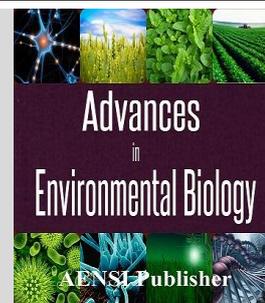




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Explaining the Nature of Science in the Viewpoint of Rorty and its Educational Implications

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ABSTRACT

Mankind is the theme of education and any project in this field is preceded by a special anthropological perspective. In this view, education, science and human being are constantly attached to each other. By the emergence of new perspectives in the field of theoretical and philosophical issues, especially in the field of philosophy of education, new challenges facing humanity include, Rorty's views. He emphasized on the linguistic turn, want to deny knowledge, truth, and sincere. And strives to use both pragmatic principles and postmodern principle. And in this term, they try to unity a reform method about pragmatic and postmodernism. Fundamental principles of education of Rorty's view includes: replacing social solidarity instead of objectivity, Promotion and justification of mental, persuasion rather than coercion, develop consensus, tolerance, socialization, justice follower, individual growth, development of critical thinking, creativity development, providing new language and expand it among the people.

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INTRODUCTION

Rorty's view started with the rejection of this question that "are the beliefs an accurate representation of mental and material facts?" And replace it with the question of "choosing these beliefs are useful for what purposes?"

Rorty's thought, in other words, in a word, is that each project should sacrifice objectivity research in sanctuary of personal own creating and in the Slaughterhouse of community material and improvement of community solidarity.

Rorty in most important piece, "Philosophy and the Mirror of Nature" has denied the feature of language representation. Rorty believes that there is no way to represent the world in the mirror of the mind, in a quite certain way [14]. In his opinion, the philosophy's claim to reachquiddity of things is only a sarcasm, and has failed to set beliefs based on the matching reform, because there is no data and real work.

Every existing thing is language, and no one can transcend language and acquire a knowledge of things as they are. Thus, according to Rorty's view, the fact is building up, not accessible [14].

Rorty's target of criticize the epistemology is not only established a new theory of epistemology but he seeks to set it aside and announce the period of post - epistemology. In the Introduction of "Philosophy and the Mirror of Nature"(1980), he explained its main objective is to destroy the confidence of the reader to the "mind" as something that should have a philosophical theory about it. Readers trust destruction to "understanding" as a category that has a basis and it must be theorized about it. And destroy the confidence of the reader to the "philosophy" as it has been conceived since Kant knows [17].

From the viewpoint of Rorty, philosophical issues and epistemology are not infinite and eternal, but any philosophical or epistemological theory arose from the historical context and the specific circumstances [17]. Rorty has adopted a pragmatic approach to identifying, defining it as justified true belief. But being honesty followed by William James, is being beneficial not consistent with reality[16].

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Rorty consider the justification as a result of communication, social activities [17] and social cohesion and group consensus[14]. Rorty's philosophy is a mixture of postmodernism and pragmatic thinking. He chose from these two philosophical and intellectual trends an appropriate tool. Rorty based on individual pragmatic new approach, means emphasizing the turn of linguistic to knowledge deny, make an attention to truth and sincere.

He strives to use both pragmatic principles and postmodern principles, and in this term, they try to unity a reform method about pragmatic and postmodernism.

The most common point between Dewey and Rorty is the image of mankind who know. Mankind as a being who loses his/her affiliation to a metaphysical existence. And by self-creation, hope to the future and makes it according to its operation.

Dewey and Rorty are difference in two things: 1. Rorty, natural sciences association is different from other components of culture although Dewey, due to the importance which devoted to natural and experiential science, consider them as the pioneered of culture. He has a conflict with the view of "representation" unlike Dewey, which expressed this opposition in terms of ideas and experiences, express his opposition according to the language.

One of the science component from Rorty's view is the tools and possibility feature of language. In his view, language is a tool that human realize their needs and purposes by its help. And it is not as a mirror to show or represent reality. In addition to language, identity or "self" also has a possibility feature.

Rorty same sounds with Nietzsche, in criticizing the modern view, believe that one's identity is not predetermined, also is made in the current.

There is no concept called "human nature," a concept such as "self-creation" could be a good image of the person's identity and send us an image [15]. Rorty told us that achieving an objective understanding of phenomena is impossible.

In his view, the language's job is to facilitate the connection between people, and not reflecting the realities of the external mirror. So this justifies about our claim by appealing to their objectivity is not possible. Here Rorty, uses "solidarity concept ". Social solidarity with other human beings is the only way that they can use it to support and justify their claims.

In other words, a word is not tenable as a being realist or consistent with the fact but it is defensible according to this fact that the consensus accept it (same source). Rorty emphasized on element of randomness and reactions and individual reaction in specific circumstances and events that provided everyone's manner and indicated that more than anything, mankind made by such events [11].

From his viewpoint, we cannot search for real and objective principal for morality, but only as a vehicle that can speak about the rightness of language creativity, Social norms that are tailored to their individual lives in a given society and person live with them.

Rorty in his article entitled "The primacy of democracy over philosophy" said that the result of looking at such individual behavior is to reveal the distinction between morality and expediency [16].

Rorty believes that the terms (including independence) cannot discuss with others and belong to private realm ,while the terms of the public arena " such as justice" refers to relationships with others and social institutions.

The relationship between these two words is such as the two different instruments, Rorty's ideal society is a liberal society, and institutions needed to build such society is provided in democratic societies.

Rorty by use of religious discourse, called Dewey's democracy a religion or religious interest, and calls it a "civil religion". According to Rorty's liberal views, the worst human phenomenon is violence. Rorty's utopia have two features:

1: Individual freedom reaches its maximum and 2: the interpersonal or intergroup violence will be limited to a minimum. To achieve this goal, the people should put aside cultural absolutism and indeed review to their views. From his viewpoint, the utopia of human life is not the end, there is not such a moment in human history, Human beings have also chosen beliefs will be subject to change, but when they realize, that belief in utopia are subject to criticism.

Invective feature of Rorty's view is: doubt, darkness / name of pragmatism and creativity [3]. So Rorty who is a pragmatic philosopher that is not quite a classic like James and Dewey and not of Postmodernism, such as: Derrida², Foucault³ and Leotard. In fact, his thinking is a combination of the ideas of mentioned thinkers.

Explain the nature of the subject from Rorty's view is a theme which the researcher is looking for. He also explores and explains the nature of science from the perspective of the scientist and criticize the results. Educational properties of this course include: thinking, ministry, fellowship and accompaniment that should be a basis for spontaneous activity and interval excitation of student (document reform, 2012, p. 342).

New pragmatic principles of Richard Rorty:

Rorty's thought influenced by analytical philosophy, pragmatism, Heidegger continental philosophy, and postmodernism. Rorty was initially influenced by analytical philosophy, and by publishing the book named "linguistic turn" (1967) became very famous.

In this period of time, modern classical philosophy criticized common events in traditional philosophy such as truth, knowledge, logic, philosophy, and.....

In the introduction of this book, he doubts the analytical philosophy and gradually far away of that and withdraw from that. Then under the influence of John Dewey's philosophy of pragmatism and Postmodernism, and the two doctrines have the greatest effect on his view.

New pragmatism actually is a Renaissance in American philosophy area and new and pragmatic approach is the updated of old pragmatic, although has a critical approach to it.

However, in some principles consistent with classical pragmatism. Today, pragmatism overcome the various doctrines such as linguistic analysis, logical empiricism, phenomenology and structuralism.

Of course, there are similarities and differences between classical pragmatism and new pragmatism (which philosophers like Hilary Putnam, Susan Heck, Habermas, Quine, Apple, Echo, and Richard Rorty support it). In both pragmatism, human life is essentially practical and therefore anything even theory, belong to practice. Also, in both, naturalistic approach is prevail.

Denying the truth and reality:

One of the Rorty's new pragmatic principle, denying the truth as correspondence. Rorty, as like pragmatist such as James and Dewey and Postmodernist such as Foucault and Derrida and most post-modernists, denies the truth.

By denying the truth, he believes that: questions such as "Is there truth?" Or "Do you really believe it?" do not seem wisely, everyone knows the difference between true and false beliefs are equally important such as the difference between nutrients and toxic foods!

However, sometimes the first question that journalist asked the Illuminati is: "Do you really believe the fact?" or "are you one of those careless Postmodernist?" now, this question had the same role that the earlier question "Do you believe in God?" Or "Are you a serious atheist?"

The Rorty's claim about the lack of fact shows the postmodern thinking. The postmodern Rorty's view about the fact and objective fact resulted from the negation of deCarte and Knott's modernism.

Because in the modern philosophy, the modernist believe that the fact is detectable with intellect, so, they faith to the sameness of fact and consider the duty of philosophy to detect the fact.

By the way, detecting the fact with intellect has a salvation for human and philosophy plays role that lead to salvation. But, according to Rorty, of course Hegel's period, intellectuals have lost their faith to philosophy, that faith in the idea that salvation can be achieved by true beliefs.

Therefore, in history of philosophy, faith to fact has had various figure [15]. For this reason, Rorty speaks of replacing reality with another alternative: in the beginning of the seventeenth century, we tried to substitute the love to fact with the love to God,

For this reason, the described world by science considered as like God. In the late of eighteenth century, we tried to replace our love with love to scientific truth .it means a praise of deeply spiritual atmosphere has made to like God [15].

Unlike modernism, in Postmodernism we believe that what we accept as truth, dependent on society which we live in.

In other words, the truth is made by community, therefore, there is no objective and non-human truth to appeal: the truth is dependent to human communities and due to the differences of human community, so it can be said that the truth also various and abundant.

Rorty instead of truth and objectivity, as was the axis of philosophy and modern epistemology, accept the intersubjective among the members of society.

According to this view, if an abundant group of people of community has a consensus about some issues, and these issues being beneficial in their community, that consensus alternate with non-human objectivity which before accepted as a truth.

Thus, as James and Dewey, Derrida, and Foucault, Rorty deny the truth as correspondence, and says "correspondence theory of truth (reality) is so clear and so obvious that the question about it, is only diversion. We say that this theory does not mean, there is no importance, before being a theory, and it was a slogan that has been made for centuries idiotically." (Rorty, translated by Deyhimi, p. 21).

He believes: due to the truth that philosophers consider the truth accordance with the "reality" (as it is in itself), then surely the truth is an absolute concept. So phrases like "fact for me, not for you" and "fact to my culture, not in your culture" are taken into account as absurd and meaningless phrases;

While terms such as "good for this purpose, but not for that purpose" and "just in this situation, not that situation" are frequently used, and phrases like "excuse me, not for you" or "justified in my culture, not in your culture you" are quite significant.

But makes the fact relative, according to the purpose and different condition is a paradox. Its absolute feature of truth is a good reason to believe that "real" is hard to define, therefore, offer no theory about the nature of reality is not possible. This is only a relative matter that we can talk about it [15].

Rorty explicitly denies the correspondence theory of Sincerity and accept James's definition of truth. In the book of pragmatism results, he writes: "William James said that true ...is only an expedient in the way of our thinking, just as the "right" is only an expedient in the way of our behavior.

Philosophers like me, know James view convincing. "[16] he wrote about this topic in the other part of the book: James said that there is not something more profound to say, truth is not an object, which has a self, therefore, the truth does not consistent with reality.

Those who willing to have the inherent truth, want to have relationship between recognition, rationality or research or language and its object as inherent.

James felt that these hopes are useless (same source). Therefore, Richard Rorty along with philosophers like, Husserl, Heidegger, Wittgenstein, and Foucault are among few contemporary philosophers to evaluate and criticize Western philosophical tradition of long-term deals.

Most contemporary philosophers such as Postmodernism philosophers like Richard Rorty, about the philosophical tradition and our relationship with it, redefining the Western philosophical tradition.

Rorty even from the Heidegger's thought, in the *Being and Time* book, present a pragmatist's view. He says: I interpret the first part of *Being and Time* book contain pragmatic argument against Plato and Descartes [14]. He seems to accept the idea of pragmatism, denied the Sincerity of objective truth.

Take a look to the ontological foundations of Rorty's thought, we see that his position on the matter in another way, Rorty argues that not only the appearance of the "self" but the creation of everything such as "language" or all community and whole world relate to unintentional events and happening, and thus the idea of the essence and foundation should be dismissed.

The idea that the world has its inherent nature, that is a belief that may be found in the idea of a poet or scholar, remained the belief that the world created by God; that is a work of someone who have something in thought, speak to a language and tell the purpose by that language.

Only when we have such imagination, we can speak of the intrinsic nature. The abandonment of the language as representative of reality, for all of Wittgenstein's attitude should be the world without God [11].

This Rorty's thinking may be influenced by the ideas of Nietzsche, who believed that God is dead. The world is no criterion for selection of alternative metaphors for us.

We only can compare languages or metaphors with other metaphors not with something beyond language called facts. The only way to defend the claim made by philosophers such as Goodman, Putnam and Davidson: Demonstrate the futility of trying to give meaning to the phrase such world "exist like it is" or "conformity with the truth" [8].

Rorty imagine mind of man as a mirror and think the nature or the world independent, Accede to nature appreciation, and waking up to the aggregate representations cease to benefit from the strong and binding, which it should not be skeptic in it. That is, discrimination between justified beliefs from unjustified depends on finding a way to draw the obvious (reality) and objects of the universe. This is considered in the realm of culture, judge about the philosophy makes it a strong evidence.

Rorty argues, the image that this perception of the world based it on, is fundamentally flawed and distorted. It is not consider an inherent for nature that can rely on it.

Not belief and speech or Forum of ourselves ,an attempts in the whole World as a mirror to assume, our beliefs and sayings efforts to find and sorting tools for working with the world.

These beliefs or any particular speech may respond to specific groups, particularly in specific periods of, but no one can dispute that represent the nature of the world as it is (same source . 26).

In foreign studies part, surveys and reviews has been done over new pragmatism and many of Rorty's comments, some of which are related to the anthropology of education as a human individual.

Since the education is an inherent feature of human, Rorty's view to human and his relationship with the world, could be a road map for researchers to be able to extract their educational implications in his thought. Therefore, foreign relevant research papers expressed as follows:

Wilson [20] in a comparative study evaluate and compare the metaphysical and epistemological positions, and dealt with Rorty's pragmatism. In this journal, Rorty's ideas from his two-dimensional thesis such as Irony and Utopia Has been criticized and point to this tip that Rorty put no clear place to liberal iron in his utopia , liberal irony in his private behavior does not bear a collective life.

He is an individualistic and aesthetic, which act based on their immediate motivation, so as not to hurt others. Dewey unlike Rorty, believes that personal development and human unity are the same and without a collection, nothing is possible to achieve unity.

Sanbly [10] in a study entitled "Study of the principles and implications of Rorty's ideas on education," by assessing the pedagogical principles in two educational period, pre-university and university education, concludes that Rorty due to this issues, discuss about both leftists and right-wing views that the right-wing views, students acculturation truth receiving, and in view of the leftists, individualism and freedom is the basis of education and training.

To achieve these objectives, educational methods, such as strengthening collective identity, creating hope to the future, tolerance and solidarity instead objectivity and... Has been used that can be used in educational approach.

Bagheri and Sajadia [2] in an article entitled "human agency of Richard Rorty's views and its consequences on social education", social education method (as an essential component of the teaching-learning approach) of Rorty's view following as:

Discuss ways to communicate, strengthen the collective identity way to identify national heroes, giving insight, present Violation examples of general principles, faced with challenging situations, removing the sanctity of tradition, making metaphor and empathy.

Avoid to use objective words is due to the mind represent feature of assumption forum and this is one of the main objectives of Rorty's critical statements. Language habit is used to explain the legally requirement and relating prediction [2]. Rorty achieve phenomena recognition in the traditional view which has been accepted, but it is impossible.

He believes that social integration of people with each other is the only way that they can justify and support their claims-(same source: 42).

Promotion and explanation:

When the justification of claim in science according to outside world is not possible, remaining path is that people in the community, as between mental, justify their claim to the community [4].

In this educational principle, objectivity, replaced by between mental agreement, meaning that if in any case there is solidarity and consensus, science and objectivity will be achieved.

Persuasion rather than coercion:

In Rorty's interpretation, the principal element of liberalism, is negation of violence that knows nothing worse than violence. In this regard, force and violence to regulate relations between humans is rejected. And what should replace with it, is persuasion [4].

Consensus development: it goes up the persuasion, persuasion actually flows between those who are members of a society and believe the same principles, but the consensus is not limited to this extent, but can and should flow between different individuals and communities.

Rorty, in an article titled "Of the people-centered response to Clifford Geertz 1" bring up a view about cosmopolitanism and ethnic, it is possible to think about cosmopolitan, but this is only may be in terms of ethnocentrism [4].

Tolerance: if consensus or agreement between the conflicting perspectives is not achieved, dissenting views should be tolerated, this educational principle is called tolerance in Rorty's view.

The aim of research in Rorty's view should be agreement and voluntary consensus, and in cases where there was no such agreement, it guarantee tolerance. Accordingly, those who cannot reach a consensus on a course of study should bear the ideas of others who are opposed.

Socialization: Rorty at the end of the second phase of training, with emphasis on the common characteristic of human beings, the feeling of pain and a sense of beauty [14]. Tries to approach people of the community.

He believes that by focusing on these two common sense, an empathic relationship between humans occurs which cause a person to join the society. Socialization begins of own individual and is based on his/her common sense with other people.

Justice following: this educational principle that is the leader of good values in Rorty's view, observe the aim of Rorty's liberal society, which is justice and violence in the viewpoint of Rorty, the condition of being human, that man will spend his/her life in the fight against social injustice.

Rorty in the book entitled "being nation of the nation" his country's aspirations is to achieve social justice knows [18]. He believes that the justice is a goal that has not been achieved yet, which efforts of human throughout history, from the beginning until now, although reached any conclusion, could not remove the root of suffering throughout the world we are seeing today [1].

Personality development: this principle uses in the course of university education and after university, overseeing the development of one's personal identity, and avoid being resolved in social flow.

In this principle, we should emphasis on human individuality and independence, and try to rid him/her of dominate the social and cultural environment. In the social utopia of Rorty, the position of everyone allow to have a chance to self-creativity with the best ability. Rorty bring up two relation to the education in community;

First, the lower relationship for education which sometimes act between competing demands of peace, wealth and freedom and balance. Second, the more relationship and more important for the quality of education that is the equality of opportunity is self-coactivity, and then the separation of those who only use or neglect of opportunities available.

Development of critical thinking: according to Rorty's expectations in the second period of a person's education, during this period, the individual must be able to question and challenge the conventional understanding, so that they understand the original and create alternatives.

Background to create this ability, develop human critical thinking. Development of critical thinking in humans causes a person to work actively and critically about his/her circumstance and don't accept anything without persuasion. Breeding liberal and critic humans are the important goals of education [11].

Creativity development: Toynbee, the famous philosopher years ago, creativity is as the decline of and vitality of the community and believed that if society fails to take advantage the gift of creativity and worse if suppress the ability, people is being deprived of being top of all creatures.

Self-creativity in Rorty's view, as well as being his invective requires creativity to provide fresh solutions. Rorty believes that if a person just enough doubt about the ability to create new or not, will go towards nihilism.

Providing new language and expansion of democracy:

Rorty believes that due to Possibility feature of language, so representations feature do not have reality And therefore it is not certain that the description can be fixed forever, Because showing the reality and reality are rooted and fixed.

The educational principles of Rorty's vision includes:

Replacement of social cohesion rather than objectivity, promote and explain the between mental ,persuasion rather than coercion, develop consensus, tolerance, socialization, justice follower, individual growth, development of critical thinking, creativity development, provided a new language and improve people range.

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