



# Central University of Kashmir

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## EDUC-201

## Philosophical Foundations of Education-II

### Unit II

Western Schools of Philosophy:

- Existentialism
- Realism
- Marxism
- Logical Positivism

(With special reference to concepts of Knowledge, Reality and Values, Their educational implications for Aims, Content, Methods of teaching and Role of Teacher.)

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**Unit II****Existentialism:****Introduction**

Existentialism is a way of philosophizing that may lead those who adopt it to a different conviction about the world and man's life in it. Existentialism is mainly a European philosophy that originated before the turn of the twentieth century, but became popular after World War II (1939 – 45) The seeds of existentialism may be traced back to an earlier period

of the history of philosophy. During the 18th century reason and nature were given more importance, objectivity was very much emphasized, leading to industrial and technological developments and science was given utmost importance. From the scientific viewpoint, man was also regarded as an object. Man became a slave to machines in developing industrial society. Against this situation existentialism emerged as a protest against the society and asserted the supremacy of individuality of man. The existentialist philosophy is not a creation of any single philosopher. The existentialist writings scattered in the works of many philosophers, the important ones of which are : Friedrich Nietzsche, Soren Kierkegaard, Gabriel Marcel, Martin Heidegger, Jean Paul Sartre, Karl Jaspers, Abbagnano, Bardyaev and Albert Camus etc. In American education, such people as Maxine Greene, George Kneeler, and Van Cleve Morris, are well-known existentialists who stress individualism and personal self-fulfilment.

**Fundamental Concepts:**

**Existence precedes Essence:** This philosophy begins from man, but from man as existent rather than man as a thinking subject, having a definite nature or essence. A man first exists, encounters himself, and defines himself afterwards. Existence comes before man is set with value or essence. It is because to begin with man is nothing, has no essence, he will be what he makes of himself. Man defines himself in his own

subjectivity, and wanders between choice, freedom, and existential angst. Existentialism often is associated with anxiety, dread, awareness of death, and freedom.

**Importance of Subjectivity:** The Danish philosopher S Kierkegaard has said that truth is subjective, truth is subjectivity: objectivity and abstraction are hallucinations. Existentialism is the philosophy of subject rather than of the object. Each individual by probing into the depths of one's subjectivity can discover the truth of one's being and discover his authentic role in life. This is a creative process which gives rise to fresh insights.

**Man's Freedom:** The basic feature of human person is his freedom –unfettered and unrestrained. Society and social institutions are for the sake of man and not vice versa, as believed by idealists and others. There is no “general will” to which the “individual will” is subject.

**Criticism of Idealism :** Existentialism has emerged and developed as a reaction against idealism. Existentialist philosophers are highly critical of idealism and conceptualism. They criticize idealist's contention about universal element and man's good being subject to general good. They regard the search for essence a mistaken pursuit and according to them it is not the essence but existence which is real.

**Criticism of Naturalism:** The existentialist philosophers are also critical of the philosophy of Naturalism. According to naturalists, life is subject to physic – bio – chemical laws, which in turn, are subject to the universal law of causation. Human acts are mechanical as the actions of an animal. This, however, is anathema to the existentialists and they stoutly defend the freedom of man. As a matter of fact, man is so free, according to J. P. Sartre, that he is fearful of his freedom.

**Criticism of Scientific Culture:** With tremendous progress in science and technology, rapid industrialization and urbanization have taken place. This has given rise to crowded towns in which individual is lost. Everything is done or happens on a large – scale and all personal

Values, individual likes and dislikes are altogether lost sight of. Today, it is not the individual who chooses his end; rather all decisions are made by computer or statistical laws and data. Thus, science has made the value of man negligible. This is why the existentialists are opposed to scientific philosophy and culture.

**Attention on Human Weakness and Security :** In this scientific life of today, the individual is leading a life of tension, worries, frustrations, fear and sense of guilt. His individuality is getting continually blundered, therefore for security of individuality the individual should be given an environment free of worries, anxieties and tension. Thus, existentialism is a philosophical movement that is generally considered a study that pursues meaning in existence and seeks value for the existing individual. It, unlike other fields of philosophy, does not treat the individual as a concept, and values individual subjectivity over objectivity. As a result, questions regarding the meaning of life and subjective experience are seen as being of paramount importance, above all other scientific and philosophical pursuits.

### **Chief Exponents of Existentialism**

- Soren Kierkegaard (1813 – 1855) is regarded as the father of modern existentialism and is the first European Philosopher who bears the existentialist label. In his view, subjectivity and intensity should be priced as the criteria of truth and genuineness. We touch reality in intense moments of existence especially moments of painful decision. These moments are characterized by deep anxiety, and life is known in such moments and cannot be reduced to just system of ideas.
- Friedrich Nietzsche (1844 – 1900) is regarded as a key figure in the rise of existentialism. According to him Christianity is to be overcome by putting in its place the doctrine of Superman, that is, man surpassing himself.
- Martin Heidegger (1889 – 1976) in his book Being and Time, gave a very impressive analysis of human existence, the prominence of the important themes of existentialism like care, anxiety, guilt and above all death is brought out here.
- Jean – Paul Sarte stressed that man’s existence precedes his essence. “Man is nothing else but what he purposes, he exists only in so far as he realizes himself,

he is therefore nothing else but the sum of his actions, nothing else but what his life is.”

### **Some recurring themes in existentialism:**

Themes such as freedom, decision, and responsibility are prominent in all existentialist philosophers. These matters constitute the core of personal being. It is the exercise of freedom and the ability to shape the future that distinguishes man from all other beings that we know on earth. It is through free and responsible decisions that man becomes authentically himself. Another group of recurring existentialist themes includes such topics as finitude, guilt, alienation, despair, moods, changing feelings, emotional life of man and death. Discussions of these have not been prominent in traditional philosophy, yet they are discussed at length in existentialism. For the existentialist man is never just part of the cosmos but always stands to it in a relationship of tension with possibilities for tragic conflict.

### **Educational Philosophy of Existentialism:**

The object of education is to give man the unity of truth...In the field of education the contribution of existentialism is as follows :

- **The aim of Education:** Existentialists believe that the most important kind of knowledge is about the human condition and the choices that each person has to make, and that education is a process of developing consciousness about the freedom to choose and the meaning of responsibility for one's choices. Hence, the notion of group norms, authority, and established order – social, political, philosophical, religious, and so on – are rejected. The existentialists recognize few standards, customs or traditions, or eternal truths; in this respect, existentialism is at odds with the ideas of idealism and realism.
- **Total Development:** The existentialists have aimed at total development of personality through education. Education should aim at the whole man. It should aim at character formation and self – realization. In the existentialist classroom, subject matter takes second place to helping the students understand and appreciate themselves as unique individuals who accept complete responsibility for their thoughts, feelings, and actions. Since feeling is not divorced from reason

in decision making, the existentialist demands the education of the whole person, not just the mind.

- **Subjective Knowledge:** The present age of science has made too much of objective knowledge, so much so, that the term has come to mean unreal, on-sense, ignorant and irrelevant. The existentialists rightly, point out that subjective knowledge is even more important than objective knowledge. They rightly hold that truth is subjectivity. It is a human value and values are not facts. Reduction of values to facts has led to widespread loss of faith in values. Therefore, along with the teaching of science and mathematics, the humanities, art, literature should be also be given suitable place in curriculum at every stage of education. Most of the ills of the modern man are due to over – objective attitude. This requires a subjectivist correction in the light of existentialist ideas.
- **Importance of Environment:** The present industrial, economic, political and social environment is valueless. Therefore, it helps confusion and corruption, tensions and conflicts. The existentialists seek to provide an environment proper to self – development and self – consciousness. This environment in the school requires contribution from humanities, arts and literature. These will help in the development of individuality in the educand so that he may cease to become a cog in the social wheel. Rather he should develop to a self – conscious and sensitive individual.
- **Child – Centred Education :** Existentialist education is child – centred. It gives full freedom to the child. The teacher should help the child to know himself and recognize his being. Freedom is required for natural development. Education should convert imperfection into perfection. Education should be according to the individual's needs and abilities of the child. The relation of the child to himself should be strengthened by education.
- **Curriculum:** Existentialists prefer to free learners to choose what to study and also determine what is true and by what criteria to determine these truths. The curriculum would avoid systematic knowledge or structured disciplines, and the students would be free to select from many available learning situations. The learners would choose the knowledge they wish to possess. The humanities are commonly given tremendous emphasis. They are explored as a means of providing students with vicarious experiences that will help unleash their own

creativity and self-expression. For example, rather than emphasizing historical events, existentialists focus upon the actions of historical individuals, each of whom provides possible models for the students' own behaviour. Existentialist's approach to education is almost an inversion of the realist approach. In the field of curriculum while the realists exclusively emphasize science, the existentialists find out that science and objective education severs our relation with ourselves. Science cannot help in inner realization and achievement of peace. This, however, does not mean that science education should be ignored. It only means besides science the curriculum must include humanities, ethics and religion. In keeping with this viewpoint contemporary engineering colleges have included some philosophy, ethics and social studies, in their curriculum. Without this synthetic approach to curriculum the aim of character formation and personality development will be defeated.

- **Learning Experiences:** An existentialist curriculum would consist of experiences and subjects that lend themselves to philosophical dialogue and acts of choice making. Because the choice is personal and subjective, subjects that are emotional, aesthetic and philosophical are appropriate. Literature, drama, film-making, art, and so on, are important, because, they portray the human condition and choice-making conditions. The curriculum would stress self-expressive activities, experimentation, and media that illustrate emotions, feelings and insights. The classroom would be rich in materials that lend themselves to self-expression, and the school would be a place in which the teacher and students could pursue dialogue and discussion about their lives and choices.
- **The Teacher:** According to the existentialists the teacher creates an educational situation in which the student may establish contact with himself, become conscious of it and achieve self-realization. This requires existential approach in the teacher himself. He should also have an experience of self-realization so that he may be capable of guiding students in this process. The teacher's role is to help students define their own essence by exposing them to various paths they may take in life and creating an environment in which they may freely choose their own preferred way. Existentialist methods focus on the individual. Learning is self-paced, self-directed, and includes a great deal of individual contact with the teacher, who relates to each student openly and honestly.

- **The student:** The student should feel completely free for realizing his 'self'. Under the guidance of the teacher, the student should try to realize his 'self' through introversion. The student accepts the discipline prescribed by the teacher and does not become irresponsible. The purpose of freedom given to him should be to enable him to effect the full development of his individuality.
- **Religious and Moral Education:** The existentialists particularly lay emphasis upon religion and moral education. Religion allows a person to develop himself. Religious education gives him an understanding of his existence in the cosmos. It shows the religious path of self – realization. It also makes him capable of utilizing faith in self – development. Moral education is closely related to religious education. Both develop the inner self and help in the realization of the infinite within the finite.

### **Critical Evaluation:**

Some critics (mainly traditionalists or Conservatives) claim that existentialism as philosophy for the schools has limited application because education in our society, and in most other modern societies, involves institutionalized learning and socialization, which require group instruction, restriction on individual behaviour and bureaucratic organization. Schooling is a process that limits students' freedom and that is based on adult authority and on the norms and beliefs of the mass or common culture. The individual existentialist, exerting his or her will and choice will encounter difficulty in school – and in other large, formal organizations.

### **Realism and Education:**

Realism is not a new concept or school in philosophy. Realism is the instinctive belief of man and it is, therefore, as old as man and thus it has always had its impact on education in human history, though it was not properly recognised as such in early days of human civilization. Hereunder an attempt is being made to briefly discuss the concept of realism in philosophy.

### **Realism in Philosophy**

Realism, with its assumption of an external world existing quite independent of the human mind, has been widely accepted throughout history. In some form or other it has

had almost universal acceptance among Western thinkers; in fact, realism was not seriously questioned until the seventeenth century. Most men think of themselves as existing in the midst of a world of objects that are independent of them. The mind and the external world interact, but this interaction does not affect the basic nature of the world. The world existed before mind was aware of it and will exist after mind ceases to be aware of it. Let us be clear about the meanings of the terms real, reality, and realism. The real is the actual, or the existing; the term refers to things or events that exist in their own right, as opposed to that which is imaginary, or fictitious. Real refers to what is? Reality is the state or quality of being real or actually existent, in contrast with what is mere appearance. In a popular sense, realism may mean devotion to fact, to what is the case, as opposed to what is wished, hoped, or desired. In philosophy, however, the word realism is used in a more technical sense. Realism regards the world of physical reality as the truly fundamental thing in experiences. It thinks the physical world alone is 'objective' and 'factual' world is something which can be easily accepted as it is. The realist regards the personal wants and feelings as 'subjective', 'subordinate' and 'secondary.' A realist is also called sometimes a 'Physical realist', a 'materialist', a 'positivist', or a believer in 'naturalism'. Quite contrary to idealism, realism regards the worldly realities of everyday life as true. Realism is not prepared to accept the existence of any Infinite or Absolute mind as the First cause of the Universe. Realism believes that mind has originated in the course of evolution as anything else in the world. It is as much or less real as any other thing in the universe. Realism cannot accept anything unless it can be tested by observation and experiment. It stands for a scientific outlook of life. Hence it denies transcendentalism. It is satisfied with "physical environment and the sense perceivable conditions of experience." Realism is quite conscious of stern facts and realities of actual situations. It gives no place to sentimentalism and the imaginary. The attitude of most scientists closely fits in with the standpoint of realism. The content of the physical sciences is the reality for the scientist. So is the case with the modern realist. The realist believes that in order to reach the level of real knowledge one must analyze and experience down to the level of sensations, and if it is done there can be no difference of opinions. Realism starts with undeniable certainties and tries to build up a body of systematized knowledge which is certain and objective and agrees with the standpoints of physical sciences. Realism disregards everything subjective personal and emotional, except in study of psychology from the behaviourist point of view. Realism

tries to see things as they are, and to understand reality in its own colour without any fear or favour. Realism looks at human beings as it would look at any other material object. It tries to explain the mind and its knowledge in terms which may be easily compared to those machine. For nearly a century realism has ousted idealism from psychology, because it has used the methods and principles of physical sciences. The three realist movements in psychology associationism, behaviourism and connectionism are an eloquent testimony to this. Realism believes that the regularities of the material environment are the chief source of all human experience. So the problem of values should be approached more or less in the same way as we approach knowledge i.e., by objective understanding of facts and events for which people express desire, admiration, dislike and disapproval. Under the pressure of "Scientific investigations" some realists will not feel shy in doing away with values entirely regarding it "as purely arbitrary." We find this attitude in some of university departments of social sciences today. The great contribution of realism is in terms of a world-view which is physical, orderly and which can be understood and examined by men who themselves are subject to same precisions simply because they are also parts of the same universe. The great contribution of idealism is in terms of a world-view which is largely spiritual and orderly, and which can be understood by person who themselves are spiritual and who possess some of the attributes of the cosmic Person.

### **Meaning and Definition of Realism:**

Realism, in its strictly philosophical sense, is the position that the objects of our senses are real in their own right; they exist independent of their being known to, perceived by related to mind. For the realist, the universe is so inexorably "out there" that the only thing we can do is to come to the best terms possible with it. The realist attempts to do this, not to interpret the world according to his special hopes or unverified beliefs. However, for many realists there are mental events or mental entities, as well as physical ones, that are recognized as real quite apart from any ideas we may have regarding them. British realist, John Macmurray, says: We cannot get away from the primary fact that there is a distinction between things and ideas. For ordinary common sense an idea is the idea of something, a thought in our minds which represents the things that it is the idea of. In that case the thing is the reality while the idea is merely "how the thing appears to us." Our thought must, therefore, adapt itself to things if it is

to be proper thought, that is to say, if our idea is to be true. If the idea does not correspond with the thing of which it is the idea, then the idea is false and useless. thing will not accommodate itself to our idea of it. We have to change our ideas and keep on changing them till we get them right. Now, such a common sense way of thinking is essentially realist, and it is realist because it makes the 'things' and not the 'idea' the measure of validity, the centre of significance. It makes the thing real and the idea the true or false appearance of the things. In discussing the psychological genesis of positions other than realism, Macmurray says that, since the philosopher is so concerned with ideas, he tends to emphasize the world of ideas or thought. Since thought tends to be important to him, he naturally, though mistakenly, comes to think that ideas have a reality not found in things. Another realist, Alfred North Whitehead, sets forth his reasons for believing that the things we experience are to be distinguished clearly from our knowledge of them. In defending the objectivist position of realism, which he says, is adapted to the requirements of science as well as to the concrete experiences of mankind, Whitehead makes three affirmations. First, we are within a "world of colours, sounds, and other sense objects." The world is not within us, nor does it depend on our sense perception. Second, historical knowledge discloses long ages in the past when no living beings existed on earth and when important changes or happenings were taking place. Third, one's activity seems to transcend the self and to find and to seek ends in the known world. Things pave the way for our awareness. A "common world of thought" seems to imply and require a "common world of sense." An idealist's view of realism is presented below. In essential agreement with the statements of Macmurray and Whitehead, William Ernest Hocking says: Realism as a general temper of mind is a disposition to keep ourselves and our preferences out of our judgment of things, letting the objects speak for themselves. If we can say of idealism that it has a tendency to read the mind into nature, realism is in this respect its precise opposite. In the interest of allowing every object its full distinctive flavour, realism is inclined to de personalize or dementalize the world, to see things starkly and factually in a spirit which it conceives to be a once more objective and more scientific than that of idealism. Realism is a term that covers many different trends or types of philosophies that have certain basic tenets in common. At least three tendencies are evident in modern realism. There is, first, a tendency toward materialism in some of its modern forms. For example, mechanistic

materialism is a realism as well as a materialism. Second there is a tendency toward idealism. The basis of existence may be thought of as mind or spirit that is an organic whole. In his Personal Realism James B. Pratt sets forth such a form of realism, which may be hard to distinguish from some types of objective idealism. Third, there are many realists who claim either that reality is neither physical nor mental but some underlying neutral substance (neutral monism) or that reality is pluralistic and consists of many type of entities, of which mind and matter may be only two. In this chapter the pluralistic type of realism receives greatest attention, since it appears to be the dominant trend today. On the basis of above details of realism we may briefly conclude as follows: Meaning of Realism—Etymologically Realism means 'About a thing' or 'Concerning some object'. Hence, it is an angle of vision according to which things as we see and perceive are realities. Realists firmly hold knowledge acquired through senses only is true. Hence, what we perceive and see by our own senses is real in nature and the only true entity of the world. Difference between Realism and Naturalism—Both Naturalism and Realism believe in the truth and reality of the material world. The difference between the two is mainly that while Naturalism emphasizes the ultimate truth and reality of the matter and material objects. Realism does not bother about the intimateness of the reality of material objects. It is concerned with them as they are in existence, Difference between Realism and Pragmatism—Both Realism and Pragmatism emphasize the importance of experience. Like Pragmatism Realism also firmly holds that real knowledge cannot be gained without experience. The difference is that Realism believes in traditions and facts with which the true and real knowledge is linked up, while Pragmatism is a dynamic process and gains true knowledge of the material world by activity and consequent experience. Chief Protagonists of Realism are Erasmus, Rebellias, Milton, Lord Montaigne, John Locke, Mulcaster, Bacon, Ratke, Comenius, White Head and Bertrand Russell.

### **Definition of Realism**

The following definitions are being given to make the meaning of Realism more clear:

- "Realism means a belief or theory which looks upon the world as it seems to us to be a mere phenomenon." —Swami Ram Tirth

- "The doctrine of realism asserts that there is a real world of things behind and corresponding to the objects of our perceptions." —J.S. Ross
- "Realism is the reinforcement of our common acceptance of this world as it appears to us." —Butler

### **Forms of Realism and Their Impact on Education:**

**Humanistic Realism:** Protagonists of Humanistic Realism firmly believed that education should be realistic. Such an education only can promote human welfare and success. To achieve this aim of education, they advocated the study of Greek and Roman literatures as they were of opinion that those literatures contained all the essentials for success and happiness in life. In their view there was no problem of life over which these literatures had nothing to say. Without their study real aim of life could not be achieved. In this way humanistic Realism, believed that the study of Greek and Roman literatures was very essential for individual, social and spiritual development as this study would lead to all

human welfare and happiness. The notable protagonists of this philosophy were the following scholars: (a) Erasmus (1469-1536). Erasmus was a resident of England. This English scholar has written two books, namely—(1) "System of studies" and (2) 'Ciceronianism'. He condemned unrelated and narrow educational system and advocated broad and liberal education. Erasmus has himself written—"Knowledge seems to be of two kinds, that of things and that of words, that the word comes first that of things more important." (b) Milton (1608-1674). Milton belonged to England. He was not only great poet and a man of literature but was also a great philosopher and educationist. His ideas about education are spread out in his book namely—"Tracts of Education." Opposing emotion charged education, he laid great stress upon liberal and complete education. Milton has himself written—"I call therefore a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices both private and public of peace and war." Really Milton was a man of religious nature. Thus, he advocated that education should impart knowledge about God and foster a love of Him in all children. He also opposed mere academic education and insisted that education should give knowledge of things and objects. For this, he emphasized physical education and advocated walking and touring for physical health and well-beings. It may be noted that Milton opposed the education

of the masses. He structured a curriculum for children of the age group from 12 to 21 years and included in it Language, Literature and Moral Education as main subjects and physiology, Agriculture and Sculpture as subsidiary subjects.

**Social Realism:** Social Realism aims to make human life happy and successful by fulfilling the needs of society. Hence, the upholders of this ideology condemned cramming and giving full importance to society and the social environment, they emphasized the attainment of real knowledge. They opposed mere academic and bookish knowledge and advocated that education which was useful to life and practical in nature. In other words, education should promote the working efficiency of the individuals. According to them the curriculum should include Geography, History, Arithmetic, Law, Diplomacy, Warfare, Horseriding, Dancing, Gymnastic exercises etc. so that social qualities are promoted and developed. According to these scholars, school do not discharge this responsibility well, because they only impart bookish and purely academic education. Hence, they prescribed Travelling, Touring, Observation and experiences for really useful and effective education. Confirming this view J.S. Ross writes—"The social realists, looking askance at a bookish studies, stressed the value of direct studies of men and things having in mind chiefly the upper class, they advocated a period of travel a grand tour which would give real experience of the varied aspects of life".

The following are the noted advocates of Social Realism: (a) Lord Montaigne (1533-1552). Lord Montaigne was a famous French educationist. He has described his ideas about education in his three books namely—(1) "Of Pendency", (2) "Of the Education of the Children" and (3) "Of the Affection of Father to their Children." According to Montaigne, the purpose of education is to develop intelligence and self-discrimination in children so that they are able to lead their lives smoothly and successfully. Thus, he opposed knowledge for the sake of knowledge and advocated knowledge to be useful and purposeful to social life. He condemned cramming and upheld learning by experience. He also opposed repression in discipline and prescribed tours and journeys for children. He was of the view that children should learn first their own mother-tongue, then language of the neighbours and last of all Greek and Latin languages. About the method of teaching Lord Montaigne has written—"A boy should not so much memorize his lesson as practise it. Let him repeat it in his action." (b) John Locke (1632-

1704). John Locke was a famous English educationist. He has described his thoughts on education in his famous book "Some thoughts Concerning Education." According to Locke, the aim of education should be to inculcate in children virtue, wisdom, breeding and capacity to learn. He also laid stress on physical, moral and mental development of the child. He believed that the mind of a child is a clean slate on which only experiences write. He believed education by a private tutor and insisted upon a pleasant and lively method of teaching which stimulates motivation and interest in the children. He advocated education through the mother tongue and insisted that only those subjects should be included in the curriculum which are individually and socially useful.

**Sense Realism:** Sense Realism developed in the 17th century. This ideology had some roots of the modern education of today. Its protagonists uphold that knowledge primarily comes through the senses, not from words. As such, in the education of the child, his ears, mouth, skin and limbs should be freely used to the maximum. Without exercising his sense organs, no knowledge will be gained by the child. The fact is that upholders of Sense Realism were powerfully influenced by the scientific researches, discoveries and inventions of the 17th century. Their thinking was totally revolutionised. They came to believe firmly that all knowledge originates from the external nature. Hence, education should adopt real and effective methods instead of artificial techniques. Truths can only be gained by observation and contacts between sense and external objects. This is the natural way of being educated. This education should provide more and more opportunities to the child to observe and study natural phenomena and come in contact with external natural objects through his senses. Then he will be able to gain knowledge of natural objects, natural phenomena and natural laws. Through the efforts and criticisms by the Sense Realists of the prevalent educational system, new changes and revolutionary transformations affected the system of education. Some of them are: (1) Mother-tongue as the medium of instruction, (2) More importance to observation of Nature and study of scientific subjects in place of languages, literature and humanities, (3) More emphasis on useful and practical education, (4) Help from psychological findings and researches, and (5) Deductive method more important than inductive method.

**The following are the main advocates of Sense Realism:** (a) Mulcaster (1530-1611). Mulcaster belonged to England. He worked as Headmaster in different schools for 37 years. His books namely—(1) 'Elementarie' and 'Positions' contain his ideas about education. According to him "The end of education and training is to help nature to her perfection." He advocated the aims of education as physical and mental development of children and achieved fullest development of child's nature. He was deadly against the current education of his times. Thus, he emphasized that education should be child-centred and must be imparted through the medium of mother-tongue. He was deadly against any forced impression upon the mind of the child and advocated the development of intelligence, memory and sense of judgment. Mulcaster upheld the great importance and use of psychological methods of teaching and laid much emphasis on the training of teachers in methods and techniques. For this he advocated that at the primary level mother tongue, reading and writing, music and painting and other like subjects should be taught to children whereas at the secondary stage, scientific, subject should find proper place in the curriculum. (b) Francis Bacon (1562-1623). Francis Bacon belonged to England. He was a famous man of literature, a writer and a philosopher of eminence. His thoughts about education are found in his books namely—(1) "The New Atlantis" and (2) "Advancement of Learning." Bacon has written—"The object of all knowledge is to give man power over nature." Bacon advocated that education which makes a child useful for society. He believed that this aim, as he sees it, cannot be achieved by the current system of education. Hence, the whole system of education should be changed and reorganised as a scientific and inductive system of education. In other words, Bacon introduced inductive method of teaching. In this method the child is free to observe and experiment by means of his senses and limbs. Thus inductive method became very popular and lessened the importance of Aristotelian deductive method. In curriculum, Bacon gave place of honour to Science and Observation of Nature. Languages, Literature, Religion and Philosophy were relegated to secondary places. (c) Comenius (1592-1671). Comenius was a resident of Moravia. He ranks the foremost advocate of Sense Realism. He asserted that "Ultimate end of man is eternal happiness." Hence, the main aim of education is to make the child learned, moralist and God-fearing, Comenius believed in the principle of universal education. Thus, he ridiculed the idea of education for the rich and well to do only. In his opinion, even the poorest should receive proper education. Hence, he inspired the preparation of

World dictionary. He advocated natural method of education and considered the inductive method of Bacon as insufficient. According to him knowledge comes not only through the senses but through man's intelligence and divine inspiration. There should be a balance among all these mediums of knowledge.

He has propounded nine rules regarding the methods of teaching. They are:

- Teaching methods should be simple,
- The purpose of reading material should be told to children.
- Only useful knowledge should be given to children,
- Teaching should be done very effectively,
- General rules should be explained,
- Parts of the material should be taught step by step in a sequence,
- Chronology should be followed,
- Various parts of subject matter should be discussed clearly, and
- Teaching should be continued till learning is achieved.

According to Comenius Nature does its work according to a time table and stage. Thus, first mother-tongue should be taught to child and then other subjects. There should be a link between the classes to enable the child to learn step by step. Comenius was totally opposed to any form of repression and physical punishment. To him, education should follow a universal pattern. Thus, he advocated a synthesis of educational psychology, educational organisation and educational methodology. His ideas about education were later accepted and developed further by Rousseau, Pestalozzi and Herbart. We see that modern education shows the impact of the ideas of Comenius in one form or the other. It is why Comenius is called the father of modern education.

**Neo-Realism:** This ideology has more importance in the field of philosophy and science than in education. According to Rusk—"The positive contribution of neo-realism is its acceptance of the methods and results of modern developments in physics." Neo-realism believes that like other rules and procedures, rules and procedures of science are also changeable. They are valid only in certain conditions and circumstances. When those circumstances change, the rules also change. The protagonists of neo-realism emphasize both the education of arts and sciences. Notable among these neo-realists are the following: (a) Whitehead. According to Whitehead the consciousness, and the unconsciousness, the movable and the immovable are each an organism. Education

should give the child full knowledge of an organism. Whitehead further advocates that side by side with the scientific values, one should also understand fully well the other values also. Qualities propounded by these values should also be understood fully well. Making his purpose clear Whitehead writes —"When you understand all about sun, all about the atmosphere, all about the rotations of earth, you may still miss the radiance of the sun set." (b) Bertrand Russell. The foremost supporter of neo-realism Bertrand Russell also insists upon education by means of senses. He has emphasized the sensory development of the child. He has also advocated the method of analysis and classification. He did accept liberal education as the ideal, but gave no place to religion in it. According to him, Physics is the foremost subject of study. Russell opposed the kindling of emotional exuberance in children. Thus, Russell opposed the kindling of emotional exuberance in children. Thus, Russell writes—"First and foremost, there must be as little emotional strain as possible in connection with the acquisition of knowledge.... Emotional strain is the chief cause of harmful fatigue."

### **Fundamental Principles of Realism**

The fundamental principles of Realism are given below:

- **Phenomenal World is True.** Realists believe in the truth and reality of the matter. To them, there is no world beyond this. Hence, unlike Idealists who believe in another world, the Realists have no faith in other world beyond this life. J.S. Ross has rightly said—"Realism simply affirms the existence of an external world and is therefore the antithesis of subjective Idealism."
- **Senses are the Doors of Knowledge.** Realism believes that senses are the doors or gateways of knowledge. The impressions and sensations which result from our contacts with external world through our senses result in Knowledge which is true and real. The neo-realist Bertrand Russell, in his book "Analysis of Mind", writes—"I contend that ultimate constituent of matter are to atoms....but sensation. I believe that the stuff of our mental life... consists wholly of sensations and images."
- **Theory of Organism.** According to realists conscious and unconscious things form an organism. Thus, Whitehead writes—"The universe is a vibrating organism in the process of evolution. Change is the fundamental feature of this

vibrating universe. The very essence of real actuality is process. Mind must be regarded as the function of the organism."

- **Opposition of Idealism.** There is no place for imagination in Realism at all. Thus, Realists assert that there are no such entities as God, Soul or the other world. They are mere figments of human imagination. Hence, having no faith in the existence of God, Soul and their interrelationship, Realists assert that the scientific realities of matter and its attributes are true and real.
- **Man is a Part of Material World.** According to Realists, man is a part of the material world. He is endowed with sense organs and the mind through which he attains the knowledge of the real external world.
- **Emphasis on Experiment.** Realism lays emphasis on observation and experiment. According to this philosophy, no experience can be accepted as true unless it is analysed and classified in totality.
- **Importance of Present Applied Life.** According to Realism, spiritual world cannot be understood by means of senses. Hence, the existence of God, Soul and spiritual values are mere creations of man's imagination. They cannot be real and thus realisable. No body should bother about Heaven or Hell but emphasize and believe in the physical and material existence. Realists lay emphasis upon the moulding and directing of human behaviour as conditioned by the physical and material facts and objects of the present human life. This only promotes human welfare and happiness. In his book "Philosophical Basis of Education" Rusk writes—"The aim of new realism is to expound a philosophy which is not inconsistent with the facts of common life and with the development of physical science."

### **Realism in Education**

We have seen that naturalism entered the educational field by protesting against the training of children into artificialities of life, similarly, realism entered the field as a protest against the narrowness of the bookish, sophisticated and abstruse curricula. Realism holds that education should be closely related with the actual realities of life in all conceivable aspects.

Realism holds the view that education should try to give all those skills and knowledge to the individual which are necessary for a happy living in the society.

**Realism and Aims of Education:** The following are the aims of realistic education:

- **Preparing the Child for a Happy and Successful Life.** The first aim of realistic education is to prepare the child to lead a successful and happy life. Thus, education should be such that the child is able to solve his problems of life successfully and lead a happy life promoting the welfare of society as well.
- **Preparing the Child for a Real Life.** The second aim of realistic education is to prepare the child for a real and practical life. Realists believe in the reality of knowledge of external material world gained through senses. Thus, they wish to prepare the child for the real life of material world.
- **Developing the Physical and Mental Powers of Child.** According to Realism, minds as well as the physical organs together constitute an organism composed of matter. Hence, according to his ideology, the third aim of education is to develop the physical and mental powers of the child so that with the help of his developed intelligence, discrimination and judgment, he is able to solve all the problems of life successfully.
- **Developing and Training of Senses.** Realists believe that unless the senses of the child are developed fully well, he will not be able to have full knowledge about the external world. Thus, the fourth aim of realistic education is to develop and train the senses of the child through varied experiences.
- **Acquainting the Child with Nature and Social Environment.** According to Realism, a child is related both to the external Nature and the social environment. Hence, the fifth aim of education is to provide the child full knowledge of both the society and the external nature so that he is able to strike a balance between the two.
- **Imparting Vocational Education.** According to Realism, education should be a practical utility to child. Since the problem of livelihood is the main problem of life these days, so according to his ideology, the sixth aim of education is to provide vocational education to the child.

**Characteristics of Realistic Education:** The chief characteristics of realistic education are given below:

- **Based on Science.** The supporters of Realism emphasized the importance of useful and purposive education. They advocated the inclusion of scientific subjects in curriculum and in place of academic and artificial education, they laid stress on the natural education which gave birth to Naturalism. Thus, the emphasis on scientific education is the first characteristic of realistic education.
- **Emphasis on Present Life of Child.** The second characteristic of realistic education is to make the present life of child as the focal point of educational system. As we know the fact that Realism was born as a reaction to excessive Idealism, it opposed the academic education of mere ideals and values and emphasized the immediate real and practical problems of day to day living which only can promote individual good and welfare. In other words, the present life of the child is the centre of all educational activities.
- **Emphasis on Experiment and Applied Life.** The third characteristic of realistic education is emphasis on experiments, experiences and application of knowledge learnt. It lays great stress on learning by doing, by developing creativity and urge of practical work in children so that they are able to solve their immediate practical problems and lead a real successful life.
- **Opposition of Bookish Knowledge.** Realists decry mere academic, theoretical and bookish knowledge which develops only rote memory and encourages cramming. It does not enable the child to understand the realities of external things and natural phenomena. According of Realists, education should inculcate in the child an understanding of both the things and the environment. Thus, the slogan of realistic education is "Not words but things". Such type of education promotes intelligence and a sense of judgment which the bookish education does not do.
- **Limited Freedom of Child-** Realistic education realises the prime importance of child. Hence, according to Realists the child should be given full freedom to develop his self according to his innate tendencies. But this freedom should promote self-discipline and self-control. In other words, the child should proceed from ignorance to knowledge slowly but surely through his own efforts and self-discipline.

- **Emphasis on Training of Senses.** The sixth characteristic of realistic education is to train and develop the senses of child. Unlike Idealists who impose knowledge from above, Realists advocate self-learning through senses which ought to be trained. These senses are the gateways of knowledge and develop by use and experience.
- **Equal Importance to Individuality and Sociability.** The seventh characteristic of realistic education is to emphasize equally the individuality and sociability of the child. Thus, the aim of realistic education is to develop both the individual self and the society of which he is an integral part. Bacon clearly asserts that realistic education develops the individual on the one hand and on the other hand tries to develop society through the development of social consciousness and sense of service to the individual.

### **Realism and Curriculum**

With the above aims of education in view the curriculum, according to realism, becomes of a very wide nature. Quite naturally realism emphasises the selection of 'right' subjects. But what are the 'right' subjects? The right subject is that which gives the best educational results for a given pupil. Hence in deciding the Tightness or suitability of a subject adequate attention must be paid to (a) the pupil's previous training, (b) inter-relationships between the parts of the various subjects, and (c) the social demands for the pupil to be trained. Paying attention to all these aspects would mean to prepare the pupil for a successful and happy living according to the realists style. The above indicates that according to the realist curriculum the people has to study a required number of subjects, because he has to meet certain social demands. Any subject whether it pertains to the domain of sciences or arts, is not to be included in the curriculum for its own sake, but it will find a place in it because of its particular utility in the actual life situation of the pupil. Modern languages may find a place in the curriculum, because they enable one to read, write and conduct all types of social intercourse; but literature, as such, will find no prominent place because the realist believes that it is out of touch with the real line of human advance. Realist's attitude towards such subjects as arts, painting, music and the like is the same as towards literature. It is hardly necessary too and here the realist's contempt for subjects under the "sociological group". The realist thinks that subjects under this group are hardly

'scientific' and 'objective', and so they are prone to create particular biases in the pupil in the total disregard of the actualities of life.

However, has great admiration for the various branches of science as the most profitable contents of the curriculum, because it is they who give to the pupil the requisite skills and knowledge for facing the actualities of self-situations in the world successfully.

### **Realism and the Teacher:**

The realist teacher is of a dual personality. As a realist he recognises all the demands of the realist pupil. He feels that every aspect of teaching should be dominated by reality. His sole aim as a teacher is to place before the pupil the clear, distinct and systematic knowledge of science in an impersonal manner. He will regard knowledge as one and universal. To him it knows no bounds of colour, race and religion. Therefore, the realist teacher would not like to call French or German mathematics. The realist teacher tries to present the knowledge of the subject matter before the pupil in such a way as to make himself one with it. He himself becomes the voice of chemistry and mathematics and speaks in the class-room to ears which are eager to receive it. He stands for truth. He has great reverence for fact. Therefore, while presenting the voice of a subject he keeps his personality away from it, that is, he does not express his personal likings or dislikings for particular points. The realist teacher desires to make discoveries in his chosen field and tries to communicate the same to his pupils in an impersonal way. But the realist teacher realises that it is not his business to be engrossed in making discoveries, because if he communicates what he has discovered, he becomes partly personal, and he cannot let facts speak for themselves. The realist teacher realises that an information cannot be given to students with the expectation that it will be equally intelligible to all. So he must study child psychology and adolescent psychology and must be able to adapt the material according to the living interests of his pupils. So in order to be a successful teacher, even on realist lines, he must humanize his science; otherwise, if the subject is left to itself, it may mean one thing to one student and another to another. Thus the realist teacher has to go against his own realism. He must understand how much and what aspect of a material would be intelligible to the pupils according to their natural subjective bias. Hence he must make the necessary adaptations in order to make the material intelligible to the pupils. No doubt, the

material to be presented has to be objective, but it must be presented in a subjective manner, otherwise there would be some pupils in the class to whom the whole process might appear as boring and useless; whereas some may misunderstand the whole thing presented. Thus as a realist, the realist teacher is expected, "to sink his personality in objectivity" while making scientific discoveries in his chosen field; and as a teacher he is called upon to devote his attention in catering to the subjective aspects of his pupils. The realist teacher must be able to help his pupils making discoveries, because it is by making their own discoveries that they can learn to stand on their own feet and proceed further on the path by themselves. Thus the realist teacher appears to be in a paradoxical position. At first he is expected to make his own discoveries—it means he has to sacrifice his personal research. The realist teacher is in a real difficulty and there appears to be no easy way out.

### **Realism and the Methods of Teaching:**

Realism has a definite background and outlook which influence considerably the classroom procedures and the preparation of textbooks. The method of teaching, according to realism is to abstract from the personality of both the teacher and the pupils and allow the facts to speak for themselves. In the process of presenting facts, the teacher is not expected to express his subjective opinion on the matter. He has to present the facts as they are, and he must not add anything of his own. The details of contents and the principles of presentation and the emphasis to be given at places will be determined by the specific nature of facts. The method of teaching should be strictly objective. The best method is that which is no one's own. Therefore the teacher should become a faithful translator so that through him the facts themselves may become real and impress themselves on the pupils. The facts must be presented in a clear and distinct manner and no detraction from the facts should be allowed. The facts should be logically classified and one part should lead to another automatically. The realist method of teaching coincides with the attitude of the scientist as Holt says, "The conscientious scientist... knows perfectly well that he 'constructs' nothing; and that, indeed, his prime concern is precisely not to construct anything. It is his purpose to efface the personal will, and if it were possible he would transcend the limitation of his sense organs, so as to be an impartial witness of the events." The realist method of teaching starts with the parts and considers them real in themselves. It regards the whole as a product of the

parts which while contributing to the building up of the whole, retain somehow their individual independence. The idealist method of teaching is just opposite to this. It starts with the whole and proceeds analytically down to the parts. Parts are nothing in themselves, they are something only in relation to the whole. The realist teacher uses a synthetic method of presentation in the classroom, as well as in the preparation of a textbook. He begins with 'elements' or 'parts' and tries to show how under given conditions the 'wholes', the certain secondary entities shape themselves. Given a few pieces of wood, tools and a carpenter, a table (a whole or a secondary entity) of great beauty may come forth. The pieces of wood remain pieces of wood, the tools remain tools and the carpenter remains a carpenter. However, there is something new, the beauty of aggregation which may inspire and give joy to any one who looks at it. The pieces of wood were not beautiful in themselves. The tools were not beautiful in themselves. The carpenter was not beautiful in himself. Yet there has emerged a beauty, table, which is additional, new and almost incalculable in terms of its elements—nevertheless factual in essence. This is just what the realist teacher tries to do in the classroom. With a synthetic method he brings out a beauty out of the parts, yet the factual nature of the parts is not at all destroyed.

### **Realism: Interest and Discipline**

Realism regards 'interest' as 'subjective' and an illusory state of excitement which may obstruct an adequate absorption of objective information on the part of the pupil. Therefore a realist teacher tries to discourage in the classroom all natural expression of interest. He wants that the pupil should concentrate his attention on the 'work' or the 'duty' to be performed. Thus realism discourages all tendencies to note objectively fruitfully. The realist teacher tries to contact the objective forces around him in such a way that they may not interfere with the interaction of nervous system and physical environment. He wants to discipline the pupils into objectivity. He tries to subdue the subjective side of the pupils and wants to expose them to the forces of the environment. Thus the pupils are disciplined to become a part of the world around them. Thus we see that realism eliminates interests regarding it as subjective. But realism is very careful about discipline. To realism the purpose of discipline is to make the pupil submit himself to the direction of the physical world, because he himself is its physical part.

Thus realism wants sterner virtues in the pupils, because they must be able to face the realities of the physical world.

### **Realism and School:**

Realists have different views about school. Some realists do not feel any need of school at all. They prescribe wide travelling, tours and teaching by private tutors as the best means of education. On the contrary, other Realists emphasize the importance of school and class teaching. They regard school as a mirror of society reflecting its true state of affairs. As such, the school should not only include in its work, all the activities going on in society, but it should also be well furnished and equipped with all the necessary aids and devices for effective observation and experimentations by children. According to them, the school is an agency which meets the needs of the child and the demands of society as well. In short, it is school only which provides for the fullest development of the child according to his nature and needs. Not only this, school is the only agency to provide vocational education to prepare the child for some livelihood. In the words of Comenius- "Schools are true foregoing places of men."

### **Merits of Realism:**

Realistic education did not have much impact on the traditional education. Only in England and Germany some schools were opened to insist on religious education and mother-tongue as medium. Gradually the ideals of Realistic education permeated the social thinking and beliefs of educationists. Now, we discuss below the chief merits of Realistic education:

- Realism emphasizes that education should be practical and utilitarian. Now impractical and useless education has come to be regarded as waste to time, energy and resources
- Realism prescribed realistic and useful aims of education. Such aims are directly related to the needs of the individuals and demand of society.
- Realistic education has brought about revolutionary changes in the methods of teaching. In modern education, the Inductive method has replaced the traditional

Deductive method. In addition Heuristic, Experimental and Correlation devices have come in the field and accepted by all to be really effective methods.

- Because of Realistic education, scientific subject have found an important place in the curriculum. Thus, people of this age have begun believe that without science, no country can develop and progress.
- In place of repressionistic discipline, a synthetic form of impressionistic and emancipatory discipline is being accepted by educationists today.
- Realistic education emphasised objectivity. The result is that more and more objective methods of teaching and evaluation are gaining ground today.
- Realistic ideology has changed the organisational pattern of schools also. Now they are becoming centres of joyful activities, practical engagements and interesting experiments. All children show eagerness to such schools now.

#### **Demerits of Realism:**

- Realism lays great stress upon physical world. But it fails to answer these questions—(1) Is there any power behind this physical world? (2) Is this physical world absolute and supreme? and (3) What are the limits of this physical world? If the supremacy of the physical world is accepted, then is that the final and ultimate power? Such queries remain unanswered.
- Realism regards senses as the gate-ways of knowledge. As such, we get knowledge only after contacts with objects, but how does illusion occur? and how do we get faulty knowledge?
- Realism emphasizes facts and values them highly. Is then, indiscipline, injustice and corruption real and true and should be accepted as they are?
- Realism accepts the real needs and real feelings only. It does not believe in imagination intense emotion and sentiments. These are also realists and genuine needs of the individuals.
- Realism emphasizes scientific subjects to the neglect of arts and literature. This is creating imbalance in the total curriculum.
- Realism emphasizes exclusively on facts and realities of life. It does not give any importance to ideals and values. Denial of ideals and values often creates helplessness and pessimism which retard growth and development to the individual.

## **Logical Positivism:**

### **Introduction:**

One of the most influential movements in recent philosophy is logical positivism, which originated in “the Vienna Circle” in the early twenties. Sometimes also called Logical Empiricism or Scientific or neo-empiricism Twentieth-Century Philosophical Movement. The movement gradually spread. In Great Britain at Oxford the movement found an able advocate and strong supporter in A.J. Ayer. The Vienna Circle founded by Moritz Schlick. The Vienna Circle was positively antagonistic to most of the history of philosophy, finding only Hume’s empiricism and Kant’s anti-metaphysical stance worthy of respect. The Viennese positivists were chiefly interested in the formal and the natural sciences. They did not identify philosophy with science, but they believed that it ought to contribute in its own way to the advance of scientific knowledge. They therefore condemned metaphysics because it failed to meet this condition. According to Logical Positivism, a great deal of philosophical talk was held to fall into nonsensical categories: talk about the absolute, or transcendent entities, or substance, or the destiny of man. Such utterances were said to be metaphysical; and the conclusion drawn was that if philosophy was to constitute a genuine branch of knowledge it must emancipate itself from metaphysics. Prominent members— Rudolf Carnap, Otto Neurath, F. Waismann.

### **Objective of Logical Positivism**

1. Influence of mathematics and Logic.
2. Metaphysics must be eliminated. By ‘metaphysics’ the positivists mean any theory of reality beyond or behind what can be grasped by experience.
3. The emphasis on Logical analysis of language distinguishes this movement from earlier empiricism and positivism. The task of Philosophy is knowledge, especially of science.

A.J. Ayer was the most famous British exponent of logical positivism.

- Verification Theory of Meaning
- Elimination of Metaphysics
- Linguistic Theory of Necessary Proposition

**Logical Empiricism** Is quite different from traditional philosophy. It helps to understand the

new style of viewing philosophy to contrast it with some of the things he have been seeing in other philosophies. He have been looking at metaphysical issues such as God, Values, man and nature of reality. Therefore many instances these issues are regarded as legitimate. Now we are involved in a philosophical emphasis that regards all metaphysical issues, particularly God, Values, Human soul, as meaningless. How did it come about? What are the ingredients in such a position? Another important movement initiated by logical Empiricism was the study of the role of language. From the study of language and analysis of syntax, structure, and form, it concluded that there are 2 basic types of sentences.

**One is Tautological sentence:** The first owed its definition to Wittgenstein other philosophers called as logically determinate statement. They included all propositions whose truth or falsity can be determined on the basis of logic for example\_ “All bachelors are unmarried” This is a tautology. It is always true by its definition tautologies or logical determinate statements do have a problem with them. They may or mayn’t reform to any things real in the world. There may or mayn’t any bachelors in existence at all. But the statement is true even if non-existence. This type of statement appears to be limited to definitions, mathematics or abstract ideas without referring to the world of experience.

**Second category:** Second category of sentences, or propositions that concerns with the real world. The real world reflects the world of sense experience. The term “factually determinate statements were used by logical Empiricist. The truth of these statements is only by appealing to fact. Factually determinate or statements arise out of experience? are many but the problem arose concerning- how one could know what was really a factually determinate statement. For example\_\_\_ God is good is it a logically determinate statement. Is it a factually determinate one? the answer came in the acceptance of the verification principle. A statement was true it one could validate it scientifically. But can the verification principle be applied to our statement- God is good? No one has ever been God or goodness, then such type of statement wasn’t merely false but literally nonsensical. He metaphysic which included many form of philosophy, religion and ethics was arbitrarily cut to shreds by virtue of the definition of language. Since philosophy, religion and values were certainly not logically determinate statement and

since neither of the disciplines could be regarded as an empirical science. Since philosophy doesn't contribute to knowledge or meaning but merely has the role of analysing to see if meanings are true, false or non-sense then it is more difficult to put together.

**Metaphysics of Logical Empiricism:** The idea that there is a super-sensible world which is the object of intellectual intuition and is alone wholly real, which was rejected by A.J. Ayer and other logical empiricists. The rejection of metaphysics based on. No empirical observation could have the slightest tendency to establish any conclusion concerning the properties or the existence of a super-sensible world. Therefore we are entitled to deny the possibility of such a world and to dismiss it as nonsensical. But Ayer doesn't completely reject that which is non-sensible. Such things as atoms, molecules and electrons. Don't appear as sensible, nor do the symbols that we use for daily things such as table, chair, wheels etc. although one can't see these things it is reasonable to use them if they can be empirically substantiated. The methodology of A.J. Ayer leads to the conclusion that almost nothing can be asserted about the reality beyond the sense experience. The philosophical question on whether reality is one or many is nonsensical because there is no empirical situation which could have any bearing on this truth. No empirical situation which could have any bearing on its truth. A.J. Ayer can give a phenomenalistic view of the world. One can describe what one sees or experiences although sense organs. Logical positivists must be content with a scientific view of this. Ayer confesses that philosophy is virtually empty without science. The view of reality found in positivism is another variety of naturalism.

### **Logical Empiricism's view about God:**

There is a certain sense of fairness about the view of A.J. Ayer concerning "God". If all talk about God is nonsensical, it is equally nonsensical for the atheist to assert that God doesn't exist. Ayer claimed that all utterances about the natural God are nonsensical. Arguing for the existence of God is rejected because one must take a leap from the argument to the conclusion that God exists. For eg. One may argue that certain phenomena exist in the world and this requires one to believe in God. Does a belief in the world's phenomena express what is meant by the word God? Is God equivalent to regularity? No. a religious person would admit that this is all he is claiming for his argument about God's existence. Ayer advocated that God is not equivalent to nature and if one is arguing

for super sensible definition of God, one loses again. The supersensible are not to be seen and Ayer concluded that one talking about non-sense. This leads to the mystical approach to God. The mystic says he knows God but he can't discuss what he knows since it is ineffable and indescribable. The mystic must submit his intuitive descriptions to the test of verification. But since he can't stand by his statement as they aren't adequate to describe his experience's the mystic is only producing unintelligent statement and his statement would not stand up to verification and we really have from the mystic is "indirect information about the condition of his own mind.

### **Ethics and value education of positive Empiricism**

The ethical principles are neither true nor false they are expressions of feeling. Therefore the theory of ethics is impossible. The question is what the origin of ethical principles is. According to Schlick ethics is a descriptive scientific theory. A person always prefers those conditions that don't produce pleasure or pain, good is whatever gives pleasure which is equivalent to beneficial. A person's actions are caused by a wish to benefit. So the 1st ethical impulse is an egoistic one but the motivations to act are not static. They are subject to natural evolution and selection. In a society it is possible that an altruist way of an action is more beneficial than egoist one. There is a contrast between the very first impulse which suggests an egoistic behaviour and the tendency to act generated by evolution, which suggests a social behaviour. This is the origin of ethical principle. Logical positivism as expressed by A.J. Ayer disposes of value with more sophistication. He contended that ethical discourse fits in 4 main propositions types.

- First of all, the propositions which express definition of etc, terms, or judgments about legitimacy of certain definitions.
- Secondly there are propositions describing the phenomena of moral experiences and their causes.
- Thirdly, there are exhortations to moral virtue.
- Fourthly, there are actual ethical judgments.

Only the 1<sup>st</sup> type constitutes ethical philosophy. The second type are really in the domain of sociology or psychology. In other words, if we describe the experience of being mugged or robbed, this is to be studied by psychology or sociology and no

judgment are needed in it about its rightness or wrongness. The third category of exhortation is nothing more than that of a parent who tells a child, statement such as-Be good to go to school, Don't lie to me, etc, the last one is actual ethical- judgments, really don't belong to ethical philosophy for eg.. it was wrong to gas the Jews in world war II one may certainly prove to general satisfaction that Jews were gassed in world war II. But it was wrong can't be also proven. what does meant by this statement. The answer is that it was wrong expresses one's emotional reaction. There is no way of scientifically verifying it is wrong and for that reason ethics is just another world for non-sense. Therefore ethical statements are pseudo propositions. They are not saying any sensible things. Thus logical positivists relegate ethics a traditionally conceived to the discipline of sociology or psychology where feeling can be studied. Whereas science can't deal with feelings emotion etc because these can't be dead with on the basis of verification.

### **Verification Theory of Meaning**

The Philosophical Movement originated from Vienna Circle (in the early1920s) is called Logical Positivism. Vienna ,Circle was a group of scholars, which were related to different

fields. Two main aims of the Vienna Circle were:-

- To provide secure foundation for- the sciences
- To demonstrate the meaninglessness of Metaphysics (Elimination of Metaphysics)

The method employed for realizing this double aim was logical analysis, specially language.

The emphasis on logical analysis of language distinguishes this movement from earlier empiricism (Hume-Psychological analysis of experience) and positivism (Comte. Mach etc.).

Again while earlier positivists objected to metaphysical speculation either because it is unprofitable or because its truths cannot be proved, the new positivists (Logical positivists) object to it because logical analysis of metaphysical language convinces them that all metaphysical propositions are meaningless. To eliminate metaphysics, logical positivists propounded a theory that is called Verification Theory of Meaning. As the difficulties arose the theory kept on revising by different thinkers. Therefore, it's a historical development, gradual modification of theory of meaning. Schlick:Schlick was

the founder of Vienna Circle. Schlick said that we can make distinction between two types of meaning:-

**Cognitive meaning:** Informative meaning and is important for both science and philosophy. Verification principle is concerned with only cognitive meaning of words.

(ii) Emotive meaning: Concerned with expression, 'value -judgement, poetry, not for any use either for science or for metaphysics. Cognitive statements belong to two different kinds of propositions.(i) Analytic — True/False by virtue of meaning alone.(ii) Synthetic — Verification principle is concerned with synthetic/factual proposition. According to Schlick 'Meaning of proposition is the method of its verification' that is whenever a factual proposition is given we may know how to verify and by following which procedure we can put them under True/False category. It is sense experience which decides whether proposition is true/false. This principle gives not only a criterion of (1) distinguishing significant proposition from nonsensical proposition but in addition it also tells us (2) meaning of proposition, what meaning constitute in itself. Because it says method of verification also decides the meaning. A single proposition may be verified even in both the ways. Logical Positivism, like Kant, accepts distinction between analytic and synthetic statements. Analytic statement has no factual context. Logical Positivism says that analytic statement is a statement, which is true by virtue of meaning alone as — A bachelor is an unmarried male adult. One who knows the meaning of all these words also knows that this statement is true. Bachelor means unmarried male adult. No other proof is required. Synthetic statement — like the Rose is red. To know its truth or falsity, one has to do empirical verification. Verification principle is concerned with synthetic statement.

**Problem:** A proposition may have two or more meaning, if they can-be verified by-different method. If method is' meaning. then proposition will be assumption having more than one meaning. Thus, there is a need to reformulate the theory. A.J. Ayer : Language. Truth and Logical proposition is significant if it is either analytic or verifiable by sense experience. If not then proposition is nonsensical. Since, metaphysical propositions are neither analytical nor verifiable by sense experience, hence metaphysical statements are meaningless statements. Metaphysical statements are not false • Out nonsensical. Non-sense means it does not contain any cognitive meaning. For

example 'God exists' logical Positivism would say this statement is as nonsensical as to say — "God does not exist".

### **Practical Verification and Theoretical Verification:**

Does verification means verification in practice or we can verify a proposition immediately by appealing to sense experience (verification in practice). If a proposition is significant only, if it is verifiable in practice then even most of the proposition of science will turn out to be nonsensical because at every stage scientist formulate certain theory which can't be verified by practice. Example - "There is life on Mars". (Or the are living beings in outer space). This statement cannot be verified presently but there is a possibility for practical verification in future. Logical Positivist is not ready to reject it because it is verifiable in theory, so it is a significant proposition. So, according to Logical Positivism, if a proposition is verifiable in theory though not in practice, the proposition is significant. Though a proposition may not be-verifiable by the existing technology but in an advancement in technology in future, if verification is possible. then it is not nonsensical. If a proposition is verifiable either in practice or in theory then it is significant, if not, the proposition is nonsensical. Metaphysical propositions are verifiable neither in practice nor in theory, hence they are nonsensical. God is not object of sense experience. All religions believe that 'God exist'. This is a nonsensical statement. When we analyze Bradley's statement — "Absolute enters into history but itself has no history". We cannot verify it anyway whether it will be today or tomorrow. Therefore, these are nonsensical as cannot be verified.

**Strong Verification and Weak Verification:** Schilick has formulated verification theory in strong sense. According to strong verification only those repositions are significant, if we can conclusively determine the truth or falsity of a proposition on the basis of sense experience. This is called verification in strong sense. This immediately creates a number of difficulties. What about the universal proposition of the sciences themselves. No universal proposition can be conclusively verified? Example - All metals expand when heated. 3 - Water is H<sub>2</sub>O etc. Conclusive verification requires that every piece of metal anywhere must be separately verified and then it can be said to be verified. Such universal propositions are not verifiable in

strong sense. It would mean that the universal propositions of sciences would also become nonsensical, if we accept verification in the strong sense only. Schlick. Answered it that the universal propositions of science-are nonsensical -yet they are important and acceptable as they are necessary. He called-them as '*important non-sense*'. Carl Hempel's also arose -some difficulties regarding this, e.g. "Everyone. Love someone.- It cannot be verified in strong sense. Ayer : In view' of these difficulties, Ayer. in-the first edition of 'Language. Truth and Logic' rejected the very possibility of verification in strong sense. What is actually required is verifying in weak sense. According to him not only universal but also particular proposition cannot be verified in strong sense. If the proposition is verifiable in weak sense then proposition is significant. A proposition is verifiable in the weak sense if the relevant sense experience can make it probable i.e. either probably true or probably false. Hence, the truth or falsehood is probable and not in certain sense. So Ayer initially accepted only verification in weak sense. Metaphysical propositions are not verifiable in weak sense, so they are non-sensical. Lazerowitz's criticism of Ayer. Lazerowitz criticized this view of Ayer. According to him, Weak and strong are relative terms, if we use one of them we must also use the other\one. Without accepting strong verification, there is no sense of talking of weak verification. Ayer : In second addition of "Language, Truth and Logic" in 1946 altered (revised) his view (position). There is a class of proposition, which can be verified, in the strong sense. This class of proposition is called Basic proposition. It does not describe anything; it only records the currently available sense experience. Basic Proposition There is pain in my teeth now this time. It is verifiable in strong sense. Thus. Ayer accepts - A proposition is significant if it is verifiable either in strong sense or in the-weak sense.

### **Direct Verification and Indirect Verification:**

If a proposition is either an observation statement or through senses directly verification. Example.: It is raining. The wall is red. But there are propositions, which are not observed directly. To accept only direct verification then many scientific propositions would become nonsense. Mere direct verification is not sufficient.it requires indirect verification. Ayer : According to-Ayer, a proposition will be indirectly verified when adding one or more proposition to it and from this conjunctive propositions. if we deduce a proposition, which fulfill two conditions.

(i) Deduced proposition must be directly verifiable.

(ii) It should not be deduced from the other proposition alone but with the other related proposition. As 'p' is not directly verifiable, 'q' cannot be deduced alone from "If p then q". We combine this with 'p' and since 'q' is directly verifiable, therefore 'p' is indirectly verifiable. Sir Isaiah Berlin : He criticized this theory. If this form of indirect verification is accepted, then any proposition whatsoever can be indirectly verified. Example : Absolute is present everywhere (not directly verifiable) P?Q : If absolute is present every where then grass is green P : Absolute is present everywhere Q : Therefore grass is green J Ayer : Realizing this problem Ayer in the second edition of Language, Truth and Logic modified his view. According to Ayer: the other propositions which are conjoined must be either analytic or directly verifiable or capable of being independently indirectly verifiable. Ayer was convinced that this modification is able to avoid Berlin's objection. Berlin's example falls in all three criteria. Alonzo Church: American Philosopher and Mathematician (Book : Introduction to Mathematical Logic 1949) Criticized this revised formulation of verification theory. Presented a formula, on the basic of which indirect verification of any proposition is possible whatever the proposition is. This formula is  $(\sim O_1 \cdot O_2) \vee (O_3 \cdot \sim S)$  O= Observation statement (Here O1, O2, O3 are observation statements and directly verifiable and independent) S=any statement either of science of metaphysics. This can be indirectly verified through this formula. Church showed that  $\sim S$  or S can be indirectly verified. After this, Ayer himself has accepted that I am unable to present this theory perfectly. There is some short of problem exist in this theory. It is not possible to give a clear and precise information of the verification principle.

Logical Positivism: A proposition is significant when

- Either it is analytic
- Or verifiable in the practice
- Or verifiable in the theory
- Or verifiable in strong sense
- Or verifiable in weak sense
- Or verifiable directly
- Or verifiable indirectly.

## Criticism:

- Ayer has said that- “only that statement is meaningful which is either analytical or empirically verified” But the statement of Ayer is not fit upon his own criteria of meaningfulness. His statement is neither analytical nor empirically verified that why meaningless verification principle itself is neither analytical nor verifiable by sense experience. The principles of verification becomes meaningless upon its own criteria.
- They have overvalued science and failed to recognize that philosophy is science of sciences.
- According to Russell\_ there are some scientific statement which are neither analytical nor empirically verified but they cannot be accepted as meaningless. E.g. —Due to explosion of a big hydrogen bomb, humanity will be completely destroyed.
- On the basis of verification theory of meaning,, to say that — “Metaphysics is non-sense itself non-sense:
- Here question is that what is verified? — Sentence or proposition A sentence is either meaningful or meaningless but it is not true/false. What is true or false is proposition expressed by sentence. Sentence is not true or false. No doubt proposition can be verified. But proposition is nothing but meaning of indicative sentence. To say proposition is meaningful means meaning is meaningful. If experience means sense experience only then moral experience, aesthetic experience will become meaningless. But this cannot be accepted. Why only sense experience — there is no justification within logical positivism. Since logical positivism ignores this, it becomes one sided.
- Sometimes it is said that when Ayer has accepted the concept of strong verification, then his theory leads to solipsism because verification completely depends on the knower.
- To Wittgenstein, verification theory can be applied only to factual proposition but factual. propositions are not the only function of language. Language has many sort of function; we cannot decide their meaning on the basis of verification principle. Even if this principle, is admitted, it is a principle of a part of language. This is the reason that this principle was later on rejected and other principle were advanced.

- According to Later Wittgenstein, work of language is not only confined to description. Language is multi-functional. So there is a possibility to accept meaningfulness of other statements too, which are not describing any fact. Even descriptive parts not always require verification. Verification requires if there is doubt.
- In place of verification theory of meaning Later Wittgenstein has accepted use theory of meaning. It is clear that verification principle is not a satisfactory theory of meaning. Importance - Promotes humanism accepts the potentiality of human beings to solve their problems. Although verification theory cannot be accepted completely or non-erroneously. But it has its own importance. Due—to this, glory and importance of metaphysics reduced in the field of philosophy and epistemology dominated. They have tried to separate philosophy from imaginary world.

### **Elimination of Metaphysics**

Metaphysical thinking is found in Philosophy from the very beginning. By Metaphysics, the

positivists mean theory of reality lying beyond experience. The 'fundamental postulate of metaphysics' is that there is 'a super (or hinter) phenomenal reality' or 'trans-empirical entity' (Reality transcending the world of science and common sense, the study of what is beyond the senses—like God).

### **Main Questions of Metaphysics**

- What is the nature of ultimate reality?
- Is it one or two or many?
- While science tried to study different aspects of reality, metaphysics tries to study reality of as such as a whole, search (done principle, highest truth, and first universal principle).
- Whether it is physical or spiritual, how the world we know is related to the reality? How man himself- is related to reality and how can we know it.

### **Linguistic Theory of Necessary Proposition**

Logical positivism is an empiricist's theory, which tries to explain all knowledge in term of experience. in this context necessary proposition creates problems for a logical positivist. Our

knowledge is based on sense experience, but whatever is known on the basis of sense experience can never be necessary. Here the problem is how necessary propositions can be accommodated within the framework of empiricism? There are only two possible solutions, to this problem empiricism.

- The first solution is that the so-called necessary propositions are also based on sense experience.
- The second solution is that necessary propositions are based on language and have nothing to do with the empirical object. "They have nothing to do with sense control and matter of fact. Ayer says if both alternatives fail then the solution given by the rationalists is the only viable solution.

The first solution was accepted by J.S. Mill. Mill viewed that mathematical and Logical propositions are also based on experience. They are inductive generalizations based on sense experience. Then why are they called necessary? Mill says; that these statements are accepted as necessary because we do not find any exception in this. But logical positivists do not accept this solution of Mill. In this context, Logical positivists agree with "a Kant's dictum — "knowledge does not arise out of experience." Like Kant, they also make a distinction between origin and validity of knowledge. So far origin is concerned, there is no knowledge prior to experience. Some knowledge is based on experience for its validity, some is independent of experience. Necessary propositions — or those propositions, which do not depend on sense experience for their validity. They accept Kant's distinction of two judgments — analytic proposition and synthetic proposition. But the way Kant has made a distinction is not entirely valid. Kant's criteria applied only to subject-predicate propositions and not all propositions like relational propositions etc. Secondly, Kant has used 'a term contained in', which is a psychological metaphor, with no sense. Ayer says that instead of giving one clearly formulated criterion, Kant has given two criteria: (1) Logical (2) Psychological. Logical criteria suggest that if a judgment cannot be denied by self-contradiction, it is analytic and if denied then synthetic. Psychological criteria say that if the predicate concept is contained in the subject concept then the judgment is analytic, and if the predicate concept lies outside the subject concept it is synthetic. It is so said because the subject is nothing but intention. To say that the predicate is contained in the subject is to say that the subject-intention of the predicate term is the part of the subject-intention of the subject term. Kant believes that logical and psychological criteria are identical but are not. He took

mathematical proposition to be synthetic, because he applies psychological criteria and not logical. If we analyze the concept of  $7 + 5 = 12$ , we can say that 5 units are added to 7 units; the actual result is not included in this concept. By applying logical criteria, we can clearly say that the negation of the proposition is self-contradiction. We cannot say that  $7 + 5 \neq 12$ . Logical positivist believes that the laws of logic are themselves instituted of linguistic usage or consequences of usage of words. To logical positivist we can accept only the logical criterion and only analytic proposition can be a priori and all 'synthetic propositions are a posteriori: There is no proposition of a priori synthetic proposition. It means that according to logical positivist only analytic propositions are necessary proposition. Logical positivist have analyzed analytical proposition in terms of meaning of word to them if the truth of a proposition is determined on the basis of the meaning of term in which proposition is expressed, proposition is analytic. If its truth is not determined by meaning of term but sense experience is used to decide its truthfulness then it is synthetic. Only analytic propositions are necessary. The necessity of proposition has been explained in terms of language. Analytic proposition has no factual content. Their necessity is based on meaning. That is why it is called the linguistic theory of necessary proposition. Ayer says that if a proposition is true merely on the basis of the meaning of terms which are used to "formulate or express the proposition, the proposition is analytic. A proposition can be shown to be true or false on the basis of the meaning of the words/symbols. A proposition is analytic, if and only if it is proved to be true by virtue of meaning alone, if not then synthetic. For example, 'All bachelors are unmarried male adults'. If we know the meaning of words used to formulate this proposition, we also know that the proposition is true. There is no need of extra linguistic proof, language itself is sufficient to express the meaning. But in 'The board is white'; empirical verification is required, hence it is synthetic.

### **Quine's refuted this Theory of Logical Positivism**

In his famous article "Two Dogmas of Empiricism" (1951), Quine rejected the distinction between analytic and synthetic proposition and secondly reductionism (object statement can be reduced into sense data statements –reductionism). To Quine, there are two main defects in the linguistic theory

- The concepts, in which analyticity is defined, are either themselves not clear or they involve circularity.

- Logical empiricists reduce object statement into sense data statement. But reduction is not sufficient.

What is meaning? To Quine, often it is held that meaning is neither a sentence which is using for the object neither it is circumstance for which sentence is used, it is a third thing. There is no clear meaning of meaning. If meaning itself is not clear, how can it explicate necessary and analytic proposition. A proposition is analytic if it is shown be true on the basis of definition of its terms. An oculist is an eye doctor - Synonymous. Two terms are necessary if they are used in the same statement then the statement becomes necessary. The whole explanation, to Quine becomes circular.

### **P. Straw son's Refutation of Quine's Criticism**

"In defence of a -dogma" is the articles where Straw son criticized Quine. This article is written by Straw son and Grice. Straw son shows that the high standard that demands for explaining analyticity is not easy to fulfil. But there is no need of such a high standard. According to Quine, while explaining the nature of analyticity reference should not be made to a concept, which: is related to analyticity. Strawson's view is that on this ground very few concepts can be explained, other concepts remain unexplained. Due to this reason, any concept is explained in terms of some other but a related concept. For example, if the colour red is to be explained a reference must be made to other colours. The same applies to analyticity also. Strawson says that the distinction between synthetic and analytics is made not only in philosophy but other subjects also. The majority of people defend the dichotomy of analytic and synthetic sentences. All those who accept the distinction generally agree as to which statements are analytic, which are synthetic and which are doubtful. Thirdly, Strawson holds that though there are difficulties regarding the formal distinction between synthetic and analytic, but this distinction can be used in an informal manner. He gives two examples for t!-is purpose. One - My neighbour's three year old child understands Russell's mathematical logic. Second - My neighbour's three year old child is adult. The first statement is false on the basis of general experience. The second statement is conceptually false and it does not require any empirical proof. Similarly, cognitive synonymy can be explained in an informal manner. If we do not admit synonymy, then two sentences cannot be said to be synonymous\_ If two sentences is not synonymous, the very idea of meaning will be

senseless. Thus, an informal distinction can be drawn between analytic and synthetic sentence

### **New interpretation of Logical Positivism**

In recent year, the scholars of Logical positivism are considerably grown day by day. New interpretations of Logical Positivism Philosophy have been advocated by Michael Friedman. The central Philosophical innovation of Logical Positivism isn't a new version of radical empiricism but rather a new conception of a priori knowledge and its role in empirical knowledge. Kantian Philosophy exerted on the origin and development of Logical positivism. According to Friedman, logical positivism recognized the necessity of non-empirical a priori principles by means of which scientific theories can receive an empirical interpretation and therefore can be tested. Friedman calls there principles relatives a priori principles. The necessity of a priori principles is explicitly recognized by Hansreichenboch. He formulated the well-known distinction between axioms of connection and axioms of coordination. The former are empirical laws, which formulated using concepts which are empirically well defined. The latter are non-empirical principles which give an empirical interpretation to the theory. Every scientific theory requires a set of axioms of coordination. With respect to a given theory the axioms of coordination, the theory has non-empirical meaning. For edge, in classical mechanizes and in special relativity the metric of the space time is an axiom of coordination that is called Euclidean Structure of the geometry. In the general relativity, on the contrary, the space time metric is empirically verifiable which is assumed a priori statement. The main difference between Kantia Synthetic a priori and Reichenbach's axioms of coordination is that Kantian Synthetic apriori Principles are necessarily valid while Reichenbach's axioms of coordination are subjected to modifications with the evolution of scientific knowledge. For eg-Euclidean geometry is a priori relatively to Newtonian mechanics while it is an empirical false theory in general relativity. In Kantian philosophy, Synthetic a priori knowledge has 2 main features

- First: it is necessarily and univesally valid
- Second: It is transcendental knowledge (beyond sense experience).

Keichenbach accepted the presence of a priori principles which are constitutive of the empirical objects. But he denied that these principles are unreliable. According to friedman. In carnap's Logical syntax of language we find a revival of the relativised a

prior in something very like Reichenbach's original sense. Friedman suggests that Carnap's L-rule or analytic sentences can be profitably viewed as a precise explication of Reichenbach's notion of the constitutive or relativized a priori.

### **Educational Importance Of The Main Ideas Of Logical Positivism:**

Although there is sufficient difference of opinion in the representatives of logical positivism,

even then their view-points may be expressed in the following form: (1) The focal point of logical positivism is to use verification or reliability as a measure so that 'meaning' may be proved true or false. Only that statement is important and meaningful which is perceptual. The statement which can be verified is worth experience. (2) According to verification principle of logical positivism, if some statement is meaningful, it would certainly be verified and become a part of experience directly. Logical positivism searches formal and empirical knowledge. From formal view-point, this knowledge adopts the techniques based on mathematics and language-analysis. From empirical point of view, all statements of knowledge are to be verified directly. (3) Logical perceptualism which is a result of unity of logical positivism, scientific empiricism and scientific revolution, is not a traditional philosophy. Its important contribution is seen in the following classification:

- Basic (Assumption) knowledge.
- Hypotheses in the field of evolution.
- Procedure

This philosophical thought makes it clear how basic ideas, hypotheses and procedures can be verified in the field of knowledge and evolution and how they can be classified. Logical positivism does not make any positive contribution to education, but this thought has made an important contribution in the field of scientific humanism. This scientific humanism has improved thinking of logical positivism considerably. Logically positivism is a kind of scientific method. So it can be utilized in education indirectly. We can take educational advantage by utilizing of the following two methods :

- Some educational aims and ideals can be formulated by it, because in evolution, educational aims and ideals can be tested by taking advantage of scientific empiricism.

- If the knowledge of relationship between end and means is established scientifically, this philosophy can give us an understanding of educational methods and agencies of education.

### **Educational Importance of Logical Positivism**

Logical positivism can be employed in education in the following fields:

- In the field of language-philosophy, this philosophy can particularly contribute in language-grammar.
- In the field of science, it can give empirical view-point to the tendency of logic (reasoning).

**End and Means of Education:** in the field of education, the ends and means are analysed as follows :

- The scientific view-point that has been propounded by logical positivism leaves no place, for absolute values in philosophy. Only those relative values can be included in it which are worth verification.
- According to the scientific knowledge of our times, the logical positivism gives a new form to our emotional and ethical ideas.
- The idea of scientific humanism is the reformed form of logical positivism. It does not consider the search of absolute truth as its aim. It tries to find out that relative truth which can be verified experimentally.
- This philosophy makes it dear that ideas given by education should be quite distinct. Distinct ideas will be those that have been verified.
- In education, capacity for uniformity and determination of conclusion should be created through intelligence and reasoning. In other words, argument should not be for arguments sake, rather it should be to arrive at some conclusion.
- Logical positivism lays more emphasis on factual feasibility and reliability of knowledge. So in the field of education only those facts should be found out which are proper. They should find out reliable knowledge. In the education-system, the students should be given only reliable and verified knowledge.
- Logical positivism lays emphasis on objective knowledge. It ignores subjectivity. So provision should be made for objective knowledge by adopting empirical attitude. The students should obtain scientific and practical knowledge of things.

- Purposeful behaviour should be developed in children. They should be taught only that behaviour which serves one purpose or the other in daily life.
- Logical positivism also emphasizes moral impartiality. It considers that conduct moral which is relative and objective. Education should inculcate a tendency of such a conduct in the students.
- Education should endeavour to bring perfection in man. The students should be provided such an environment that they may move towards their own perfection.
- Constructive and useful expression should be created in students. Constructive Imagination should be developed in them.
- If somebody tries to realise his ideal subjectively, there is likelihood of his nervous mal-adjustment. So logical positivism does not give any importance to those ideals which do not coincide with the present and are difficult and which have no use in physical life.
- In the educational system, children should be given minimum opportunities for self-criticism. Logical positivism rejects it altogether, because self-criticism creates symptoms of mental sickness as mental tension, unrest, fear and frustration in future. Generally teachers and parents neglects this. They should be attentive to this truth.
- Most part of education should be spent in creating scientific interest in children so that they may find such scientific solutions to their present day problems, as are in the interest of the nation, society and others. Their research work may be theoretical and practical both.
- The training of analysis of language work is very valuable from educational point of view because it provides means for the following:
  - It gives recognition to propaganda work.
  - b) It determines those definitions which are acceptable to others.
  - It makes understanding of difference between knowledge and evaluation easy.
  - It is useful in manifestation of secret word interpretation and expressing its factual hollowness.
  - It gives a sort of strength in accepting a good thing.

- Logical positivism lays emphasis on the fact that we should test scientific hypotheses and daily assumptions. Logical positivism is a grammar of science. It emphasizes analysis of language and denies traditional philosophical ideas. It makes scientific statement logical on the basis of language analysis, so power of reasoning should be developed by laying emphasis on scientific attitude in education. The problems that the children create by wrong use of language, should be solved through language analysis.
- It does not give any place to ethics, religion and metaphysics in philosophy. So it opposes religious, moral and spiritual education.
- According to it, the philosophical thought of 'Scientific Humanism' is the art of living. Language-practice is such a laboratory work which makes the scientific statement logical. So language analysis should be emphasized in education.
- Logical positivism gives a scientific base to our expression, whether it is oral or written. It provides scientific styles and means for expression of scientific ideas. This enables us to find solution of our daily problems.

## **Marxism Philosophy**

### **Background**

Marxism is a philosophy of a system of social and political analysis. Karl Marx took the idea from Hegel – individual develop ideas to improve and develop society. This idea was further developed by Marx and Frederick Engels. During industrial revolution the society was divided into – [owned means of production] and [laborers]. His theory is set in the backgrounds of French revolution during 19th century. What does Marxism says:-

- 1) Hegel's - thesis, antithesis and synthesis.
- 2) Class less society
- 3) Dialectical materialism and historical materialism
- 4) Economics is the basis of society, not the ideas.
- 5) Criticism of religion- the divine theory.

Meta physics

1. Matter is reality-outlook to material world is the conception of nature.
2. Matter is ultimate real than god; its eternal- god less philosophy
3. Man itself is the product of nature. - Productive animal.
4. Life is the product of non living matter.
5. Reason, thought and consciousness the product of human brain.
6. The mind is the reflection of this material reality.
7. Universe is infinite and it will continue to exist. Believes in Darwin theory of evolution
8. Dialectical materialism. Epistemology a. Objectivity of science. Truth of science and

discard all religious faith Perception gives correct impression of things when we directly know them. True belief, not supernatural becomes knowledge – when it is tested, investigated and proved by evidences. Knowledge can be applied only to material world. Testing knowledge throughout the history is valuable source for gaining knowledge. b. Science and practice refine knowledge.

### **Purpose of Radical Philosophy:**

1. To bring about fundamental, social, political, economic changes insociety through education;
2. To change culture and its structure.Learner:
  - Equality with teacher in learning process;
  - Personal autonomy;
  - People create history and culture by combining reflection with action.
  - Teacher:
3. Provocateur; suggests but does not determine direction for learning;
4. Equality between teacher and learner.
5. Source of Authority: Socioeconomic and socio-political imbalances.

### **MARXISM**

Marxism is a particular political philosophy, with economical and sociological worldview based upon a materialist interpretation of history. An analysis of capitalism, a theory of social change, and an atheist view of human liberation is the result of the work of Karl Marx and Friedrich Engels. The three primary aspects aspects of Marxism are:

**Dialectical and materialist concept of history** – Humankind’s history is fundamentally that of the struggle between social classes. The productive capacity of society is the foundation of society, and as this capacity increases over time the social relations of production, class relations, evolve through this struggle of the classes and pass through definite stages (Primitive communism, slavery, feudalism, capitalism). The legal, political,, Ideological and other aspects (e.g. art) of society are derived from these production relations as is the consciousness of the individuals of which the society is composed.

**The critique of capitalism** – Marx argues that in capitalist society, an economic minority dominates and exploits the working class majority. Marx attempted to argue that capitalism was exploitative, specifically the way in which unpaid labor is extracted

from the working class, extending and critiquing the work of earlier political economists on value. This forms the fundamental contradiction of capitalist society. Without the elimination of the fetter of the private ownership of the means of production, human society is unable to achieve further development.

**Advocacy of proletarian revolution** – In order to overcome the fetters of private property the working class must seize political power internationally through a social revolution and expropriate the capitalist classes around the world and place the productive capacities of society into collective ownership. Upon this,, material foundation classes would be abolished and the material basis for all forms of inequality between humankind would dissolve.

Contemporarily, innovative analytical methods of Karl Marx – materialist dialectics, the labour theory of value, etc – are applied in archaeology, anthropology, media studies, political science, theater, history, sociological theory, cultural studies, education, economics, geography, literary criticism, aesthetics, critical psychology and philosophy.

A system of government in which the state plans and controls the economy and a single, often authoritarian party holds power, claiming to make progress toward a higher social order in which all goods are equally shared by the people. The Marxist-Leninist version of Communist doctrine that advocates the overthrow of capitalism by the revolution of the working class.

The year 1848 was also marked by the appearance of The Communist Manifesto of Karl Marx and Friedrich Engels, the primary exposition of the socioeconomic doctrine that came to be known as Marxism. It postulated the certainty of a communist society, which would result when economic forces (the determinants of history) caused the class war; in this struggle the exploited industrial workers would overthrow the capitalists and establish the new classless order of social ownership. Marxian theories and programs soon came to dominate left-wing thought. Although the German group (founded in 1847) for which The Communist Manifesto was written was called the Communist League, the Marxist movement went forward under the name of socialism.

An economic and social system envisioned by the nineteenth-century German scholar Karl Marx. In theory, under communism, all means of production are owned in common, 'rather than by individuals'. In practice, a single authoritarian party controls both the political and economic systems. In the twentieth century, communism was associated with the economic and political systems of China and the Soviet Union and of the

satellites of the Soviet Union. Communism is a term that can refer to one of several things: a social and economic system, an ideology which supports that system, or a political movement that wishes to implement that system. As a social and economic system, communism would be a type of egalitarian (Affirming, promoting, or characterized by belief in equal political, economic, social, and civil rights for all people.) Society with no state, no privately owned means of production, and no social classes. All property is owned cooperatively and collectively, by the community as a whole, and all people have equal social and economic status and rights. Human need or advancement is not left unsatisfied because of poverty, and is rather solved through distribution of resources as needed. This is thus often the system proposed to solve the problem of the capitalist poverty cycle. Perhaps the best known maxim of a communist society is "From each according to his ability, to each according to his need." This economic model is also referred to as a gift economy. (This definition is rather too wide for many tastes, since it encompasses, as Karl Popper has pointed out, the early Christian church, as it is described in the Acts of the Apostles.)

### **Marxist Thought:**

The best-known form of communism is Marxism and its various derivatives. Among other subjects, Marxism proposes the materialist conception of history; there are stages of economic development: slavery, feudalism, capitalism, and communism. These stages are advanced through a dialectical process, progressing society as history progresses. This progress is driven by class struggle. Communism is the final form of class society as it results in one class, or conversely there are no classes as those divisions cannot exist if any one exists.

Although many small communist societies have existed throughout human history, Karl Marx and Friedrich Engels were the first to devise a rigorous theoretical basis for communism. The political theory they created, namely Marxism, became the chief advocate of communism in the modern world. Marxism seeks to explain historical phenomena in terms of class struggle. According to Marxists, human society consists of a number of social classes, which are differentiated by their relationship to the means of production. For example, capitalist society consists of the bourgeoisie (the capitalists; those who own the means of production) and the proletariat (the workers; those who must work for wages in order to make a living, because they do not possess any means of production of their own). One social class is the ruling class, and it uses its wealth and

power to exploit the other class(es). Eventually, one of the exploited classes rises up to overthrow the ruling class and the existing system, establishing itself as the new ruling class of a new system (for example, capitalism was established when the bourgeoisie overthrew feudalism and the feudal ruling class-the aristocracy). The formation of these classes are explained by Economic Determinism, in which human nature forms these classes in their will to protect the current modes of production. According to the theory, class struggle is the engine of a cycle in which socio-economic systems are created, destroyed and replaced. Marxism identifies several systems that have been created and destroyed by it since the beginning of human history. However, social classes – and therefore class struggle- have not always existed. They were created at the dawn of human civilization, when nomadic tribes first settled down and started practicing agriculture. Before that, human beings lived in a kind of classless society that can be described as primitive communism. Primitive communism ended when agriculture created the conditions for private ownership of the means of production (Which, at that time, simply meant private ownership of 5 cultivated lands). This differentiated people into land owners and those who needed to work other people's land for a living and this in turn resulted in the slavery-based system of the ancient world. That system eventually gave way to feudalism, which eventually gave way to capitalism. According to Marxism, the class struggle within capitalism will eventually lead to the proletariat overthrowing the bourgeoisie and establishing socialism. Socialism, in turn, will result in the gradual fading of social classes (as the means of production are made public property), which will lead to the final stage of human society-communism. This forms the basis for the Marxist foundation for communism. Communism cannot change into another system because class struggle – the mechanism that drives such changes-no longer exists.

**Marxist Values:**

Moral Character – A person must be given moral training to subordinate all his interests, desires and actions to the service of the Communist State and the people, and this is possible only by inculcating specific values among the school children. Respect for Public Property – Teachers should uphold the principle by using stories from history, but above all the example. The teacher must strictly enforce that the child must not harm others by breaking any rules regarding respect for public property. Respect for Authority – in another moral principle which children must learn early in life.

This respect is not to be based upon fear of punishment, but rather the child should learn to respect the authority of the teacher and others because these people have been helpful, understanding, fair and firm. Patriotism – the development of a good moral character is as essential part of the Marxist education. These virtues must be expressed in an unwavering devotion to one's country. This Devotion begins with love of parents, relatives, friends, the local community and then the government and the thinkers and leaders of the state- Marx, Lenin, Stalin and others. Love and Respect for Parents, Elders and all workers- Patriotism is based upon the immediate attachment to parents, friends, relatives and local environment. But the love of persons is a value worth cultivating for its own sake. Stalin insisted that "People are the most valuable and most" decisive capital ". Education should play an important part in fostering love and respect for people. Children should be taught these noble sentiments through literature, good examples and the practice of manners expressed in word and deed. This is the true essence of the basic values. Children should be taught politeness, manners and obedience to elders and teachers. Rudeness and disobedience should be checked and corrected. Proper training should be given, and in a positive manner, by assigning responsibilities to the young. Another aspect of developing respect for persons, whether old or young, should be respect for truth and hatred of lying. From early children should learn to tell the truth and never cheat or lie, not only because these acts harm others, but because they destroy a person's integrity. The common Good – the common good is ranked very high in Marxist philosophy. There is public ownership of all land, resources and instruments of production, housing, recreation and education. This is achieved through comradeship, friendship, sharing co- operation, discharging social obligations, Respect for school property, group work and play; co- educational projects are all aspects of working for the common good.

**Discipline** – In the Marxist system, discipline is a most important virtue. The school must insist on discipline not only because it is necessary for life. From early years, children must be educated in such a manner that a state of discipline will remain as their permanent possession. It must be self – discipline.

**The value of Labour** – In Marxism, the true value of any object is measured by the amount of human labour which has been performed in its production. Labour is not to be regarded as something distasteful or unpleasant. On the other hand, labour is to be considered an expression of the highest aspiration of a human being. Labour is a matter

of “honor, glory, valour and heroism”. It gives man the opportunity to serve his fellow men, thus promoting the common good.

### **Objectives and Aims:**

Under Marxism, the ultimate purpose of education is to strengthen the State and building up of a classless society. This central aim provides the rationale for the curricula and the teaching methods in the schools – while teaching, the teacher must have the following goals in mind:

- The development of knowledge in the academic area such as mathematics, science, foreign languages and history, knowledge is not to be imparted or acquired for its own sake, it has a social purpose namely the service of the state.
- Encouraging competence in vocational fields, specially in scientific technology and in agriculture and technical trades.
- Development of good health habits.
- Respect for Public Property.
- Development of habits of Industriousness and persistence in learning.
- Development of initiative and courage.

### **Curriculum**

The doctrines of Marxism are studied at all levels of school and university, as also the history of the party and the contributions of the leaders of the State. Political economy and political education are very important subjects. Mathematics and the Science as well as scientific and technological education are introduced from the very earliest years at School. Geography, Biology, Geology, Astronomy, Languages and Literature are taught in the first ten years of school. Youth education and organizations provide life education and life adjustment training and experience. Humanities, arts, aesthetics are also taught- the performing arts are entirely cooperative and not competitive – as sports, drama, music. Education Agencies – the state is the sole agency of education. There are State-sponsored nursery schools in all cities and villages where very young children of nursery age can be admitted. Mothers are encouraged to participate in productive work and labour. Mothers also actively participate in political life. These nursery schools assume the responsibility of the family in providing food, shelter, exercise and the general physical environment of home for the child. The central authority for all education in the State, which has absolute power and control of all schools. There is no decentralization of school administration or educational planning

and curricula. The methods of instruction, textbooks and evaluation systems are centrally controlled and administered by the state. There is free and compulsory education for all levels, and student can go to university depending on his ability, or go to technical or trade school. Education It should be set up, managed & financed by the state.

Separation of church from education. Promotion of science and technology because of material bases. Substructures are developed due to advancement of the science & technology. Manual work Mass education Monistic state Comprehensive / common school The Marxist approach to education is broadly constructivist, and emphasizes activity, collaboration and critique, rather than passive absorption of knowledge, emulation of elders and conformism; it is student-centred rather than teacher centred, but recognizes that education cannot transcend the problems and capabilities of the society in which it is location.

### **Central Aim**

- Strengthen the state.
- Building the class less society
- Knowledge is not required for own sake but for the service of the state.

### **Curriculum**

- Productive work-vocational education.
- Gymnastic.
- Study of history scientifically.
- Social science to study the conflicts of class struggle.
- Practical activities.

### **Discipline: Rigid**

#### **School and administration**

- Importance of nursery education.
- State is sole agency of education no decentralization.
- Compulsory education at school stage.
- Free education at all levels v.
- **Methods of education**, books, evaluation system is centrally controlled and administered by the state.
- **Methods of teaching** i. Practical activities. ii. Group work. iii. Scientific approach.

