

THE PRINCIPLES OF PRAGMATISM AND THEIR SOCIO-PHILOSOPHICAL
SUBSTANTIATION

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Annotation: *This article depicts the principles of pragmatism and their socio-philosophical substantiation. The clarifications on some printouts are created by researchers with scientific-theoretical knowledge and experimental experience in the field are analysed based on the comparative data.*

Key words: *pragmatism, social being, structuralism, determinism, sensualism, relativism, empiricism, socio-philosophical substantiation*

Introduction. A particular doctrine, a scientific study claiming to be a school, must have its own principles. "Principle" means the procedures, rules and requirements for their application in epistemological research. The principles are created by researchers with scientific-theoretical knowledge and experimental experience in the field. Although it is a tradition to start the principles of pragmatism from the legacy of Ch.S.Pierce, their scientific-theoretical substantiation is done in the works of U.James. His book "Principles of Psychology" sheds light on this problem.

At a glance, U. James seems to be thinking about psychology, he is addressing psychological topics, objects. He studied the motives, attitudes, emotions, perceptions and their transitions to activity in human behavior, interests and interests again and again, sometimes in terms of structuralism, sometimes determinism, sometimes sensualism. These studies eventually lead the scientist to philosophical observations.

Methods. So many people have recognized U. James primarily as a psychologist. Summing up the issues of purpose and doubt in human behavior, U. James concludes:

"I have an opinion that it will be accepted as the last word of philosophy when it is published. It brings to a single point the theory that everyone's practical life begins. He resolves all antinomies and contradictions, and anyone who hears him can say, "Yes, that's right! It's something I can't express, it's something I believe in, and it's something I've always lived in! Everything that isn't cluttered with daily observations, that is higher than the little things, that is attractive and doesn't give a grip, is stable in this. Eventually this dissatisfaction ends and unimpeded clarity, joy and strength begin. Yes, friends, I have such an idea!"¹.

There are traces of arrogance in these words, and one who is aware of the peculiarities of philosophical research will not dare to say the "last word of philosophy". At the level of simple, day-to-day research of philosophy, as pragmatists do, a person who has just dropped his actions and

¹ James W. Collected Essays and Reviews. L., 1920. P 67

interests can promise such a “word”. If the “last word” of philosophy had been uttered, there would have been no need for further research, and science would have achieved its goal and needed research.

In general, the performance of paid work of science, the scientific research that undertakes. U. James confirms the above opinion with the following conclusion. He wrote: “Such a philosophy can become a clear outcome of our future active or passive practice. It emphasizes that the experiment must be concrete before it can be active”². Apparently, U. James seeks to bring philosophy closer to concrete actions, to views that should lead to certain results, rather than to metaphysical observation. Looking at the results of practical experiments, directing any thought, science, research to a pragmatic goal is a priority approach in his research.

So, when Ch.S. Pierce and U. James based pragmatism as a separate philosophy, doctrine, they consider all subjective views, researches as objects that serve actions, clear purpose, activity. Hence, focus on practical results is the main principle of the philosophy of pragmatism.

The philosophy of pragmatism does not simply reject metaphysical observations, it advocates that any thought be based on concrete facts, purposes, and actions in observation. Any phenomenon can be metaphysically substantiated, for example, currents such as Quietism, relativism, empiricism, objectivism, subjectivism, modernism, ideological views formed in philosophy.

But what exactly do these “isms” give to the social being, to the life of man and society? People who traditionally understand philosophy do not want to hear this question, because they claim that philosophy, as the “father of all sciences” transcends social practical needs, claiming that one who is not inclined to think so is incapable of understanding philosophy. Pragmatism rejects this claim. Hence, one of the principles of pragmatism is to renew the traditional understanding of philosophy.

Philosophy can no longer be an observation far from social life, it will be an area that serves the development of man and society, a clear practical result. If philosophy follows such a path, there will be no room for metaphysical, sometimes beginningless and endless debates in it, and any controversy will be resolved simply by practical results. There is a rule that is simple, succinct, and leaves no room for other debates, such as knowing the practical result as the norm of epistemological research. After all, aren't the arguments, the tautological views, the spiritualist and the “pure idea” that have been going on in philosophy so far easily resolved?

Ch.S. Pierce seemed to realize that U. James was leaving no room for metaphysical observations. This concern is evident in certain of his thoughts. He wrote: “If we approach philosophy from the point of view of practical application, most of those who practice philosophy lose interest in it. We will have to say goodbye to them. That’s the way it should be in all areas of science”³. It is not hard to see that these words pose a great danger to metaphysical observations. It was a tragedy for science, of course, to abandon a tradition that had lived for centuries, turned philosophy into an interesting field of thought, aroused various approaches and debates, and enriched consciousness, understanding, and thought, albeit speculatively and scholastically.

When James called his method “radical empiricism”, he posed such a threat to metaphysics. The speculative, confusing, and endless debates in philosophy have aroused in him certain objections, contradictions. The intention to resolve this controversy engulfed James. He saw this in practice, in usefulness, as a result. “I think, he writes, radical empiricism, that if it works for something in

² Ibid. P 412

³ Pierce Ch.S. Collected Papers. Vol 1 .Cambridge. 1958-1960 p 645

accordance with the principle of pure experience and the pragmatic method, it will bypass such confusions, or at least reduce them”⁴.

It was, in fact, an expression of dissatisfaction with the speculation in philosophy, with the aspects and views which aroused fruitless debates and forced the mind to discover various “isms”. “Radical empiricism” is exactly the same as F. Nietzsche's “radical nihilism”. But the difference between them is that U. James’s views are against philosophical traditions, Nietzsche’s views on social life⁵.

The latter is broader, encompassing the social life, culture, religion, and morals of the whole of Europe, proposing the creation of absolutely new values, beings, by radically changing them⁶. Hence, directing philosophy towards empiricism, making it pragmatic, as suggested by “radical empiricism, was the second principle of pragmatism. Now, James’s “radical empiricism” leads us to this conclusion. Here is James’s Essays on Radical Empiricism. In this work, he emphasizes that activity can be a “vital expression” of behavior, the appearance of human emotional experiences, associative relationships, a practical result if given a philosophical direction and pragmatic purpose. Radical empiricism becomes an objective necessity due to a lack of practical purpose and outcome, affecting the system and essence of views⁷.

The third principle of pragmatism is concerned with subject-object relations. This is in fact manifested in man’s aspirations to the external world, to know and understand existence, and to find his place in that being. Does man know existence, how much does he know, by what standards is the objectivity of this knowledge measured, why does man not want to curb the process of cognition, but wants it to continue (continue) again and again? Are these cognitive processes only subjective desires of the subject or are they also influenced by external forces? Are these cognitive processes only subjective desires of the subject or are they also influenced by external forces? Such questions encouraged pragmatists to think and research. There is no denying that they have been subjected to various metaphysical and psychognoseological observations as long as they are encouraged to take the practical result as the primary norm.

In the philosophy of pragmatism, the subject is seen as an active creative, inquisitive, dynamic force. Those who seek a positive basis from the philosophy of pragmatism mainly cite this approach as evidence. Looking at man as an active subject is not in fact a novelty for philosophy, as the ethics and dialectics of Socrates confirm. For Plato, man is a “two-legged thinker”, for Aristotle, man is a “political being”, a creator, a thinker, and a seeker of goodness in various relationships. At the center of Thomas Aquinas’s theology is man, along with God, his transcendental experiences. Descartes’ rationalism and Bacon’s empiricism turned man into a subject of knowledge, while Helvetius and Feuerbach’s anthropology turned man into a “living being” responsible for his activities, research, intellect, and experiences. Pragmatists could not be unaware of these studies, the scientific results and recommendations in them. However, they took a different approach to the subject and its relationship to the universe, to the object, according to their own concepts.

Pragmatists acknowledge that the subject has the freedom of will. Experience and practical results cannot be achieved without such a will. The pragmatic nature of experience and practice makes human behavior necessary, useful, and purposeful⁸. Experience and practice also reflect the nature of

⁴ James W. Essays in Radical Empiricism . N.Y.1922 pp 81-82

⁵ James W. Essays in Radical Empiricism . N.Y.1922 pp 81-82

⁶ See: Ницше Ф. Воля к власти. Переоценка всех ценностей. Москва:Товарищество, 1990. С.142-158

⁷ From Modernism to Postmodernism: An Anthology. Ed by L. Cahoon. Cambridge,1996.pp 81-84

⁸ See: James W. Essays in Radical Empiricism.N.Y. 1922. P 282. Lawler P.A.Pragmatism, Existentialism and Crisis in American Political Thought.-International Philosophical Quarterly. 1980 Vol 20 №3. Прагматика и познание. Наука.1973.с 360

the subject, what perceptions, knowledge and social experiences he has, as an expression of the “objective determinant” of this experience, practice. Free will has an optimistic character when the identity of the subject expresses that will. Nietzsche called this will the “will to power”, while pragmatists interpret it as a psychological reality. This approach of pragmatists is inconsistent with their views on practical outcome, concrete behavior, and a clear goal.

Especially when their psychologism brings human “free will” closer to fatalism, it leads to conflicting conclusions. As a result, they are forced to express an opinion about the divine will with the human will. U. James makes extensive observations about this, but he does not see that, in the end, there are differences between human and divine wills. Although he emphasizes that the divine will is a priority, he does not put on the agenda the question of whether the human will is full of his command or whether it comes as an independent reality.

He recognizes, on the one hand, fatalism and on the other hand, sees man as an “inquisitive subject”, an active being with his own goals and pragmatic plans. In fact, divine fatalism implies the surrender of human destiny to the divine, in which man's “free will” becomes a dry, psychological expression. “Our thoughts determine our actions and our actions determine the world”⁹ says James. In our actions, our associations dictate, our actions are the expression of these associations, we describe who we are and what pragmatic goal we pursue through these feelings, how objective, realistic this image is, it shows confidence, idea, result¹⁰.

It should not be forgotten that in the philosophy of pragmatism the subject comes in two conflicting roles, the first of which is the mind, the will, the psychological establishment, the motive, and the self-interested person. In fact, it is psychologism. Whatever a person does, he does it under the influence of these psychological factors. Expressing the position of pragmatists, K. Mannheim writes: “Being dumb, he can not say anything about himself, instead we speak”¹¹.

Whether or not the non-existence of a being denies its primordial existence, its primacy, in our opinion, is undeniable. However, pragmatists tend to study a subject’s activity within the context of consciousness, association, experiences, and psychological factors, not noting the object’s primacy. Second, the subject is an active person with pragmatic goals. Pragmatists view activity in the subject as a determination of subjective activity, the “divine will”. Even U. James calls the subject’s activity, his relation to the object, “pure activity”, which is “a series of continuous actions”¹².

It is possible to express different opinions about the subject coming in two roles at the same time, but these controversial ideas turn the philosophy of pragmatism, which is full of internal contradictions, into a more contradictory doctrine. What is important for us is that all human actions and activities are in harmony with the understanding of the social being, the relationships and order in it. Pragmatists do not always analyze a person’s relationships with society, the state, management institutions, the community, and production processes, for whom personality psychology is important.

J. Dewey expands this approach of Ch.S. Pierce and U. James in his “reconstruction” and focuses on the problems of public life. In fact, it is difficult to imagine a philosophy of pragmatism without an analysis of these social realities.

⁹ James W. Collected Essays and Reviews. L., 1920. P 49

¹⁰ Bouman Z. Philophy as the Mirror of the Time//History of the Human science: 1992. Vol.5.

¹¹ Mannheim K. Man and society in age reconstruction. L., 1940.p 150

¹² James W. Essays in Radical Empiricism . N.Y.1922 p82

Another principle of pragmatism is manifested in the axiological nature of human behavior, activity and activism. Man in all his actions prioritizes his own interests, in which diligence, mobility is the influence of certain needs. Every outcome, behavior, and achievement that results from it has its own value, its value, that is, its axiological essence. Even knowledge, knowledge comes as a separate activity, intellectual activity is valuable.

The value of actions, results and achievements directs research in pragmatism to social problems, school, education, management, family relations, the formation of “Intellectual will” in people is widely discussed by J. Dewey. If Ch.S. Pierce seeks to reveal and study the essence, epistemological structure of human cognitive processes through “doubt and belief”, U. James expanded the scope of psychologism through action, achievement, pragmatic purpose, motive, interest, need, they are called utilitarian values led to the assessment. J. Dewey turned not only philosophy, but also the life of society, social consciousness and imagination, the ideals of upbringing into a pragmatic goal, giving a pragmatic direction to the relationship between man and society.

European intellectualism, atropology, studies the relationship between man and society at various levels and institutional levels. Pragmatists criticize these practices, condemning the dry observation in them, and opposing them to their own pragmatism. Clear focus, pragmatic purpose and benefit, profit is their main argument. European individualism and rationalism do not lack the benefits of pragmatism, but they are somehow not recognized by “radical pragmatists”. In their view, the subject is active without external determinants, albeit with its own state, psychological motives, interests and needs.

Ch.S.Pierce sometimes marvels at the curiosity in man, the activity born of hesitation. “Doubt is usually, he writes, but always, it comes from amazement, amazement comes with new conditions. Doubt is a state of mind awakened from anxiety. But neither logically nor pragmatically can we say that the suspicion stemmed from this feeling. A person in doubt encounters problems in his two imaginations (and in reality) as if he had stopped at an intersection ... ”¹³.

In this case, the “father of pragmatism” approaches the recognition of external influences, the influence of objective being on psychological experiences, but does not continue it. In general, an experiment that is not scientifically or metaphysically continued remains within the scope of psychological interpretation. Even Ch.S. Pierce’s “logical argument” based on observations and “self-control based on rational consciousness” fall within this framework. This argument and control ends in confidence.

The point is that this psychologism moves vertically and horizontally in its own way in human activity and cognitive processes. In the vertical movement come psychological factors such as interest, need, confidence, and in the horizontal movement come self-control, changing situations, the transition of experiences to behavior, their expression, and so on. Pragmatic purpose and belief direct and direct vertical and horizontal movements through self-control, which is different from managing objects.

If the objects require external pressure, the intervention, instruction, and influence of the subject, even if the acceptance or non-acceptance is at its discretion, trust, pragmatic goal play a decisive role in the vertical movement. Why does man imagine these requirements of vertical action through confidence and pragmatic purpose, are these requirements the product of external determinants or do they spontaneously, immanently affect activity? Even if the vertical movement tends towards an ideal, axiological value, they must have an external influence, an objective being in

¹³ Pierce Ch.S. Collected papers. Vol 5. Cambridge. 1958-1960 p 552

its place. Due to the lack of answers to these questions, the observations of the “father of pragmatists”, including U. James, seem to be a speculative approach. If we remember that he tried to interpret the beliefs and ideals theistically, Ch.S.Pierce’s comments seem to be pure psychologism, speculative, theistic psychologism. That is why this approach was not sufficiently evaluated by pragmatists for many years, and later its ideas were developed and continued by U.James, J.G.Mid, Ch.Morris, F.K.S.Shiller, J.Papinini, I.Pertstsolini, G.Chapek .

The next principle of pragmatism is the pursuit of science, of scientific philosophy. Pragmatism lacks a “practical training”, a lesson, a vision, it wants to become the teachings and worldview of its time and people. In fact, there is no doctrine that does not strive to be so. The new era dramatically increased the role of scientific discoveries, and intellectual research began to play a major role in human activity.

Results. Instead of Aristotle's scholasticism, rational thinking and empirical research instead of theology became widespread. As the role of scientific and technological discoveries in socio-economic development increased, pragmatists felt that there was a basis for raising their views to the level of science. They focused on practice, pragmatic purpose, and benefit to benefit from the theoretical justification of pragmatism. This approach seems to European philosophers to be utilitarianism, abstract considerations based on philosophy, universality, the claim to embrace and express the whole, and the notion of “trade psychology” in American thought because they are underestimated by pragmatists.

In fact, trade is not a bad quality, a market economy and democracy supports free trade, and sees entrepreneurship and entrepreneurship as a form of free labor. The fact that pragmatists have built their theoretical concept on this practical quality shows that their philosophy is subtle, primitive, and utilitarian. It should not be forgotten that this approach is in line with the lifestyle, way of thinking, aspirations of Americans.

By the way, science does not live according to the principle of “for itself”, it justifies its necessity through its integration into practice. European philosophers tend to generalize metaphysical observations. The idealistic concept of “in and out”, especially their observations far from practical results, did not fail to amaze American pragmatists. What is the use of scientific research that does not serve pragmatic goals, is not aimed at improving human life, living a prosperous and prosperous life? Shouldn’t science and technical discoveries benefit people and society? It was from this interest that J. Dewey linked pragmatism with practice, result, and achievement, and called it the “philosophy of action”¹⁴.

Discussion. As a result, two major trends in world philosophy emerge, as a branch of science: the first, a proponent of traditional European approaches and, conversely, American pragmatic philosophy. There is a fundamental difference between them. Not knowing and not seeing these differences leads to the view that the philosophical heritage of Europe and the United States is one, close, and exact, based on the phrase “Western philosophy”. In our opinion, this is not true. European philosophy is a different reality and American pragmatism is a completely different doctrine. It is impossible to imagine them as one, exactly, through the expression of Western philosophy.

Admittedly, European philosophy has a certain, as B. Russell said, “traditions in which the methodology and methods of science are largely far from practice, far from everyday needs”¹⁵. In European philosophy, the transcendental approach (I. Kant, Gegel, Berkeley, Spinoza, N. Berdyaev,

¹⁴ Dewey J. Byhezinsky Z. Between two ages. America is role in the Technotronic Era. N.Y. The Viking Press. 1970.

Dewey J. Theory of Valuation. International Encyclopedia Unifid Science. Vol. II. P

¹⁵ Рассел Б. История Западной философии. Новосибирск: НГУ, 1990

A. Toynbee, etc.) prevails. Far from the interests and interests of ordinary people, these transcendental observations are completely contrary to the views of pragmatists. The philosophy of pragmatism has divided Western philosophy into two scientific schools, and now, in our view, it is impossible to present Western philosophy as a general, holistic doctrine, as a heritage. In Europe, the idea of “know your norm” is based on the principle of “know your norm” can include updates. While such absolute generalization of individual freedom and will is valued in America as democratic values, human rights and freedoms, Europe has come to regard them as the basis of voluntarism, egocentrism. Ch.S. Pierce’s view that pragmatism was “the beginning and end of life” and sought to scientifically substantiate this pastulate was later continued by American pragmatists. This foundation, which ensured the formation of pragmatism as a philosophical, scientific doctrine, has been the subject of controversy among researchers prone to traditional observations.

Conclusion. With the formation of the principles of pragmatism, the objects, themes and approaches to thoughts and observations became clear. The hesitations and objections that had arisen in the beginning were, over time, based on the rational influence of the needs of the people, that is, they turned the philosophy of pragmatism into an expression of the American worldview, way of life and thinking. This means that philosophy cannot be a theory “for itself” far from real problems, it has the potential to become a practical doctrine that differs from traditional metaphysical ideas in combination with real-life requirements, pragmatic goals and developmental needs. The philosophy of pragmatism shows that the spiritual heritage, the existing teachings, can take a new approach to schools. After all, the doctrine, which has proved its vitality in one country and has become the most advanced nation with its conceptual ideas, has become the way of life and thinking of the nation.