Pragmatism and its Critics
More

Chapter I: The Issue

P. represents an attempt to bring an old way of thinking into second social life and into philosophy. It arises out of discussion of nature and function of thinking. The thesis maintained is that all thinking is a mode or style of conduct. And conduct means action which is seeking the satisfying and "valuable." So a pragmatist might correctly say that conduct is second to values. However, sharp separation is not possible. So values are made or increased by the conduct.
required to secure them.

Those who maintain that this is a distinct that instinct which has a value of its own have failed to justify what that value is.

In science, the main interest is attached to work and principles that directly or indirectly bear upon life problems, i.e. control of our experiences.

The "biophans", "ions" etc. of sci. have no scientific meaning or value, no scientific truth except in their relation to an actual efficient control of these experiences.

The impersonalism of sci.
is like the impersonalism of
the just judge, who takes
the impersonal standpoint in
order the better to serve all
persons.

Willing, choosing, thinking, are not separate but one
continuous process. Willing and
choosing is thoughtful impulse
and impulsive thought.

Certain things found
1. that when general ideas were
repeated from context they became
empty.
2. Those who held ideas closely
firming of that recognized
a re-sided dependence of value
on truth.
4. When an idea is stripped of its volitional and purposive element, there is no basis on which we can call it true or false.

P. is voluntaristic until a second type. It throws overboard intellectualism and psychology and logic.

Prag. is idealist but it does not get its ideals from another sphere. "The ideas and ideals to which it pins its faith and from which it draws its inspiration are those which are wrought out in our world of struggle, at defeat and victory."
"It is the pragmatic condition that it is precisely this concept of a finished and immutable world that has led to the divorce of the theoretical and practical functions of thinking, which in turn is responsible for the obscurantism of the distinctions between truth and error, right and wrong, and that he is trying to overcome these distinctions by restoring that "its place in context," that is, in a process of self-supporting and self-propelling activity. A summary of the issue is given on pp. 21-22."
The Rise of Absolutism

First, philosophers also first scientists (symmetry)

Intellectualist historians would say that it was the intellectual speculative intent of great that caused this work. But if so, why was it that one unity was not as good as another? Why the conception that enabled us to reproduce and integrate stays the valid one?

Intellectualist says coincides or non-established harmony.

Pregnant look for an organic connection.

Conflict between explanations
of early thinkers led to a direction of the attention to
the problem of knowledge.
Plato’s psychology an
outgrowth of his effort to
meet the individuality of
the Sophists. Historically,
metaphysics might well be
defined as the essence of all
ttempts to maintain a world
of continuity and order in the
face of an individualistic
theory of human consciousness.

The immutability and perfection
of the celestial archetypes that
precipitates the fundamental
virus between absolute and
pregnant, the immediate,
between those who regard the universe in the last analysis as absolutely complete and perfected, and those who regard it as still developing—the crisis of a static versus an evolving universe.

"The very presence of active purpose in the world is prima facie evidence that the world is not completed. And in a genuine philosophical evolution, the purposive element must also share in the evolution."

The motif of Plato's fixation of the real world as eternal social one.
Some Difficulties

The conditions of the Platonic trust the were most favorable for the maintenance of their absolutism and idealism. i.e. a hardvani people receiving their well-developed system in place of developing them on. This seemed to intrinsic dogmatism of difficulties — "The method by which ideals control experience remained hidden." The impulse of ideal were too widely rejected, resulting finally in hypocrisy.

Difficulties — If the celestial ideal made us to agree ad
cooperate, how then was
disagreement and failure to
coopurate possible?
Difference between Plato and
modern absolutism is mentioned
in this regard.
Refer to bottom of p. 51 ad 52.
Mystic and rationalist try to
solve the problem by relating
evil and error to appearance.
If in this way we escape evil
ad error, do we not also lose
a criterion of truth?
Is the Idealist test of truth: "To be
completely true an idea must
not merely point at, or "mediate",
but must be the vehicle of reality.
So far as it is not it is false.
The absoluteist seems to have ignored all truth and in his effort to account for

Degrees of Truth and reality.

The absoluteist determines the greater or less degree of truth by reference to science and history. But is this a dependable test, and is it one that the absoluteist can consistently make?

P. 57-58 regarding math.

The apparent dilemma is that that seems to arise, i.e.

strictly logical, which consists in the identity of thought with the changeless reality and that in its practical everyday use.
Can the absolutist consistently tolerate this parallelism?

Royce's distinction between the propositional character of premises and their representational character in relation to the absolute.

IV

The Rise of Pragmatism

"The march of the present day is toward the concept of a self controlling experience. The very essence of modern humanity is the desire and determination to have a voice and a vote in the cosmic councils. It is again the spirit of democracy."
To do this the world must be plastic and continuous. In this respect the world of the empirical naturalist is at that of the natural idealist date. And now Darwin! If it should be true that not only biological species, but all species—chemical, physical, geophysical, astronomical, mathematical, political, and religious—are mutable and therefore amenable to manipulation and control, what possibilities remain!

"Variation in species implies at least the possibility of a species of variation."
Teleological variation.

(1) logically, in recognition of contributive value of subhyp.
(2) phy. in detailed analysis of volitional, purposive character of idea, Vol. of their social character.

That not simply algebraic symbolicizing. All of tooth and

How Ideas "Work"

True ideas are the ideas that "which work in the way they set out to work." Working means control of the original experience which is subject of the idea.

Idealist and realist maintain that that does not come the
avowed of the strength of the
pragmatist position.
A difficulty that static
absolutism has not disposed
of is "that there appears
necessary connection between
the absolute system and the
determination of truth a denou-
{in any given case."
The criterion of subjectivism:
Probably main reference here is
to "need". Need, for the
pragmatist arises in a complex
objective situation. The
individual consciousness regards
simply as a alert inside
the situation.
"The pragmatist objective is not
that which is indifferent to, "independent of," and "unmodified" by thought." There is in the situation a part that is unchanged. "The permanent thus appears as that content in a "situation" the changes of which are irrelevant to that situation."

Dualism in that thought is subordinated to immediate experience. In answer to this criticism it is asserted that there is an organic unity between the stream of experience and thought. The real duality exists in the systems of the absolutists.
idea with its object but ag
fists this connection.
Pragmatist replies, how can
we tell them whether this
relation is sound rightly or
wrongly?
The current pain is connected
with the tooth, the tooth
causes merely to be the cause
of the pain, it now begins
to be the cause of the
cessing of the pain.

Top p 93.

For the pragmatist: "Thinking is
just a process in which things
produced in the past recombine
or interact to produce new things."
It is not finished so long as it continues these acts of knowledge to produce new results. Agreement and disagreement between pragmatism and intuition on one hand and idealism on the other (pp 108-9)

Ch VI

Truth Value

For the absolutist, truth-value is a value for the special third instinct. Truth is that which satisfies the cognitive need. But says the p. What is this cognitive need, what is its peculiar satisfying material object? Its content always turns out to be the material of some other insti...
Perhaps the formal process, but this the abstract test has already served. If more formal that were enough is content would be unmaterial.

Repeating that process from cut to received there other senses produced discontinuity and unmanageable antinomies. The idealist to meet this difficulty had that cultantly produce its own content as well as form.

The P. found that thought arose when there was dissatisfaction among the alternatives. Its satisfaction lay in quelling this dissatisfaction. Continuity is preserved by being
the instinct in conflict
developed into both process and
content of thinking.

Truth may have an immediate
value, but Piaget insists that
we must keep in mind that this
content of the "immediate"
value is just this entire
experience of conflicting instinctive
values undergoing mediation and
revaluation.

Ch VII

Pragmatism and Its Critics

Pragmatist critics have made
Pragmatist defenses. It left
their own wells unfortified.
Is not this a tacit accord?
when they contend that thought functions entirely independent of experience.

Chapter VII

The Pragmatic "Universal"

P. is not primarily concerned with the question of unity and plurality. Its chief metaphysical problem is that of change, of development. "The social problem of thinking of the world in such a way as to leave the individual a chance to be truly and responsibly efficient."

"Universality does not mean an absolutely changeless pronoun of
all intelligence. It means the continuity of experience — the fact that experience is a self-developing process. "Pragmatism is not an attempt to purge these "traditional laws of thought" from the statutes. It simply insists that in themselves they do not constitute the final test of truth. They constitute the cues and guides of the generalizing process."

How can we tell truth from error?

Gabina