

Various Philosophical Ideas of Contemporary Philosophers

Nazih Muneer Hanania

Department of Philosophy

University of Zadar

Email: hananiamuneer@yahoo.com (Author of Correspondence)

Croatia

Abstract

However; the phrase is often confused with modern philosophy (which refers to an earlier period in Western philosophy); postmodern philosophy (which refers to continental philosophers' criticisms of modern philosophy); and with a non-technical use of the phrase referring to any recent philosophic work. The notable theory of this philosophy is existentialism; Marxism; dialectical materialism; common language philosophy etc.

Keywords: Pragmatism; Intuitionism; Hegel; Jean; Russell; Humanism.

1. Introduction

Contemporary philosophy is the present period in the history of Western philosophy beginning at the early 20th century with the increasing professionalization of the discipline and the rise of analytic and continental philosophy. The phrase "contemporary philosophy" is a piece of technical terminology in philosophy that refers to a specific period in the history of Western philosophy (namely the philosophy of the 20th and 21st centuries).

2. Hegel's Dialectic Method

Hegel's philosophy has two aspects. The first is the dialectics or the contradiction and the other is the absolute idealism. The first is his methodological direction and the latter is his philosophical decisions. The two-dimensional concept or subject by the dialectic According to Hegel; the main aspect of this philosophy is the opposite: Opposition is the basis for all modifications. The claim of this dialectic is that everything in the world is inherently contradictory. In the concept of this opposite; the existence of two opposing subjects simultaneously reflect. He shows that two opposing ideas give rise to another concept. He is called an integrated concept. The composite concept has turned into a new contradiction in the opposite. Dialectic method is a method where a subject is promoted from lower level to higher level; in conjunction with the notion against him.

$$\text{Thesis} + \text{Antithesis} = \text{Synthesis}$$

Dialectic method is known as the discussion between two or more people holding different points of view about a subject but wishing to establish the truth through reasoned arguments. The term dialectic is not synonymous with the term debate.

Socrates gave idea of something; then he made question of that idea .Then he made some logics against that idea. Thus in this way Socrates made his theory strong. Kant and his dialectic method was different from Socrates. German philosopher finally presented his dialectic method which was called structural dialectic method.

Hegel provides the most extensive; general account of his dialectical method.

The Soviet Union was based on the Hegelian dialectic. Hegel said; the form or presentation of logic has three sides or moments. These sides are not parts of logic; but; rather; moments of "every logical concept". The first moment—the moment of the understanding—is the moment of fixity; in which concepts or forms have a seemingly stable definition or determination. The second moment—the "dialectical" or "negatively rational" moment—is the moment of instability. The third moment—the "speculative" or "positively rational" moment—grasps the unity of the opposition between the first two determinations.

‘Hegel’s primary object in his dialectic is to establish the existence of a logical connection between the various categories which are involved in the constitution of experience.’

The Hegelian dialectical formula: A (thesis) versus B (anti-thesis) equals C (synthesis).

For example: If (A) my idea of freedom conflicts with (B) your idea of freedom then (C) neither of us can be free until everyone agrees to be a slave.

Hegel explained a process where truth is instead arrived through the friction and conflict between one force (the thesis) and its opposite (the antithesis). The final result from that clash; the synthesis; is the best conclusion.

In all likelihood; the synthesis is not the final and absolute truth. It becomes the new thesis where a new antithesis forms to oppose it. The conflict between them leads to a second synthesis. This process repeats until the final synthesis is revealed; which theoretically is absolute truth.

3. Dialectic Idealism

Hegel applied his dialectical method to the idealism philosophy. He said; our conflicting ideology has become extremely coordinated by going to ultimate reality. All conflicts go away in the ultimate being. The ultimate being again publishes itself in a dialectical manner. His manifestation of this reality is the reality. Everything in the world is dependent on the Ultimate.

3.1 Use of dialectical methods

multiple uses of Hegel's dialectic approach His method is used in state philosophy; social philosophy; history theory. In general; everything in the world is the ultimate reality.

3.2 Hegel's Idealism Reaction

After the death of Hegel in 1831; a philosophical form of reaction to his idealism philosophy was called post Hegel philosophy. Philosophers like J Paul Sartre; Bertrand Russell; etc. are contemporary philosophers. After the death of Hegel; two extremist groups emerged from the philosophers.

- a) **Hegelian rightist:** A group of philosophers wanted to hold the view of Hegel conservatively. They were Hegelian rightist and they were conservative.
- b) **Hegelian leftist:** According to the reality of another philosophical era; you wanted to reform Hegel's philosophy and promote anti-ideology. They are called Hegelian Leftists. They are directly the result of Hegelian philosophy. The realistic doctrine; the word of the Crochet is called the Reformation of the Hegelian Expression.

4. Characteristics of Contemporary Western Philosophy

- a) This philosophy is known as post Hegel philosophy. The following philosophers of Hegel include this section.

- b) This philosophy is called the reaction of the Hegelian idealism. The Hegelian leftist and Hegelian rightist philosophers are included in this section.
- c) In contemporary western philosophy; there is a tendency towards attack against the idealism and the highest tendency towards materialism.
- d) Ignorance to the Metaphysics is characteristic of this Philosophy. Philosophers like Kant; Hume; also expressed their anger.
- e) Life is a unique feature of this philosophy.
- f) Instead of the whole entity; it is seen that the physical needs of the individual are of greater significance in the contemporary era.
- g) The trend towards science is seen in this philosophy. The philosophy of science and philosophy is to show it in a similar fashion.
- h) One of the most important features of this philosophy is the importance of language. This era is also called the period of analysis.
- i) One of the features of Universality. Many new ideas are aroused in this era.

5. Dialectical Materialism

Dialectical materialism is a philosophy of science and nature developed in Europe and based on the writings of Karl Marx and Friedrich Engels. Dialectical materialism adapts the Hegelian dialectic for traditional materialism; which examines the subjects of the world in relation to each other within a dynamic; evolutionary environment; in contrast to metaphysical materialism; which examines parts of the world within a static; isolated environment. Every incident is expressed with world. Everything is the result of experience. Marxist materialism used dialectic method. They followed Hegel and used his dialectic method and changed into a new form. Therefore dialectic materialism is such kind of doctrine where materialism is philosophical view and aim and dialectic is the method. Karl Marx (5 May 1818 – 14 March 1883) was a German philosopher; economist; historian; sociologist; political theorist; journalist and socialist revolutionary. Born in Trier; Germany; to a Jewish middle-class family; Marx studied law and philosophy at university.

6. Marxist Philosophy

This philosophy originated in the nineteenth century. This philosophy has created materialistic philosophy called dialectical materialism. Here both consciousness and inertia are predominant. They established dialectical materialism in place of Hegelianism. Hegel accepted the dialectical method as their method of materialism. Materialism is their philosophical aspect; and dialectics are their method. Marxist philosophy or Marxist theory are works in philosophy that are strongly influenced by Karl Marx's materialist approach to theory; or works written by Marxists.

“The philosophy of Marxism is called the dialectical materialism.”

Dialectical materialism is a philosophy of science and nature developed in Europe and based on the writings of Karl Marx and Friedrich Engels. Dialectical materialism adapts the Hegelian dialectic for traditional materialism; which examines the subjects of the world in relation to each other within a dynamic; evolutionary environment; in contrast to metaphysical materialism; which examines parts of the world within a static; isolated environment.

7. Basic Laws of Dialectical Materialism

- a) The law of the unity and Struggle of opposites
- b) The law of the Transition of Quantitative to Qualitative
- c) The law of the Negation of Negation

7.1. The Law of Unity and Struggle of Opposites

This is a special rule. Understanding the rules can be explained in the following ways.

7.1.1. Opposite Characteristics

Marxism tries to show that; in all things; all things have opposite characteristics. One feature is the opposite of the other. As it is seen in society; it is seen that the same society has the opposite class of people. Someone is rich; someone is poor.

7.1.2. Mutual Contradictions

There are different characteristics at the same time. The conflict between these qualities continues. For example; in the same society there is a conflict between the working class and the owner class.

7.1.3. Contradiction

As already mentioned; there is a conflict of interest between the same object and subject. This is called Marxism. Relation relationship between the worker owners.

7.1.4. Unity among Contradictions

There is no conflict between all things in the world. At one time the combination of the opposite features happens. It is made of unity. Such as capitalist and labor are working together.

7.2. The law of the Transition of Quantitative to Qualitative

Under this rule; the qualitative changes cannot be made only by quantitative changes; but there may be quantitative change from quantitative. To understand these rules; let's understand the following.

7.2.1. Quality of the Object

Quality is a feature that distinguishes one object from another. All objects change through the speed. And the difference between these objects is the qualitative difference.

7.2.2. Quantity of the Object

The quantity is an object determinant. Quantity also refers to the magnitude of progress.

7.2.3. Differences between Quality and Quantity

Not only changes in quantity changes are not changed. Object changes also result in change of quality.

7.2.4. Changes in the Quantity of Quantity

Progress is achieved when the quantitative changes in society lead to qualitative changes. Suddenly new qualities can arise due to change. The situation in which this sudden change occurs is called the Nodal Point. And if this change reaches the final limit then it is called "Nodal Line". For example; if the heat gives water the first time it is hot. Then the change is quantitative Increases in temperature increased by 99 degrees. But if the heat is increased to 1 degree then the water will become vapor. Being able to become steam from water is a qualitative change.

7.3. *The law of the Negation of Negation*

The object of this rule is that it is not possible to transform his new state without negating the precondition of the object. There are two important properties. Firstly the denomination is the condition and the result of a progression. Secondly; when the old condition is destroyed; new conditions are created. And this new condition is improved. Example: Slavery society changed and became a feudal system. After that society became a capitalist society. Later it was transformed into a socialist state. Thus; through continuous negation; there is a new creation.

7.3.1. Criticism

- a) There is a difference of opinion about who is the true creator of this doctrine.
- b) Although this rule applies to science; it does not apply appropriately to human society.
- c) This dialectically neglects the importance of metaphysics.

8. **Henri-Louis Bergson and his philosophy**

Henri-Louis Bergson (October 18; 1859 – January 4; 1941) was a major French philosopher in the first half of the twentieth century. Henri-Louis Bergson was influential in the tradition of continental philosophy; especially during the first half of the 20th century until World War II. He was widely popular during his lifetime and his lectures in Paris were attended not only by philosophers and students; but also by artists; theologians; social theorists; and even the general public. He was awarded the 1927 Nobel Prize in Literature. He is called the father of intuitionism. According to him; true and full knowledge is available only through intuition. Every entity changes in the dynamic world in a dynamic way. It is not possible to know the dynamic world with reason which is stable. The idea of the partial form of the object with reason is only available. But through intuition; it is possible to know the universal principle. It is possible to know the whole form of the world only if we try to get to know it with absolute Self. It is necessary to realize the

object. Harry Bergson is a prominent name in the contemporary philosophy. He proposed the new theory of intuitionism against empiricism and Reasonualism.

8.1. His Notable Philosophical Works

- a) Time and Free will; 1889;
- b) Matter and memory; 1896;
- c) An Introduction to Metaphysics;
- d) Creative Evolution; 1907

9. Source of Knowledge

In An Introduction to Metaphysics; Bergson introduces two ways in which an object can be known: absolutely and relatively. Relative or symbolic knowledge gives floating knowledge about objects. See the reality of the object from outside. We get to know the real thing by entering the heart or mind of a subject. That is the relative source of knowledge. That knowledge is absolute resulted from intuition. He calls his philosophy the true empiricism. Henri Bergson defined metaphysics as the science that prescribes with symbols to grasp the absolute. Henri Bergson defined intuition as a simple; indivisible experience of sympathy through which one is moved into the inner being of an object to grasp what is unique and ineffable within it.

Intuition is a direct feeling of something. Insights to the truth of any one; sympathetic insights. The truth that is revealed through a direct feeling; and the knowledge that comes out of it; it is called the intuition. Kant said about intuition; "Knowledge that is in immediate to relation."

Bergson said; "Intuition is a kind of sympathy; which one places oneself in an object in order to coincide with what is unique in it and consequently inexpressible."

That is; the sense is that soul feeling; with which one enters the heart of an object; for this purpose; that something extraordinary and uncertain in the object will be united with him.

This doctrine is based on reason. Reason can give us a piece of knowledge; cannot give complete knowledge. That's why I need to love.

For example; a literary writer can write literature. But I cannot. I cannot that's not right. But if I can reach the internal; I can write only after repeated attempts. Through senses; we can feel free to meet anybody's blessings. Intuition is the superior level of intelligence. He called it as Reasonable Sympathy.

10. Criticism on Empiricism and Rationalism

He described his view against empiricism and rationalism and the knowledge of science. Both empiricism and rationalism are incomplete. Our life is dynamic. It's not stable. We can get knowledge by reason. BUt that makes the way of getting knowledge limited. The knowledge of science doesnt have individual freedom. That's why intuition is needed for getting absolute idea of a thing.

- a) Reason gives a piece of knowledge about one of our issues. But wisdom gives full knowledge. Experience can be different for one time.
- b) Reason gives wisdom. Sense gives a direct feeling. Experience does not feel.
- c) Reason gives us external knowledge. It requires sense for internal knowledge. Experience is not running.
- d) The mind is freeze. Learning is running. Experience is not the overall.

Intuition therefore is a kind of experience; and indeed Bergson himself calls his thought “the true empiricism” (The Creative Mind; p. 175). What sort of experience? In the opening pages of “Introduction to Metaphysics;” he calls intuition sympathy (The Creative Mind; p. 159).

11. Discussion about Ultimate Being

People reach the ultimate reality through knowledge from intuition. The energy *Elan vital*. Ultimate is dynamic the flow of life to the ultimate is the flow of time. It cannot be understood by reason. He said: "There is something in the universal analogous to the creative spirit of the poet; a living pushing force; an *elan vital*; which includes the mathematical intelligence and which is only a kind of diving sympathy by appreciated; a feeling which is closer to the approaches essence of things than do reason. "

(A History of Philosophy; p-580; Frank Thilly)

11.1. Criticism

According to the Opposition opponents; the feeling cannot be awakened by ignoring the intellect. Apart from this; the word is a personal matter of each individual. It may not match with other people's feelings. Sometimes it sees the same thing; two people can think two opposite. At dawn witnessing a person bathing; a saint thinks that the man is praying all night and is now bathing. A thief might think that the person stole all night just like him and is now bathe. But in order to know the nature of a subject; the individual can interpret it theoretically; but it may not be acceptable to others. Moreover; no precise process can be presented for realizing the absoluteness of the Self. Many thoughts of many people cannot be presented together and presented. He saw the role of intellectuals in short.

12. Russell's view

Bertrand Arthur William Russell (18 May 1872 – 2 February 1970) was a British philosopher; logician; mathematician; historian; writer; social critic; political activist; and Nobel laureate. At various points in his life; Russell considered himself a liberal; a socialist and a pacifist; but he also admitted that he had "never been any of these things; in any profound sense". Russell was born in Monmouth shire into one of the most prominent aristocratic families in the United Kingdom. Russell is generally credited with being one of the founders of analytic philosophy.

13. Logical Atomism

Logical atomism is a philosophy that originated in the early 20th century with the development of analytic philosophy. Its principal exponent was the British philosopher Bertrand Russell. Logical Atomism; theory; developed primarily by the British logician Bertrand Russell and the Austrian-born philosopher Ludwig Wittgenstein; proposing that language; like other phenomena; can be analyzed in terms of aggregates of fixed; irreducible units or elements. Logical Atomism supposes that a perfect one-to-one correspondence exists between an “atom” of language (an atomic proposition) and an atomic fact; thus; for each atomic fact there is a corresponding atomic proposition. An atomic proposition is one that asserts that a certain thing has a certain quality (e.g.: “This is red.”). An atomic fact is the simplest kind of fact and consists in the possession of a quality by some specific; individual thing. Therefore; on the assumption that language mirrors reality; it can be proposed that the world is composed of facts that are utterly simple and comprehensible. Bertrand Russell (1872–1970) described his philosophy as a kind of “logical atomism”; by which he meant to endorse both a metaphysical view and a certain methodology for doing philosophy. The metaphysical view amounts to the claim that the world consists of a plurality of independently existing things exhibiting qualities and standing in relations. According to logical atomism; all truths are ultimately dependent upon a layer of atomic facts; which consist either of a simple particular exhibiting a quality; or multiple simple particulars standing in a relation.

Metaphysically; logical atomism is the view that the world consists in a plurality of independent and discrete entities; which by coming together form facts. According to Russell; a fact is a kind of complex; and depends for its existence on the simpler entities making it up. The simplest sort of complex; an atomic fact; was thought to consist either of a single individual exhibiting a simple quality; or of multiple individuals standing in a simple relation.

Another important issue often discussed in connection with logical atomism worth discussing in greater detail is the supposition that atomic propositions are logically independent of each other; or that the truth or falsity of any one atomic proposition does not logically imply or necessitate the truth or falsity of any other atomic proposition.

Russel discussed the analysis of logical atomism in his various articles. He has discussed some of the logic and language texts. In the heading "Logical Atomism"; he analyzed another article. In the 8 articles titled "The Philosophy of Logical Atomism;" he made specific explanations. We will discuss three lectures from here.

According to him; the most basic of philosophy is logic. He liked to call fact a logical atomic entity. Russell discusses the nature of the atom. He called it an element of the entity. His analysis can be found as the final subject of atom. According to him; the final element of the world is the logical atom. Facts refers to those elements that make a proposition as true or false. Russell does not believe in faith and conviction. According to him; the verse is the indicative statement which states. No order or desire. The facts is the

composite element of the entity; which is composed of logical atoms. The sentence is composed of simple symbol. According to Russell; the position of real life in the universe or in the past. 1. Particular For example; it is white. 2. Universal. For example; people are mortal. Again; the facts can be divided into two parts. 1. Positive. example-Socrates was alive. 2. Negative. For example; Socrates is not alive. The proposition is logical symbol not fact.

2. Particular; quality and relation.

According to Russell; Particular; quality and relation is simple. By Understanding the words proposition can be understood. Although not previously informed about the sentence; it can be understood. Analysis is possible only in the case of compounds. "Red" is the simple quality. But "quadrilateral" is not straightforward. Because it has to be written in such a way that the quadrilateral is the rectangle with the same sides. Identity is known through direct contact. These can be expressed by a simple symbol so they are straightforward. And those who can be described by the sum of simple symbols are compound statement.

3. Atomic and molecular propositions.

According to him; an atomic proposition consists of analytical material. It is made up of clause of sentence. An atomic proposition can be expressed through a proposition. On the other hand; a molecular calculus is composed of more than one atomic proposition. Molecular composition is composed by atomic proposition. Or; if; and these connectors are in molecular propositions. Examples of molecular math

If it is raining then I will bring an umbrella.

It rained and I brought the umbrella. Etc.

He discussed the variant facts. Where he denied the alternative reality. The authenticity or falsehood of an alternate fact depends on that made by the atomic statement. The molecular proposition will not be true or false depending on the variant facts. It will depend on whether the atomic statement will be true or false.

14. Jean-Paul Sartre's View

He was born in 21 June 1905 and died in 15 April 1980. He was a French philosopher; playwright; novelist; political activist; biographer; and literary critic. He was one of the key figures in the philosophy of existentialism and phenomenology; and one of the leading figures in 20th-century French philosophy and Marxism. Jean-Paul Sartre was nominated for the Nobel Prize in Literature in 1964; but he refused to accept the award; because; according to him; a writer should never let himself become an institution. Acoli; a prominent educationist from Paris; received a doctoral degree in philosophy from the Normal Superior and talks with many other philosophers of France and the world. As a result; he studied theories of philosophers like Kant; Hegel; and Heiner. In 1931 Sartre joined La Harvey as the Faculty of Philosophy.

14.1. About Existentialism

Existentialism is a top-notch local philosophical doctrine of the twentieth century. The principle of existentialism has been adopted as a duty to human beings at a time. Especially for the common people; where nineteenth century life philosophy was limited only to aristocracy.

14.2. Statement of Existentialists

1. Almost all the philosophers of this community are opposed to accepting common sense before person. And according to them; the individual is in the forefront of the overall entity.
2. In the case of morality or social attitude; existentialists are highly self-centered.

Sartre's Existentialism

The first who said the existence of French existentialism is that he is Jean Paul Sartre. This existence gives priority to aesthetic issues. Sartre social reformers He wanted to be a follower of Heidegger's life in the first place. To solve social problems; his point is that there is no need of human existence or metaphysical concept; because it does not give happiness in human life. People need to recognize their own existence. Only after having attained the existence of the truth is achieved in human life. Because people are always free. Independence helps people to recognize; think and achieve everything.

The difference between human and the matter

He imagined man as a person who is conscious and he is subconscious. And most importantly; man is imperfect. But all things are full. A pen is just a pen. It's fixed. But people are imperfect He never stays. She is imperfect since birth. He is the greatest quality of human being in his existence. The person's special symbol is his existence. People have not been consistently the same since birth. A man changes. He talks about this in Being and Nothingness.

His Discussion about Freedom

The value of man's worth is the result of his independence and self-consciousness. Independence is the result of his values. There are no standards for valuation. People are entitled to unlimited freedom. But he will not be able to apply it independently. If he does any harmful act because of his passions; he will take responsibility for himself. If people choose something for themselves; then they all combine to mankind. She chooses to marry herself or she will remain forever. But he cannot do any harm to his decision. His freedom involves responsibility. When people acknowledge their existence; they play a role in humanity in implementing responsibilities in their decision. They will do the work for the good. In the Existentialism is a Humanism; he talks about this.

Discussion about Morality

There is no specific criterion or standard in human life. Origin of value from the free will of the people. People are independent and self-conscious. Responsibility is involved with every subject he has selected. She has to do some work thinking that others will do any work. We should do the work that works for everyone. We have to work through the principles of experienced policy. He denied God's given policy. He again emphasized freedom. This does not mean that people will want to do that. People will do the will. People will make policy accordingly. The principle of human work will be good for all people. In this case the existential philosophy is self-centered; but it is understood that the philosophy is humanistic. According to him; morality is associated with such existential humanism.

12. Pragmatism

Pragmatism is a philosophical tradition that began in the United States around 1870. Pragmatism is a philosophical movement that includes those who claim that an ideology or proposition is true if it works satisfactorily; that the meaning of a proposition is to be found in the practical consequences of accepting it; and that unpractical ideas are to be rejected. Its origins are often attributed to the philosophers William James; John Dewey; and Charles Sanders Peirce. Peirce later described it in his pragmatic maxim: "Consider the practical effects of the objects of your conception. Then; your conception of those effects is the whole of your conception of the object. Pragmatism considers thought as an instrument or tool for prediction; problem solving and action; and rejects the idea that the function of thought is to describe; represent; or mirror reality. Pragmatists contend that most philosophical topics—such as the nature of knowledge; language; concepts; meaning; belief; and science—are all best viewed in terms of their practical uses and successes. The philosophy of pragmatism "emphasizes the practical application of ideas by acting on them to actually test them in human experiences". Pragmatism focuses on a "changing universe rather than an unchanging one as the Idealists; Realists and Thomists had claimed". The term "pragmatism" was first used in print to designate a philosophical outlook about a century ago when William James (1842-1910) pressed the word into service during an 1898 address entitled "Philosophical Conceptions and Practical Results;" delivered at the University of California (Berkeley).

13. Charles Sanders Peirce and his Pragmatism

Charles Sanders Peirce (10 September 1839 – 19 April 1914) was an American philosopher; logician; mathematician; and scientist who is sometimes known as "the father of pragmatism". He was educated as a chemist and employed as a scientist for 30 years. Today he is appreciated largely for his contributions to logic; mathematics; philosophy; scientific methodology; and semiotics; and for his founding of pragmatism. An innovator in mathematics; statistics; philosophy; research methodology; and various sciences; Peirce considered himself; first and foremost; a logician. He made major contributions to logic; but logic for him encompassed much of that which is now called epistemology and philosophy of science. In 1934; the philosopher Paul Weiss called Peirce "the most original and versatile of American philosophers

and America's greatest logician. His works are *The Chemical Theory of Interpenetration*; Charles Sanders Peirce: *Contributions to The Nation*; *The New Elements of Mathematics* by Charles S. Peirce etc.

Peirce's Early Pragmatism

The earliest clear statement of Peirce's pragmatism comes from his 1878 paper "How to Make Our Ideas Clear." In this paper; Peirce introduces a maxim; or principle; which allows us to achieve the highest grade of clarity about the concepts we use. Peirce introduces this principle; which we shall discuss in detail below as the third grade of clarity; as a development of the rationalist notion of "clear and distinct ideas." Combining his pragmatic maxim with notions of clarity from Descartes and Leibniz; Peirce identifies three grades of clarity or understanding.

13.1 Logic

Peirce contributed to the writing of the basis of emblematic logic. He formulated the framework of Perinatology and Metaphysics. He also analyzed the problems of money and significance and promoted sign theory. He got fame for logic. He considers logic as a means of communication and a cooperative or public venture. He tried to establish philosophy on scientific basis. It is known as applied knowledge. Symbol expresses the behavior of people with intellectual intellect; which it creates in itself. Symbols carry words; sentences; ideas.

13.2 The Idea

He said about the idea that the idea is the plan of action. Therefore; the best way to find out the meaning of any idea is by presenting the concept in the experimental test and seeing the results. That is; a concept should be examined in a technical way and it will have to look at its results.

13.3 Truth

He supports realism in the case of logistic problems. He stressed that it is not good to combine authentic problems with knowledge problems. Truth has an objective status. We call a verb immediately when it carries the standard of truth.

13.4 Science

He said about science; science is not a search for the collective truth of special objects or special objects. Science is engaged in the search of universal knowledge. These overall knowledge are genuinely in nature.

13.5 Theory of meaning

According to him; pragmatism is a method of meaning. He said that we will see what the technical results of our concepts are. He said; pragmatism is a method of determining the meaning of the intellectual concept. Emphasize the practical result in determining the meaning of intellectual concepts. Using these projecting; verifying; testing can be used to verify its authenticity. Let's talk about the "hardness" concept. In its project; I can say that it is difficult if things are not broken. Then apply it to work; if it cannot be broken; it is difficult to find clear conclusions. And we can get further evidence by testing the third level; the object is

really hard. In this way; the concept of a concept can be considered to be true by means of technical results; which expresses the full meaning of the concept.

14. William James and his Pragmatism

William James (January 11; 1842 – August 26; 1910) was an American philosopher and psychologist; and the first educator to offer a psychology course in the United States. James was a leading thinker of the late nineteenth century; one of the most influential U.S. philosophers; and has been labelled the "Father of American psychology". Along with Charles Sanders Peirce; James established the philosophical school known as pragmatism; and is also cited as one of the founders of functional psychology.

14.1 Radical Empiricism

His theory of empiricism gave the name of the theory of radical empiricism. The essence of this theory is that this doctrine is not accepted by any experience as directly as the source of knowledge. Took as possible truth. According to him; the fundamental experience will be the foundation of knowledge. The issues of matter; soul; body; mind; etc. can't be expressed with basic experience. So; in these concepts; no definitive philosophical form can be created.

James breaks with the empiricist model of knowledge according to which we simply look out; like spectators; and see how the world is and collect the facts. And he also breaks with the idealist model of subsuming sense data under a priori categories. James presents a rather technical critique of idealism and empiricism; but there is also more at stake morally for James than a straightforward refutation of these two systems.

14.2 The nature of knowledge

Knowledge of knowledge he understands the external relation of the information of the two object-oriented objects. To make life successful and beautiful is the ultimate goal of knowledge. Knowledge is essential for making life meaningful. Truth is an attribute of ideas rather than of reality; and truth attaches to ideas in proportion as these prove "useful."

14.3 Conceptual knowledge and direct knowledge

In the second chapter of the book *The meaning of truth*; James says that the source of perfect knowledge is two. Direct experience and indirect idea. The knowledge that India's tiger receives in the United States without directly watching it is indirect idea or conceptual knowledge. Through experience; knowledge is gained. The meeting is the only reality in his opinion. According to James; pragmatism as a method does not pronounce judgments of truth and falsity; rather; it is a matter of praxis – of doing and ordering.

The mind and the mind are not two separate entities. These are neutral entities. They have been created by intense experience. These are neutral substances. He believes that this neutral substance of primitive and basic nature is pure experience. This doctrine seems to be the fundamental case of daily life. They think that they are partly involved and partially discrete; as they are part of the Experience Volume.

14.4 James's Religious Beliefs

He was a believer in religious matters. He believed that there are creators of the world. Conflicts of many disagreements are through religion. Pragmatism does not deny the values of religious beliefs. There is good faith in God. This belief is a mental affair. Religious empiricism is more experienced than secular empiricism.

14.5 Outside Experience

there is no existence of supernatural angle in the world. The fundamental basis of our knowledge is experience. There may be an object outside the experience. But according to James; philosophy can't accept this as subject matter. Discuss the philosophy of the things we can get through our experience.

14.5 Criticism of the Idealists

According to the idealists; the thought or belief is true; if there is a mutual connection between thoughts and ideas. It is not a matter of seeing whether things match the world. According to this doctrine; as long as the absolute being is not known; no faith can be proved to be true. But James has given the experience above everything and emphasized on the practical effectiveness. He emphasized the experience by criticizing the idealists.

In an early letter for the *Nation* entitled "The Teaching of Philosophy in Our Colleges" (1876); James explains that pragmatism is no more than "the habit of always seeing an alternative; if not taking the usual for granted; [...] of imagining foreign states of mind" (LWJ 1935; I: 190). In the same article; James says that the value of his philosophy lies in a "wider openness of mind; a more flexible way of thinking" (190). And in his essay "What Pragmatism Means;" he writes; "Pragmatism is willing to take anything; to follow either logic or the senses; and to count the humblest and most personal experiences" (1907b: 44). James concludes with the remark that pragmatism is fundamentally "democratic." James makes clear that he is concerned with the opinions of others; understood in light of pragmatism's maxim that there is no final truth. James believes that a radically new kind of empiricism is required; and he realizes that rationalists will probably find it unattractive.

14.6 Pragmatism and Humanism

James notes the similarity between his humanistic picture – in which the world is knowable by us because we help form it – and the epistemological account of Kant. Nevertheless; there is an important difference. James's position is more empirical. James is not attached to a pre-constituted set of categories. Instead; he finds his categories as he finds the material they organize: experimentally and experientially with others.

15. Conclusion

Thus we can discuss about contemporary western philosophy. We are now known about many philosophers. We are known about their contributions. They are well known by their contributions.

References

1. Studies in the Hegelian Dialectic;p-1; John Mc Taggart Ellis Mc Taggart; Second Edition 1922
2. V. Afanasyev: Marxist Philosophy;: Moscow 1968:p-16)
3. An Introduction to Metaphysics; p-750
4. The publication of Husserl's Logical Investigations (1900–01) and Russell's The Principles of Mathematics (1903) is considered to mark the beginning of 20th-century philosophy
5. M.E. Waithe (ed.); A History of Women Philosophers: Volume IV: Contemporary Women Philosophers; 1900–Today; Springer; 1995.