

1. Pedagogika pozytywistyczna

Rzeczywistym twórcą kierunku stał się A. Comte, otwierający w dziejach filozofii, kultury i nauce o społeczeństwie "epokę pozytywizmu". Mianem filozofii pozytywnej określił on taką, która:

- zajmuje się wyłącznie przedmiotami rzeczywistymi, nie zaś urojonymi.
- bada rzeczy dostępne umysłowi, a nie tajemnicze.
- rozważa tylko tematy pozytywne.
- służy polepszeniu życia, a nie zaspokojeniu ciekawości.
- ogranicza się do przedmiotów, o których można uzyskać wiedzę pewną.
- zajmuje się kwestiami ścisłymi.
- dąży do pozytywnych wyników i osiąga je.
- nie ogranicza się do negatywnej krytyki.
- wystrzega się twierdzeń absolutnych i zastępuje je względnymi.

Comte wyparł się nie tylko metafizyki, ale także teorii poznania, logiki, metodologii, psychologii. W etyce stosował jedyną, sformułowaną przez J.S. Milla zasadę - utylitaryzm. Hasłami jej były ludzkość, postęp i ład.

W XIX w. M. Schlick, R. Carnap, a przede wszystkim O. Neurath, nawiązując do drugiego pozytywizmu (empiriokrytycyzmu), utworzyli Koło Wiedeńskie i rozwinęli neopozytywizm (empiriokrytycyzm). Neopozytywistów obowiązywała maksymalna ścisłość logiczna, zdecydowanie racjonalistyczna postawa, bezwzględne przestrzeganie praw i zasad logiki, tak w myśleniu (dociekanii i uogólnianiu), jak też w mówieniu. L. Wittgenstein powtarzał: trzeba milczeć, jeśli nie może się mówić logicznie. Główne hasło neopozytywistów to: jedność nauki i fizykalizm. Do jedności nauki, ich zdaniem, może prowadzić tylko jedność języka. Podstawą takiego języka jest fizyka jako nauka najdoskonalsza i najobszerniejsza, jej język obejmuje bowiem wyłącznie fakty czasowo-przestrzenne, które należą do doświadczenia intersubiektywnego i są ściśle wymierzalne. Do języka fizyki można sprowadzić język każdej z nauk: biologii, psychologii, która powinna stać się wyłącznie teorią zachowania - behawiorystyką. Przedmiotem behawiorystyki jest wspólne doświadczenie, gdyż odrębna świadomość jednostki nie jest w badaniu dostępna i rozważania nad nią muszą być z nauki wyeliminowane. Zadaniem pedagogiki jest: hierarchizowanie różnych typów wiedzy, badania ilościowe a marginalizowanie badań jakościowych, wiedza o faktach umożliwia poznawanie i przewidywanie zjawisk, propagowanie wykorzystywania w badaniach różnych dyscyplin naukowych, głoszenie praktyczności pedagogiki. Twórcą pedagogiki naukowej był Johan F. Herbart, jego system pedagogiczny stał się pomostem między myśleniem filozoficznym a myśleniem naukowym. Zjawisko psychologizmu pedagogicznego¹ stosowane są do dzisiaj jako epitety oznaczające mało racjonalne zafascynowanie psychologią. Sejentyzm, nurt filozoficzny ukształtowany w początkach XIX w. pod wpływem osiągnięć w poszczególnych naukach szczegółowych. Głównym jego przedstawicielem był filozof angielski K. Pearson. Sejentyści uważali, że nauki przyrodnicze dostarczają wiedzy pewnej, polegającej przede wszystkim na stwierdzaniu faktów i odkrywaniu praw, stanowią więc podstawę do całości ludzkiej wiedzy. Nauka wg sejentyistów powinna stać się narzędziem człowieka w jego walce o byt, a także orężem w walce o wolność myśli. Sejentyzm zdecydowanie wystąpił przeciwko spekulacjom religijnym, teologicznym i metafizycznym, uznając, że są one całkowicie nieuzasadnione. Moralne wg sejentyistów jest życie w zgodzie z przyrodą, rozwijające możliwości każdego człowieka.

Na przełomie XIX i XX wieku pojawiła się krytyka pozytywizmu:

- fakty i prawa naukowe nie są niezaprzeczalne,
- wiedza humanistyczna nie jest i nie może być taka jak nauki przyrodnicze,
- pewne prawdy ujmujemy bezpośrednio
- przyroda nie jest jedyną postacią bytu
- kultura nowożytna jest zła i powinna być obalona

2. Pedagogika kultury

wywodzi się z prądu pedagogiki humanistycznej bywa określana jako „pedagogika ludzkiej duchowości. Ogólny jej kierunek wyznaczył Wilhelm Dilthey (skonstruował tzw. filozofię życia)² a pośrednio także Hegl, Humboldt. Pedagogika kultury postrzega człowieka jako istotę kulturotwórczą, złożoną i wielowarstwową uczestniczącą w procesie przyzwajania sobie, rozumienia i używania gotowych dóbr kultury oraz wytwarzania

¹ nacisk na konieczność dostosowania oddziaływań wychowawczych do rozwoju psychicznego dziecka i jego indywidualnych zainteresowań, postulowali swobodny rozwój jednostki i wyzwolenie inicjatywy ucznia w procesie nauczania

² Filozofia życia, Lebensphilosophie, wywodzące się od J.W. Goethego i niektórych romantyków ogólne rozważania na temat istoty życia, formułowane w duchu irracjonalizmu (A. Schopenhauer), idealizmu (F.W.J. Schelling), biologizmu (F.W. Nietzsche); kł. bywa traktowana bądź jako ujmowanie całej rzeczywistości z punktu widzenia biologii, bądź jako ujmowanie zjawisk kultury z punktu widzenia wewnętrznych przeżyć ludzkich, rozumianych jako „gra sił duchowych” (H. Rickert, W. Dilthey, G. Simmel).

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Table of Contents Refleksiia Osnovopolozhen Metodologii Filosofii Nauki

1. Understanding the eBook Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - The Rise of Digital Reading Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Advantages of eBooks Over Traditional Books
2. Identifying Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - User-Friendly Interface
4. Exploring eBook Recommendations from Refleksiia Osnovopolozhen Metodologii Filosofii Nauki

- Personalized Recommendations
 - Refleksiia Osnovopolozhen Metodologii Filosofii Nauki User Reviews and Ratings
 - Refleksiia Osnovopolozhen Metodologii Filosofii Nauki and Bestseller Lists
5. Accessing Refleksiia Osnovopolozhen Metodologii Filosofii Nauki Free and Paid eBooks
 - Refleksiia Osnovopolozhen Metodologii Filosofii Nauki Public Domain eBooks
 - Refleksiia Osnovopolozhen Metodologii Filosofii Nauki eBook Subscription Services
 - Refleksiia Osnovopolozhen Metodologii Filosofii Nauki Budget-Friendly Options
 6. Navigating Refleksiia Osnovopolozhen Metodologii Filosofii Nauki eBook Formats
 - ePub, PDF, MOBI, and More
 - Refleksiia Osnovopolozhen Metodologii Filosofii Nauki Compatibility with Devices
 - Refleksiia Osnovopolozhen Metodologii Filosofii Nauki Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Highlighting and Note-Taking Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Interactive Elements Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 8. Staying Engaged with Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 9. Balancing eBooks and Physical Books Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Setting Reading Goals Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Refleksiia Osnovopolozhen Metodologii Filosofii Nauki

- Fact-Checking eBook Content of Refleksiia Osnovopolozhen Metodologii Filosofii Nauki
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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