically, the fact of growth and the development of techniques for instituting changes favourable to life became the significant factors rather than the idealist's ambitious rationalistic account of human goals and of the universe in general. Important developments in natural science and logic also encouraged a critical attitude toward earlier systems.

There were two main influences on the early formation of pragmatism. One was the tradition of British empiricism in the work of John Stuart Mill, Alexander Bain, and John Venn, which stressed the role of experience in the genesis of knowledge—and particularly their analyses of belief as being intimately tied in with action and, indeed, as definable in terms of one's disposition and motive to act. The work of the 18th-century empirical idealist George Berkeley, which presented a theory of the practical and inferential nature of knowledge and of sensations as signs (and thus predictive) of future experience, led Peirce to refer to him as "the introducer of pragmatism." The other major influence came from modern German philosophy: from Kant's analysis of the purposive character of belief and of the roles of will and desire in forming belief and his doctrine of "regulative ideas," such as God or the soul, which guide the understanding in achieving systematic completeness and unity of knowledge; from Romantic idealists, for whom all reason is "practical" in expanding and enriching human experience; and from Hegel's historical and social conception of changing and developing subject matters. In sum, Peirce was profoundly impressed by Kant and by the Scottish philosophy of common sense; James by British empiricism and by the voluntarisms (stressing the role of choice or will) of the genetic epistemologist James Ward and the relativistic

French [personalist](#) [Charles-Bernard Renouvier](#);
and [Dewey](#) by [Samuel Taylor Coleridge](#)'s version of Kant's active conception of mind and by neo-Kantian and Hegelian idealism.

Finally, to these influences must be added that of American social experience in the 19th century: the rapid expansion of industry and trade and a popular optimism, with its roots in [Puritan](#) [theology](#), holding that hard work and virtue are bound to be rewarded. Both the precariousness of frontier life, however, and the rapidly expanding economy weakened the [prevailing](#) [Calvinistic](#) belief in a predestined future and encouraged the emergence of inventiveness, a sense of living still in the "New World experiment," and adoption of the ideal of "making good."

The Metaphysical Club

Pragmatism first received philosophical expression in the critical group discussions of the "Metaphysical Club" in the 1870s in Cambridge, Mass. In addition to Peirce and James, membership in the club included Chauncey Wright, F.E. Abbot, and [Oliver Wendell Holmes, Jr.](#) A version of Peirce's now-classic paper "The Fixation of Belief" (1877) seems to have been presented at the club. James published a paper in 1878, "Spencer's Definition of Mind as Correspondence," in which his [pragmatism](#) and analysis

of thought and belief are clearly discernible, and two decades later, he introduced pragmatism to the public in a lecture. Although he fully credited Peirce with the [idea](#), James's exposition became famous and was received by the world at large.

The classical pragmatist

Peirce

James

Dewey

https://www.youtube.com/watch?v=yPlbzfo0SpM

Key Points To Remember

- Pragmatism is about doing practical things that get results
- Pragmatism in education involves practical lessons that have value to the lives of learners
- Key pragmatist theorists include John Dewey and Charles S. Pierce
- A pragmatic classroom involves project-based learning, [play-based learning](#), experimentation, and experiential learning
- The opposite of pragmatic education would be what we call 'idealist education'. Idealist educators teach abstract ideas that aren't useful in real life. If you only like to learn things that are relevant to your life, you might be a pragmatist.
- The origins of the term pragmatism are the Greek phrases "practice" and "action".

The 4 Principles of Pragmatism in Education

According to Sharma, Devi and Kumari (2018), there are four principles of pragmatism for teachers to know about:

1. Principle Of Utility

Everything that students learn should have 'utility'. This means that everything should be useful to the student. A student doesn't care for learning abstract theoretical ideas that they will never apply to their lives outside of school. Instead, a student want to learn things that are relevant to their lives. By making things relevant and useful, students will be more engaged and eager to learn.

2. Principle Of Interest

Curriculum content should also include the students' interests. Dewey (a key pragmatist theorist) argues that students have four interests: conversation, investigation, construction and creative expression.

Therefore, teachers should focus on creating lessons that involve talking with one another, investigating things through experimentation, making things, and being creative.

3. Principle Of Experience

Pragmatists value experience over all else. Students can learn abstract things all day, but unless they *experience* those things, they may never truly learn. Teachers should therefore create a lot of project-based, experimental and experiential lessons that help children 'learn by doing'.

4. Principle Of Integration

Curriculum content is not separate. Mathematics, science and creative arts are not three different lessons. Instead, the pragmatic teacher links the curriculum content together through a process we call 'integration'. The teacher will show students how concepts from

different subjects are related to each other and encourage a holistic understanding of the topics they are learning.

Key Ideas In Pragmatic Education Theory

Here is the deeper information about the theory of pragmatism for education. Use this information in your essay to show your depth of knowledge about pragmatism and grow your grades.

1. The Facts Can Change

Some people (like Idealists and Absolutists) believe that the facts never change. The truth is the truth, they say! However, pragmatists believe that the truth can change. What is 'true fact' is whatever works and gets results at any point in time.

Pragmatists are always willing to change their minds when new information or circumstances come about. The thing they care most about is taking action and achieving results. If they try something out and it doesn't work, they'll try something new. They're always experimenting and changing their minds about things! This has led to the pragmatic saying: "truth is formed by its results" (Adeleye, 2017, p. 2).

An Example

In education, pragmatists won't ask students to find the 'true' answer. There won't be a true answer at the outset that they need to arrive at.

Instead, they teacher will ask students to experiment and come back with an explanation of whatever worked in their experiment. It's up to the students to find out what is the most useful set of facts that got them the results they needed.

Two different students might have come up with different procedures for their experiment. If both procedures worked, both are valid! That's

because pragmatists aren't stuck believing only one way of doing things is correct. Any method that got the results is correct!

2. Pragmatists Are "Utilitarian"

A utilitarian is someone who values things that are useful. If knowledge is not useful in real life, then it isn't really all that interesting to a pragmatic person. However, if knowledge has real-life practical value, pragmatists are very interested in it.

An Example

Pragmatic teachers are more interested in showing students things that will have value and relevance to their lives. When teaching mathematics, they might focus on teaching addition and subtraction by linking it to real-life situations such as shopping at the supermarket or scoring a game of football.

3. Experience Is King

Everything a pragmatist knows and believes is based on their experiences. A pragmatist is always taking action and trying things out. It is only through experience that a pragmatist understands their world.

When a pragmatist has a new experience, they will learn something new. This will inform how they understand the world. If you don't experiment and experience things, you'll never know for sure if something is true or not.

An Example

A pragmatic teacher is always focusing on getting students to get active. They won't be learning theory too much. They'll learn the theory then spend the rest of the lesson applying the theory in a practical situation. You'll see lots of experiments, hands-on and

project-based activities in a pragmatic classroom. The pragmatic teacher's motto is "learning by doing".

4. Thought And Action Are Interconnected

If you sat around and thought about something your whole life, but did nothing about it, then your thoughts are meaningless. The only thoughts that matter are the ones that are applied in real-life practical circumstances.

Furthermore, your actions should inform your thoughts. You might think about something, try it out in an experiment, then re-think it and try a new experiment. By taking action, you are changing your thoughts.

5. Something Is Better Than Nothing

Pragmatists reward results. They don't care if something is perfect, they care more that something works. If an idea has practical relevance to real life, they're happy!

In education, that means a pragmatic teacher won't expect a student's spelling and grammar to be perfect. They won't expect perfection in any area of life. Instead, they'll be happy if the student can show their knowledge and how they can apply it to real life.

Often when I have to decide whether I should pass a student in my college classes, I think to myself "well, does the student have a working knowledge of the course content?" I won't hold them back if their spelling sucks or they missed one too many classes. These are not the most important practical concerns. Here, I'm being practical: does the student have the knowledge? If yes, go ahead and pass the course.

An Example

In real life, pragmatists are often found in politics. Let's say the president of the United States want to build a highway from Seattle to Los Angeles. That's what he wants. But the Senate says "No! We'll only fund a highway from Seattle to Portland!"

An idealist might say "That's not what I wanted, so I won't build the highway."

A pragmatist might say "Well that's better than nothing. Let's get it done." At least residents of Portland and Seattle will get something!

6. Humans Are Social Beings

Because pragmatists believe 'experience is king', they also believe that social interactions are important. Social interactions are, after all, one of the primary experiences that everyone has in their everyday life.

The theorist John Dewey, who applied pragmatism to education in his writings, believed that education should help young people learn to be better at social interactions. Dewey's ideas stated that social interactions help us to learn how to cooperate, negotiate and get along. These skills are vital to pragmatists who value *getting things done*. Sometimes, it requires social interaction and compromise to achieve results.

Examples Of Pragmatism In Education

**1. Experiential, Experimental And Project-Based Learning**

According to pragmatists, students learn best through experience. A pragmatic teacher, therefore, would not be the sort of teacher who does ROTE learning (learning things by heart). Instead, the teacher would ask students to go off and experience things.

The student can go off and experiment with materials to learn how they work. There will be a lot of scientific projects, writing tasks that involve topics that are relevant to the student's life, and mathematical tasks that can be used by the student when they go home at night.

2. Play-Based Learning

One of the best ways of experiencing the world (and therefore learning!) is through play. This is particularly true for early childhood classrooms. Therefore, pragmatists believe that children should spend a lot of time playing. Through play-based learning, children experiment and therefore learn more and more about themselves and the world.
3 Group Work And Negotiation.
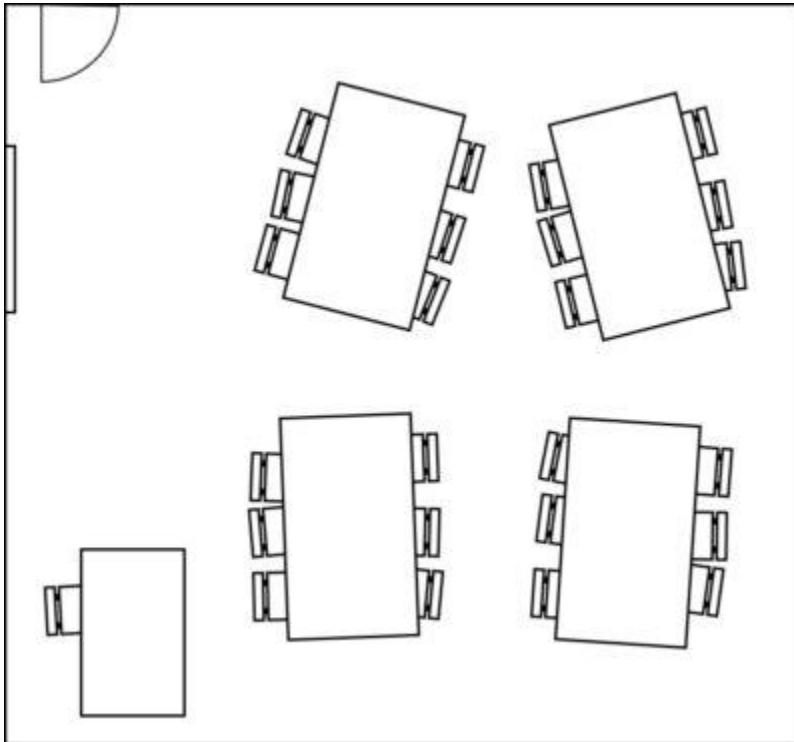
Pragmatists are not idealist or purists. This means that they're more interested in getting things done than achieving perfect results.

In the classroom, this means that students need to learn how to get along with each other and compromise in order to achieve results. A pragmatic classroom will therefore involve a lot of group work, where students have to come to mutual agreements.

Pragmatic teachers should explicitly [teach students group work](), cooperation and negotiation skills. They should then encourage children to practice those skills throughout their daily tasks.
A pragmatic teacher might also arrange the [classroom layout]() into table groups (see image). This will encourage students to work together to get things done.

The Role Of The Pragmatic Teacher

Pragmatic teachers are focused on helping children take action. They should create resource-rich classrooms with project-based lessons.

The pragmatic teacher does not directly teach content but facilitates active learning. While a traditional educator might teach via [behaviorist teaching methods]() like ROTE learning and be seen as the 'sage on the stage', the pragmatic educator is the 'guide on the side'.

You would expect to see a pragmatic teacher setting out tasks and sending students off to find ways to complete the tasks in practical and *pragmatic* ways.

This child-centered approach is similar to the [Forest Schools approach](), [humanism in education](), and the [Sociocultural theory of education]().

How Pragmatists View Children

Because pragmatism is all about taking action and achieving results, pragmatists must view children as active, competent and capable. The child is capable of seeking out and finding solutions to the problems that trouble them in their lessons.

We often call the active and capable view of the child the 'agentic view of childhood'. You can read more about the agentic child in my post on [social constructions of childhood](#).

Key Pragmatic Education Theorists

1. John Dewey (1859 – 1952)

If you're [writing an essay](#) on pragmatism in education,
you *must* mention John Dewey. His name is almost synonomous with pragmatic education.
While today we see Dewey as a pragmatist, he used the term 'instrumentalism' which is just about interchangeable with the term 'pragmatism'.

Utilitarianism: Dewey is the person who promoted the idea that knowledge (and theory) are only worthwhile if they have clear utility to human beings. If a theory is not connected to action, then what is its point? He was very unimpressed by philosophers who scratched their chins all day, wrote some things, but did nothing else.

Learning by Doing: Dewey was also the person who brought pragmatism to education. In his writings, Dewey spoke a lot about how students need to learn by doing, and then reflect upon what they did. Through inquiry, [inductive reasoning](#) and [active learning](#), the student will become a capable and confident adult.

Critique of Traditional Education: Lastly, one of the biggest contributions of Dewey to pragmatic education was his critique of traditional education. Dewey thought schools treated children as dumb and [passive](#) learners. Instead, he proposed students should be taught to be problem solvers. The child shouldn't be given 'a set of notes' but taught to problem solve and develop their own knowledge that is relevant to their lives right now, not just ti their lives as future adults.

2. Charles S. Pierce (1839 – 1914)

It might also be a good idea to mention Charles Pierce in your essay. Charles Pierce was a pragmatist even before Dewey. Pierce was a mathematician who thought that our actions are based on our beliefs or 'hypotheses'. By experiencing new things and creating new ideas based on our hypotheses, we can improve our thoughts and therefore our actions.

3. William James (1842 – 1910)

James is also a very famous pragmatist, although he did not talk much about education. His eight lectures on the philosophy of pragmatism are famous for setting the groundwork for what pragmatism is. They are very complex indeed, but in essence, he argued that pragmatism is all about being *practical*. He values ideas that are common sense and usable in real life. He does not care for abstract ideas, but only for thinking about things that are relevant and useful to the lives of human beings.

Scholarly Quotes On Pragmatism In Education

- "Any human activity is evaluated in terms of its consequences or results. If the activity results in utility, then it is true." (Adeleye, 2017, p. 2) ([free access here](#))
- "Pragmatists hold that whatever was true yesterday; need not to be the same today." (Adeleye, 2017, p. 2) ([free access here](#))
- "It may be noted that the fundamental start of pragmatism is "change". In this sense no truth is absolute and permanent. It is always changing from time to time, from place to place and from circumstance to circumstance." (Adeleye, 2017, p. 2) ([free access here](#))
- "[Pragmatism] can be summarized by the phrase whatever works, is likely true." (Sharma, Devi & Kumari, 2018, p. 1549) ([free access here](#))
- "Pragmatists firmly believe that old and traditional education is dead and lifeless." (Sharma, Devi & Kumari, 2018, p. 1551) ([free access here](#))

- "To pragmatism, man is a social being. He gains more and more knowledge through personal experiences than he gets from books." (Sharma, Devi & Kumari, 2018, p. 1551) (free access here)
- "Pragmatism regards teacher as a helper, guide and philosopher. The chief function of pragmatic teacher is to suggest problems to his pupils and to stimulate them to find by themselves, the solutions, which will work." (Sharma, Devi & Kumari, 2018, p. 1552) (free access here)
- "Pragmatism holds that man is a social being. He is born into society and all his development takes place in and through society. Hence, pragmatists uphold democratic social attitudes and values." (Adeleye, 2017, p. 3) (free access here)
- "The greatest contribution of pragmatism to education is this principle of learning by doing." (Adeleye, 2017, p. 3) (free access here)
- "It is established by the pragmatists that truth is not constant […] Therefore, a teacher must be ready to change in his act of teaching, knowing the appropriate method of teaching because the situation may change and students may also change. " (Adeleye, 2017, p. 4) (free access here)

Limitations And Critiques Of Pragmatism In Education

1. Pragmatism Lacks Moral Basis

If pragmatism advocates that truth and facts change with time, then there is a risk of moral absolutism. This is a concept that refers to the fact that if there is no one truth, then anything may be true. This could lead to moral decline in society, where people justify all sorts of bad things based on the fact that it's "their" truth.

2. Just Because Something Works, It Isn't Necessarily True

Pragmatists think things are true if they work and are worthwhile. This led to a famous conversation between William James and Bertrand Russell:

"If a hypothesis works satisfactorily, it is true," said James, the pragmatist.

Bertrand Russell responded: "The hypothesis of Santa Claus works satisfactorily — it brings goodwill world over. So, to James, 'Santa Claus exists' is true. To me, it is false!"

Fair criticism, Mr. Russell!

3. Thought Without Action Is Important In Education, Too

Pragmatists think that thought without action (e.g. learning about things that don't have practical purpose) is pointless. However, many would argue this is not correct. Many times, things we think about have value in and of themselves. They have what we call 'intrinsic value'. Sometimes reading, thinking and even relaxing have intrinsic value but no utility value. Perhaps we should still teach about Shakespeare and sextants in schools, even if they are old fashioned and have no utility value any more. They might still be interesting!

Quizzes

- Write in short answers about the famous philosophies in pragmatism.
- The 4 Principles of Pragmatism in Education
- Write in brief the history of pragmatism.

Chapter 5

Islamic philosophy

Islamic philosophy, or **Arabic philosophy**, Arabic **falsafah**, doctrines of the philosophers of the 9th–12th century [Islamic world](#) who wrote primarily in [Arabic](#). These doctrines combine [Aristotelianism](#) and [Neoplatonism](#) with other ideas introduced through [Islam](#).

Islamic [philosophy](#) is related to but distinct from the theological doctrines and movements in Islam. [Al-Kindi](#), for instance, one of the first Islamic philosophers, flourished in a [milieu](#) in which the [dialectic](#) theology (*kalām*) of the [Muʿtazilah](#) movement spurred much of the interest and investment in the study of Greek philosophy, but he himself was not a participant in the theological debates of the time. [Al-Rāzī](#), meanwhile, was influenced by contemporary theological debates on [atomism](#) in his work on the [composition](#) of matter. Christians and Jews also participated in the philosophical movements of the Islamic world, and schools of thought were divided by philosophic rather than religious doctrine.

Other influential thinkers include the Persians [al-Farabi](#) and [Avicenna](#) (Ibn Sīnā), as well as the Spaniard [Averroës](#) (Ibn Rushd), whose interpretations

of [Aristotle] were taken up by both Jewish and Christian thinkers. When the Arabs dominated [Andalusian Spain], the Arabic philosophic literature was translated into Hebrew and Latin. In [Egypt] around the same time, the philosophic tradition was developed by [Moses Maimonides] and [Ibn Khaldūn].

The prominence of classical Islamic philosophy declined in the 12th and 13th centuries in favour of mysticism, as [articulated] by thinkers such as [al-Ghazālī] and [Ibn al-ʿArabī], and traditionalism, as [promulgated] by [Ibn Taymiyyah]. Nonetheless, Islamic philosophy, which reintroduced Aristotelianism to the Latin West, remained influential in the development of [medieval] [Scholasticism] and of modern European philosophy. https://www.youtube.com/watch?v=Z-1y7Bla0YE

1........ Curriculum:

The supreme goal and ultimate goal of Islamic education deduced from the Qur'an and the Prophet's Sunnah is to prepare the righteous, reformed and successful person in his life through the development of the human soul, and its upbringing in an integrated and balanced manner in all aspects of doctrinal, devotional, scientific, moral, social and psychological aspects, and in all its cognitive, emotional and skill aspects; In order to achieve positivity in life and the architecture of the universe and the application of the approach of God Almighty.

This includes achieving all comprehensive educational competencies of knowledge and skills that contribute to building a righteous person spiritually, mentally and physically. The content of the Islamic education philosophy curriculum can be summed up as follows:

Transportation sciences:

They are the sciences that emanate from the Book and the Sunnah, such as the sciences of the Qur'an, readings and interpretation, the sciences of the Sunnah and the term hadith, the sciences of belief and religions, the sciences of jurisprudence and the principles of jurisprudence.

· Language Science:

It is the sciences stemming from the Arabic language that explains the Qur'an and explains the legal sciences, and the Arabs have taken care of it; Because it is the language in which the Noble Qur'an was revealed, and when Islam spread and expanded and entered the non-Arab religion of God, it was inevitably and necessary to pay attention to it and its origins, rules and literature, and Muslim scholars were keen to preserve it and not include anything from the language of the non-Arabs and logicians in it. Arabic language sciences, grammar and morphology, presentations and criticism, literature, rhetoric and calligraphy.

Mental sciences:

They are the sciences that are concerned with the development of the mind, the work of thought and meditation on the human soul and nature around the human being, such as the sciences of spirituality and the unseen, and the mathematical sciences, such as engineering, arithmetic, and astronomy, and the natural sciences that include organic bodies consisting of plants, animals, astronomical bodies, and others, and philosophical sciences, including political sciences. The science of logic, and these sciences imported from the West must be reformulated after clearing them of theories and philosophies that contradict Islamic education.

By receiving knowledge at the hands of competent teachers, and the caliphs and princes in the Umayyad and Abbasid states used to bring teachers and educators to their homes to teach their children literature, good manners, and useful knowledge.

And to be a worker with his knowledge, respectful with his students, tolerant, smiling, of high morals, taking into account their needs, motives, tendencies and desires, and to be loving and glorious for the science that he teaches to his children and communicating with his students, and to be sensitive to their individual differences and different abilities, creative in presenting his lessons among them, and to be fair to them. the extent of the responsibility assigned to him; Because he is the focus of the attention of his students, they imitate and benefit from them.

They follow his movements and his stillness, reminding and urging his students to constantly renew the intention and devotion to God, and to suspend their hearts with God at all times, and to remind them that this study is a request for beneficial knowledge that is rewarded for it if they have a good intention to God Almighty, and to urge students to the importance of science and attend his seminar and strive for it.

And to always link knowledge with God, and for the teacher to lead the student to know God and fear Him and to deal well with His Lord, Glory be to Him, and to instill in the students the importance of prayer and recourse to God in all their circumstances, and urge them to initiate prayer and ablution for it, and not to delay in its performance and remind them of its virtues and reward .

التربية الإسلامية
وإستراتيجيات تدريسها
وتطبيقاتها العملية

الدكتور
وليد رفيق العياصرة

4 ……………Learner:

Islam is keen to respect the learner, because it is the origin of the educational process and the purpose of the education process. God, may God's prayers and peace be upon him, glorifies the role of the learner and the seeker of knowledge, and the Messenger of God, may God's prayers and peace be upon him, recommended the learners and asked the Muslims to provide them with every help. If the learner plays a role in carrying the heritage.

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And a role in acquiring knowledge, experience, or sufficiency of competencies, or a role in building a person's personality, which is great in all of these roles. Therefore, Islam has taken care of it, as it called for strengthening good behavior and pushing it to repeat it, and adopting it as behavior in his life, even modern education has I approved the principle of reinforcement in emerging education and giving them desirable behavioral patterns. When this principle is used, the learner increases his ability to learn. Islam encourages talents, respects feelings, and instills confidence in the souls of learners, because this helps them in the integration of their personalities and pushes them to complete work accurately.

5....... Punishment and reward:

The philosophy of Islamic education does not allow confronting the wrongdoer with violence, oppression, slander and ridicule, because that leads to humiliation and destruction of his personality. This is an acknowledgment of the mistake, rather it is an encouragement for it. Rather, kindness and compassion do not contradict warning him of his mistake, but rather he rebukes him with kindness appropriate to the circumstances of the mistake in a way that is good.

We have a good example in the Messenger of God in that, and therefore compassion for the educated is an educational principle whose fruits are in raising children and raising them on virtue more than violence and oppression. old mother

After we have presented Islamic education and its philosophy and some important educational principles that occupy a distinct position in educational thought, we can conclude that Islamic education and its philosophy are well-founded and comprehensive in moderation and balance. And it is the foundation upon which the educational systems in Islamic societies should be based, and it is a way to achieve the Muslim community through the upbringing and upbringing of its members on the guidance of the Qur'an and Sunnah.

Islamic societies do not need to get lost in Western educational philosophies about them as much as they need today for a clear and

specific Islamic educational philosophy in the light of which and on its foundations that the Islamic nation occupied its place in human civilization during the era of the Messenger, may God's prayers and peace be upon him and the Companions, and the Islamic school that produced that The Ummah is an example. Today, we should be aware of that philosophy and work to implement it in our educational systems. And God is the way to go.

7........................... Criticisms directed at the philosophy of Islamic education:

The criticisms that were directed at this philosophy were mostly directed at the one who applied this philosophy and not the Islamic philosophy itself, i.e. the criticism was directed at those who misapplied Islamic philosophy. Another criticism was directed at it by the realist materialist groups, as Islamic philosophy contains an aspect of the unknown mysteries that leave ambiguity due to the lack of interpretation.

8............... Notes on Philosophies of Modern Education:

It can be said that modern philosophies of education in the West suffer from a lack of organizing human needs and achieving integration between moral needs and physical needs. Idealism focused on bodily needs and cut out the higher needs. As for realist philosophy, it focused on moral needs and was content with material needs. As for the

pragmatic philosophy, it fluctuated between the two types of needs according to the fluctuations of time and place.

Therefore, these philosophies ended up focusing on the survival of the human species and neglected the work on the advancement of the human species, and they do not provide man in education with a clear picture of the purpose for which he was created, nor the way in which this creation occurred and where it will go.

Also, the concept that I presented about the relationship of man to man and the relationship of man to the universe and the ocean is a cloudy, turbulent and contradictory concept that is subject to change and deficiency from time to time. Therefore, philosophies have regressed from the two main goals: the survival and advancement of the human race, and their goals and objectives in arming certain human races to live at the expense of other races have receded, "the survival of the fittest."

The lack of goals and objectives was also reflected in the means, whether they were the means of knowledge or the means of cognitive and educational application, so knowledge curricula emanating from

modern educational philosophies were limited to the mind and the senses and neglected revelation. The absence of true revelation from the aforementioned knowledge methods led to an exaggeration of these methods in the role of the mind and its use in other than its field and the perception that through the mind alone it will penetrate the tangible existence to the whole unseen world and reveal its source, creation and destiny, then invest this knowledge for the survival and advancement of the human species. And when it failed to achieve this, it receded into the shell of the tangible material world and established its educational applications according to this narrow circle.

But these applications failed and could not even achieve the minimum goal of survival and preservation of the human species. Likewise, the knowledge and sciences generated through the means of the mind and the senses alone were limited to tangible material fields without the slightest knowledge of issues of origin and destiny. This part of knowledge and education was reflected in the field of material life itself, where the philosophies of modern education did not present a clear conception of the human relationship with life, but rather presented

a conception of human motives and instincts. The fruits of knowledge were left to be formed within the limits of individuals' desires and material needs. So, the values became like tissues of paper that are used to remove dirt stuck to hands and clothes, and then throw them in the trash.

To conclude by saying that:

Philosophy of education is a very important thing in any educational system in any country, and the philosophy of education is the most important input to the education of generations, from it emerge the educational goals that society wants in order to raise its subsequent generations, and upon its guidance it draws its policy and directs its practices, .. In the absence of philosophy Or its shortcomings or even its lack of clarity, the educational system finds itself walking adrift, and even isolated from its society and from the advanced societies surrounding it, and this affects productivity and progress or even lags behind civilization and human progress in general.

Therefore, there must be a "philosophy of education" in order to deepen the thought of educators, clarify the goals emanating from philosophy, follow an educational policy resulting from it, and form an integrated and appropriate educational viewpoint for educational educational programs in the society we want.

Quizzes

- Write Punishment and reward in Islamic philosophy.

- Mental sciences in Islamic philosophy, explain.

- Write about the educational part in Islamic philosophy.