

## *The concept of truth from the perspective of ferdinand schiller's philosophy*

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**Abstract:** The British philosopher Ferdinand Schiller took his own position on the problem of truth, by focusing on the psychological side and interpreting the truth humanly pragmatically, and considers that the truth is related to human facts, because the term honesty or the right to the English concept takes one meaning, which is a corrective term like the term "good", and from his perspective that the relative truth is changing, and the goal of Schiller is to questionnaire the importance of honesty in the context of experience and being useful in achieving any human purpose

**Keywords:** truth; humanism; Pragmatism; Relativism; will.

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### 1. INTRODUCTION

The issue of truth has raised a wide debate among the educated peoples, especially among thinkers and philosophers, and perhaps this problem has been addressed since ancient times, and the search for truthfulness is one of the reasons for expression and justification for human existence and the preoccupation of the mind with what is useful and not a ready given as well as expressing both the quality of truthfulness and lying To revive the moral aspect and distinguish between right and wrong, that is, between the beneficial and the harmful The truth has been studied by Western and Arab philosophers as well as philosophers of the East, and it has expressed their thinking pattern among various peoples and civilizations, such as the thinking pattern of the Egyptians, Greeks, , Assyrians, Chinese Zoroastrians, Confucius and others who were interested in morals, as well as the

philosophers from the beginning. Plato, Aristotle, and the Stoics to our postmodern era, and we may find in contemporary thought philosophers such as the British philosopher Ferdinand Cunnig Scott Schiller\* have addressed the idea of truth and focused in his studies on the ethical side and has colored the truth with a humanistic color that resonates, and perhaps this reason aroused our curiosity in evaluating Schiller's idea and considering it to be a degree humanistic. The first, and it differed from his predecessors and contemporaries, in the process of raising this issue Whoever granted honesty the utilitarian side, especially since Schiller has a pragmatic feel and intellectual partnerships with William James\* and a pragmatism for John Dewey\*, and those who considered truth devolved to the utilitarian side and satisfy the interest of the individual and who gave priority to the human side over benefit and there are those who considered truth as absolute as recognized by the Islamic religion and there is no way to experiment and relativism in it and perhaps this What raised several questions, as how did Schiller explain honesty, what is his positive view of the truth, and why did Schiller focus on the human side in ethics? Did Schiller reinforce the idea of utility and give priority to humanity? Did he agree with James or disagree between them?

## **2.Schiller's View of the Meaning of Truth**

### **2.1The effect of sophistry in the construction of truth:**

Ferdinand Schiller took a stand of his own, regarding the problem of truth, especially in the period when he was in direct contact with the philosopher William James. He also created a thought through which he tried to form an ideal image of humanism, and made someone think an individual thought, as he saw that the purpose of the consideration is Rationalism is what derives from the experience that James gave value and a standard for every truth, and Schiller added to it in considering that the human experience taken from the humanist doctrine is an attempt to move away from every transcendence that man makes to reality and truth in exchange for his humanity<sup>1</sup>. from logic and "the theory of truth associated with it." Which is the core of Schiller's doctrine, shines the light of pragmatism on other areas of philosophy " <sup>2</sup>

Schiller focuses on the psychological aspect of our life, so he interprets the truth with a pragmatic human interpretation in its interview with the independent objective reality that he acknowledges and from a human standpoint<sup>3</sup>. As Schiller sees that every truth is determined according to human conditions and is linked to human facts. It has the right to claim for itself this high honor<sup>4</sup>

since truth is able to serve the human being and his circumstances by providing him with good that aims at lofty goals and values, the term "truthful" must be an evaluation term similar to that of the term "good" and that the criterion of honesty as James sees it is Benefit and here both James and Schiller stand in an ideal interview, Bradley, who said, "In order for honesty to be true, it must be true to something." It is contrary to their position on the truth, as he made in it the feature of symmetry in the use of something to produce a truth<sup>5</sup>

The existing opposition, issued by Schiller, continued as an anti-idealist and anti-idealist position and insisted that the truth is not anything but that the truth must be in the service of life and that it settles between us and does not withdraw into an unrealistic or super-realistic world or a strange field that has absolutely nothing to do with life and its concerns, if the truth is a human matter. Purely, the question is about what they are, how they are approved, or how to formulate them, as Schiller says, "We have to consider the way in which we put individual real facts or correct judgments"<sup>6</sup> Our thinking has scientific purpose and that the rulings of reality are determined at least to some extent by our interests that we choose and that All facts are human, nothing of them is just, and that the statement must be useful in order to be truthful, and the truthful saying shows a value "<sup>7</sup>. This investigation that concerns man as a measure of all facts and all things shows that Schiller is completely influenced by the sophistic leader Protagoras who saw that man is the measure of all things. It is as though Protagoras overflows the rulings of existence with the judgments of value, and this measure is what determines that distinction between things,

so it gives us absolute, but different, East values, and therefore the truth. A variable relativism as long as it is represented in the form of a tool for action, and these ideas derived from sophistry, Schiller acknowledges and declares that they are the fruit of a rich human experience "<sup>8</sup>.

## **2.2The value of the right to serve humanity:**

James reminds us of Schiller's opinion on the truth, whereby he said, "The real is that which works and" leads "and accordingly he is treated as a person who determines the investigation down and ridiculously to the lowest level of material benefits",<sup>9</sup>It is clear through this saying James is influenced by Schiller when he emphasized the representation of truth in the form of a tool for action and linking it to humanity and its values, and this is evident especially in Schiller's assumption that when we judge the truth of a belief, we weigh a value. Right or wrong, right or wrong, right or honesty, then, is a form of value, right and wrong, issues related to interest or lack thereof, that is, error with no benefit. This is an incorrect belief and not in the interest of man<sup>10</sup> So the function of truth is to serve humanity, that is, we choose what is useful and reject what is useful from it. Here is a measure of the extent to which the benefit is achieved in reality and not in conformity with it<sup>11</sup>.The humanist point of view, here, humanity contradicts the position of absolute idealism and epistemological realism, . which saw in reality something independent of our knowledge and this is what pragmatism denies in all its forms <sup>12</sup> .

## **3.The relativity of truth and the role of error in reaching**

### **3.1Truthfulness and falsehood are relative qualities:**

Schiller asserted in his philosophy that there are no absolute truths, but rather relativism must prevail in everything, and this relativity applies to the requirements of man. Reaching the truth is not an easy matter. Rather, it is necessary to verify all claims that ultimately lead to results that in turn produce a value that differs in proportion from one individual to another <sup>13</sup>. Schiller knows The value, saying, "It is a personal trend based on turnout or reluctance towards the subject of interest or interest." On this basis Schiller evaluates all his philosophy on the basis of psychological, truth and delusion or right and wrong in the view of humanism are two values like pleasure and pain,and the classification

of truth returns with other aesthetic and ethical values. The human being has many benefits"<sup>14</sup>. Thus, as Schiller sees the problem of truth merging into the problem of value, as for pure theoretical values, pragmatism cannot recognize them. All values are practical and their model is the value of good, facts are values or evaluations, and correct issues have a value<sup>15</sup> As for false issues, they have less value

It is also possible to distinguish between these cases in which we claim after being scrutinized, and from these allegations:

1- Facts, errors, delusions, lies, methodological assumptions, axioms, celebrities, jokes and from these allegations, the truth alone can appear in a precise meaning that Schiller emphasizes and assumes that we are in Reality we want a human value, and when we judge the truth of a belief, then the right is a disposition of things that is explained upon experience as being useful in achieving harmony since truth is a form of value,<sup>16</sup>. "If the answers are satisfactory to our questions and if they lead to our objectives and satisfy our interests, then we do them as correct, otherwise We do it as void. Correctness and nullity are relative by comparison with our goals and the purpose of setting the question<sup>17</sup>. Thus, we arrive at the known link between truth and benefit to the well-known formulation of the benefit of truth. Schiller says, " Humanity is a right in itself, and more philosophically, it has taken points: it is simply an understanding of the philosophical problem of human beings' struggle to perceive the world of human minds,"<sup>18</sup> .

Schiller concludes his vision of thought by saying: "Pragmatic and human thought is only a curriculum in themselves, as what should not be forgotten is that the curriculum may only be curved within metaphysics as well as being accepted as final"<sup>19</sup>. But The truth is related to what is beneficial to us through the practice of our activity, and this activity brings us good and makes great strides for us in reality in order to achieve an optimal value and a supreme truth. "Truth is always valid to be one of our beliefs"<sup>20</sup>. Then the truth for Schiller is nothing but a huge amount of disorder But it is not subject to formation, and it does not become a reality of anything to do except when it is related to the work of man<sup>21</sup> in the sense that the truth has images and levels that come in the form of issues and judgments that we cannot control in all cases. Aesthetic and moral values have different proportions, knowing that in

the view of the humanist doctrine that truth, delusion, good and evil, and all other virtues and vices are values that have a relative right<sup>22</sup> .

In this regard, Schiller says, "The criterion of benefit chooses individual evaluations of the right, and from them the objective right that is approved by society, the right is useful. And the fruitful and practical approach towards which our practical experience tends to define our evaluations of the truth, and when he assumed something contrary to this for himself, the appearance of truth and truthfulness, his matter was revealed sooner or postponed and rejected"<sup>23</sup>. Schiller thought that it is necessary to point out first that someone has Hand puts truth and benefit on an equal footing, as if saying "everything that is true is beneficial" is equal to saying "that whatever is beneficial is true." The two words, as Schiller repeatedly stresses, do not replace one of them with the other ,and utility in the strict sense is the reason for the existence of the truth in that it is impossible to attain or confirm Any truth unless it is proven useful for a purpose<sup>24</sup>. In this sense, the chasm crosses through the two ways of speaking that seem completely separate: those that speak of truth as a benefit and which speak of truth as a logical

value and it is clear that the pragmatic theory of truth is the theory that believes that the value of truth Relativism according to the human being as a measure of all things and does not recognize a truth that man does not establish and applies independent of this theory, relative and subjective"<sup>25</sup>.

according to Schiller's expression that truth depends on the results, and here his human tendency leads to a pragmatic tendency as long as he confirms the result of the action whether the person reaches the positive Or plundering the right or wrong must bring benefit to harm<sup>26</sup> and as long as the truth is satisfied to an end, it must be for a human purpose, truth and humanity are closely linked, and on this we consider it primarily a human truth and a truth A useful work in the second degree, but to say that every useful truth does not mean that every useful is a right, because in the words of Jimmy the benefit is complex relationships<sup>27</sup> . Criticism: Here Ferdinand Schiller differs from his colleague William James in giving an explanation of the truth and this is shown in the fact that Schiller refuses to say in

That everything that is useful is certainly a right, and here his humanity appears, unlike James, who believes that every useful is a right.

Here, Schiller's humanity appears, unlike James, who believes that every benefactor is a right. The goal that Schiller aspired to is that in fact growth and development as long as it is subject to change and it is not an absolute reality in the field of application of humanitarian work. " <sup>28</sup>.The greater aspect of humanity is to obtain different values. Between them and different, that is, they can be relative or objective, and making the truth that is achieved according to the demands of the human being is also subject to the reality that is accepted to be formed, and the human goals relate to that fact that we are looking for and which is subject to change and graduation. " <sup>29</sup>.It must, according to Schiller ". It has now become clear. The pragmatic understanding of the truth is completely dynamic, so the truth is not something that is eternally correct and it is not rigid and decisive. Rather, it is permeated in the process of becoming, as it is a discovery and invention, and it is a creation of what is new and a reconfiguration of what is old, and it is subject to the struggle for existence, and it should persist without interruption from work. In order to extract their rights and preserve them, the facts must be able to present themselves, and the real is not what works in practice " <sup>30</sup> That is, truth or truth, as Schiller claims, is humanized through practical results and after applying the concept of honesty <sup>31</sup> Valuable issues arose through it and thus we build a clear method for reality and that the new truth is not a negative thing and it is considered a new rays, so the truth in terms of the image is a logical value, and from the experimental point of view the validity of a case depends on its results in reality, and the success and benefit also lies in the claim of a new truth <sup>32</sup>

### **3.2The value of error in discover the truth**

It is one of the contradictory matters in the advancement of humanity, we find the issue of right and wrong, and their interpretation has benefits, including: that it is in line with the methods of positivist science, and not only rightness is what we accept, but error also contributes to knowing the truth and shaping it towards advancement, as it is a matter of judgment <sup>33</sup>.The problem of error is the problem of the beginning of the pragmatic theory,

it should be incorporated into this intellectual doctrine the dynamic character of the concept of truth that prevents us from saying a severe contrast between right and wrong, so as long as there is no absolute truth, there is no absolute error, so Schiller gave the error a positive meaning and gave it the right to occupy A place in the living process of discovering the truth, for error turns into righteousness, and rightness dissolves into error, and we can never encounter an absolute<sup>34</sup> value in this .Schiller clarifies his position, saying: "With boldness and study, we can make things more capable of forming, than we had in mind." The approach in which human concerns tend to place the truth in facts capable of being formed and the formation of facts must be seen as appropriate to our need " <sup>35</sup>. Through this statement it becomes clear that Schiller agrees with James to a large extent, and this agreement is evident in the fact that they focus on the idea of truth. On the result, work and experience on the ground in the sense that the sincerity of the idea is a positive result that bring us great benefits, and through the humanitarian work presented is a higher value, I was actually tested to send in our psyche an aspect of satisfaction and pleasure,<sup>36</sup>

Schiller's opinion that the pragmatic reality is the reality in the precise sense, that is, the one we deal with, and we can call what is in front of us the raw material of reality, but we have to imagine this as a rigid mass, but rather as a material subject to change, formation and formulation, i.e. a flexible form, so the world is not an independent ready-made reality. Rather, it is a requirement that we advance it to the given, meaning that the subject of the verb in the original meaning of the word is the meaning in which language reveals its pragmatic character, and reality in turn is not seen as one of the factors dependent on man, so pragmatism cannot recognize an objective reality independent of man <sup>37</sup>.

In order for each proposition to be true, it must be used, it must present a value, as there is no absolute truth, which is not formulated all at once, but is gradually discovered, and the unknown, absolute and incomplete ideas have no meaning, since everything must be studied with respect to , man, so the truth is independent of man's life. And related to his needs, made by us and related to our experience, and during its cognitive development it gives birth to all that we call Absolute<sup>38</sup>.



Schiller summarizes his opinion in the following statement: "If we consider the material reality in the evaluation of truth, we say that truth may call the final function of our intellectual activity, but if we consider the things that we consider truly true, then truth is our behavior of things in a manner that, upon experience, results in being useful in achieving any human purpose in The beginning is useful in achieving complete and complete harmony in our life, harmony that represents our ultimate aspiration in the end"<sup>39</sup>. That is, the truth, according to Schiller, is returned to benefit, and not the benefit in itself, which in turn expresses the means and ends in the end, and here we find James was influenced by Schiller and he acknowledged that he had succeeded in giving the only steadfast benefactor, as well as John Dewey in his interpretation of the truth, so they have a special kind of goodness or contentment and will. It is true, and despite the pragmatists' assertion of relativism, we find that they see in the human interest something vital and absolutely in truth, and this is what the rationalists and other critics disagreed in regarding the interpretation of the truth and giving a clearer standard for it.<sup>40</sup>

## 5.CONCLUSION:

It is deduced from Schiller's studies that it is among the philosophers who have embraced humanity and appealed to pragmatic philosophy by exchanging experiences, and despite the fact that pragmatism emphasizes the impact of results and focuses on individual goals where it sees honesty as a self-interest and makes the truth relative, we find Schiller very different from the issue of Benefit and give something more positive to honesty, which is humanity in a discursive manner rather than beneficial. Because in Schiller's view, the interest may be harmful to the individual and society, and this difference this difference is an important point in the characteristics of pragmatism and one of the ways to improve its moral level and raise its level, as well as satisfy all subjects without exaggeration

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6. Appendices:  
the Life of the Philosopher Ferdinand Schiller:  
Like the permaturity of England Schiller, he also went through stages during his life as his colleague William James, whose full name was Ferdinand Scott Ferdinand Canning Scott, and this contemporary philosopher, North Germany, was born in Attensen in 1991. 864, lived in England and learned in her schools, spent a long time in universities, moved between England and America and studied in Oxford, where he received a Doctorate in Science in 1906, and was in constant contact with the philosopher James in America, where they were known at the time. Influenced by psychology as a principle through which they founded their pragmatism, Schiller worked as a lecturer in logic and metaphysics at Cornell University in New York, and away from studying and teaching was closer to Schiller's nature of sports, and after his studies at Oxford and as his principal residence he died in Los Angeles, California, in 1937.

## (a) \*Ferdinand Schiller's works:

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Philosophical Research (12 in 1912) Studies in humanism 1907  
Mock Logic 1912 (12 in 1921) formal logic  
Logic for use (1929) logic for use  
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**(b)-\*william james** Borned on January 11, 1842 in New York, of Irish descent, his father was such a religious figure that he greatly influenced his upbringing, acquired science and studied in many schools and studied some sciences such as natural sciences, he learned while at the Faculty of Paris some works in psychology, and it took a long time, and then his wide fame in psychology in America began in 1867, and then he was appointed as a doctor, and for his deteriorating health conditions was not practiced. He became a leading psychologist at Harvard in 1864.

**Author william james** :The most popular book was the one that spoke about psychology in 1892.

- Summary of the "Principles of Psychology" course
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- The will to believe and other attempts 1897
- Diversity of religious test 1902
- Lecture entitled "The Kinds of Religious Experience 1906"
- A well-known book, "Pragmatism", 1907, he gave eight lectures at the Lowell Institute in Boston under the title pragmatism
- "Philosophy of Experience", 1910
- "Some problems of philosophy some problems of philisophy published by Ralph Perry in 1912".
- "Religious Experience" 1908
- "The Meaning of Honesty" 1909, lectures entitled "Multiple Universe" .

**-(c) \*John Dewey**, an American philosopher, one of the most prominent founders of pragmatism philosophy (born in 1859, 1952), was educated in America and then worked as a professor of philosophy at Columbia University and followed the ideas of Charles Pierce and William James, and was influenced by the culture of his community, which He made him pay attention to the educational and educational aspect, and saw that the latter is a way forward, as Dewey was interested in the field of natural sciences, as Don Dewey studied several philosophies such as modern idealism, and at the same time sought to attack metaphysical ideas, and he has several works and philosophical studies, including the author of School, society, child and curriculum, democracy and education, experience and education, how to think, human nature and education and its author entitled Certainty, reconstruction in philosophy and other works.