A Study of the Hermeneutic Studies Approach in the Philosophy of Education

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Abstract

Recently, interpretive and hermeneutic studies in Humanities have become considerably important as they are involved in both qualitative case studies and text-oriented studies especially in the Philosophy of Education. Presently, hermeneutics can enter and have influences on the Philosophy of Education domain as a philosophical-research method. In fact, considering their position in academic studies, interpretive methods need to be enriched. In the Philosophy of Education, researchers are now inclined toward hermeneutics and the influence of understanding, interpretation and meaning in education. The question put forward by researchers is that how and to what degree it can be used in the Philosophy of Education? This paper seeks to explain the hermeneutic study approach in the Philosophy of Education with descriptive-analytic and library methods. Finally, it is concluded that, emphasizing on this study approach to extract educational indications of a philosophical theory, one must know the different methods of interpreting and paraphrasing in order to know the mentality of the creator of the theory and restructure the text.

Keywords: hermeneutics, philosophy of education, philosophical hermeneutics, modern hermeneutics, research method.

Introduction

Methodology means tools or the way of doing something, a regular and systematic method, regular and systematic sequences and techniques recommending a specific knowledge, or the study of systems of methods in every given science (Sajadi 1380, p. 25-26). From the time methodology became of importance in the area of natural sciences, also in Humanities there were emergences of methodological concerns in Humanities and as we know in the first encounter with this issue, the natural sciences and quantitative method was adopted by Humanities and it was tried to employ quantitative methods and provide operational definitions of concepts in the testing of research hypotheses; but through criticizing quantitative methods in Humanities by individuals like Wilhelm Dilthey, Edmund

Husserl, René Guénon, Max Weber, Robin Collingwood, Peter Winch and so on, there were introduced new approaches on the nature of Humanities and consequently there were efforts done for the purpose of identifying the methodological characteristics of Humanities. Of the results of such intellectual struggles is the special position the qualitative research methods have acquired as the specific requisite of Humanities (Bagheri and Sajadieh 1389, p 4). In fact, also philosophy, whether absolute or combined, as a research, has a method of discovering the unknown, bases and facts; one such evidence is the philosophers being methodical (Ruttenberg 2009, 315). There have been cast an increasing amount of doubt on the achievements of philosophical thoughts and studies and researchers and scientists generally tend not to pay serious attention to the results obtained through philosophical studies. All the doubts and questions about philosophy arise from the research method in philosophy, and the reason for the philosophical foundations to weaken today in the weakening of the philosophical knowledge the most significant of which is the research method in philosophy (Ibid, p 318). Therefore, methodology and discovering or recognizing

the philosophers' methods leads to the elimination of their errors and the validation of their research results. Bing a combined knowledge, Philosophy of Education is not an exception and therefore its methodology appears to be of great significance. So also in Philosophy of Education which is a field of Humanities and similar to philosophy, there are naturally facts that are not reachable by means of the methods used in the objective researches and other methods have to be used for this purpose – the ones claiming to be able to reach facts without objective methods. Based on what was said, efforts on restructuring the Philosophy of Education and more generally encouraging philosophical thinking on the Philosophy of Education depends on whether this field is enriched and matured methodologically. However, what is surprising is that in spite of the long developmental history of this field in the country, nothing significant has been done from the methodological aspect. This field was established in 1352, before the Islamic Revolution in Iran, and it started to be taught in universities again after the revolution since 25 years ago. In 1360, "The History and the Philosophy of Education" was established in Tarbiat Modarres University and other ones afterwards in MA,

and also in PhD in Tehran University and many other universities in the country after that (Bagheri and Sajadieh 1389, p 9). Despite all that, no comprehensive research has been done on research methodology in this field; so, as in the Philosophy of Education the researchers are inclined toward hermeneutics and the influence of understanding, interpretation and meaning in education, this paper seeks to explain the hermeneutic research approach in the Philosophy of Education as one of the main research approaches.

Methodology

The methodology is descriptive-analytic; the one mostly used in studies related to the Philosophy of Education. This method is used to develop an objective and qualitative description of the content of the concepts in a systematic way and analyze the materials so that every component of the topic is capable of being recognized and investigated (Hafeznia 1381). Therefore, the topic is introduced, the information is structured and classified, and then analysis and conclusion is provided. This means everything is done in the right order.

Data analysis method

As much of the data obtained through scientific researches are not quantitative and are not therefore statistical and there should be used another method to analyze them rather than the statistical methods, the basis and the criteria in qualitative analyses are specifically thinking, logic and reasoning; i.e. the researcher must investigate and analyze the evidence and the information by means of logic and deep thinking (Hafeznia 1387).

In this study content analysis to interpret and analyze the sayings and messages related to the topic. Considering the nature of the topic, we needed to investigate the background of the hermeneutic study approach in a written form. Content analysis is one of the methods of gathering and analyzing data in Humanities and social sciences and has been of significant interest recently. In this study, instead of evaluating the individuals' attitudes, beliefs and views using questionnaires, the researcher studies the messages they propose. In fact, content analysis is the use of scientific methods to investigate the content of the document evidences. Here, the samples are documents. Additionally, this method is a technique to find the results through objective and regular determination of specific characteristics of messages. In this definition, content analysis

is not limited to quantitative methods and also inferences on the hidden meanings of the messages are allowed and one is not limited to describing the obvious characteristics (Holsti, Translated by Salarzadeh Amiri 1373, p 69). This method includes accentuating the main focuses within a text to provide objective analysis-descriptions and facts in the surface or in depths and so on (Beheshti 1380) and includes the following:

- Resource collection
- A brief study
- Classifying information
- Revising the questions
- Conclusion

The innovative aspect of the study

One of the main focuses of studied on education is to explore research method in educational sciences being referred to as research methodology in educational sciences. In the methodology, as the term itself indicates, the methods are fully analyzed; in fact, methodology is the philosophy of the methods. Since there can be seen few researches done on the study approach and methods and, in other words, the hermeneutic approach is not looked upon as an educational research method

sufficiently, hermeneutics is regarded a study approach rather than a philosophical approach in this study.

The nature of the Philosophy of Education

Being one of the humanistic knowledge areas, the Philosophy of Education can be viewed from two aspects: ''Philosophers' views on the Philosophy of Education'' and ''a scientific major''. The Philosophy of Education has a long history just as the educational thinking by the philosophers. On the Philosophy of Education, as the thinking by the philosophers on the Philosophy of Education, there are three points worth mentioning: first, not all the philosophers had educational thoughts. In other words, some of them like Plato, Avicenna and Kant clearly expressed their educational ideas, while some others such as Bacon, Descartes and Sadr-al-Din Shirazi did not do so. Second, the Philosophy of Education in the second group becomes a deduction of the educational referents from philosophical thoughts. The second form of the first view on the Philosophy of Education is, by some educational philosophers, referred to as ''the Philosophy of Education'' (Smith, 1965, P. 52), ''philosophical stands approach'' (Chambliss, 1996, P. 471) or ''References

approach" (Ibid). Third, the philosophers in the first group are into two groups: first, the ones who had philosophical educational thoughts like Plato, Aquinas and Kant, and second, the ones who had non-philosophical educational thoughts like Locke, Hegel and Russell (Beheshti 1386, p 7-9).

The Philosophy of Education from the second view, i.e. as an academic major, is new and about a century old. Many of the experts believe it started in the 20th century, and specifically 1935 which is the year The John Dewey Society was founded in the US. Kaminski (1988) argues that:

The Philosophy of Education is for the 20th century. Combining philosophy with the questions arising from school education is a new topic. Its age does not go beyond that of its current foundations; although it is able to beneficially adduce based on Plato's and Aristotle's works. Studying the Philosophy of Education systematically began in 1935 in the US (P 14).

The concept of the Philosophy of Education

There are different views on the concept of the Philosophy of Education some of the most important of which are to be discussed here. At the end, the Islamic view on education will be presented.

Dividing philosophical activities into three parts named speculative, normative and analytical philosophy, William Frankena (1956) talked about three types of Philosophy of Education named speculative, normative and analytical. As he put it, the Philosophy of Education seeks for hypotheses about human being and the universe related to the Philosophy of Education. Normative Philosophy of Education sets goals and principles in the process of educating and makes them obligatory for them to be reached and followed and it also provides recommendations on the way the goals must be reached. Analytical Philosophy of Education seeks to explain concepts of considerable importance. Of the three, speculative and normative Philosophies of Education are related to the Philosophy of Education process, while analytical Philosophy of Education belongs to the Philosophy of Education major (PP 287-291).

Kingsley Price (1956), after dividing the Philosophy of Education into four subcategories of analysis of education, metaphysics of education, ethics of

education, and epistemology of education, defines the Philosophy of Education as: "analytic study of education along with efforts to relate it to metaphysics, ethics and epistemology in a specific manner." In his opinion, analyzing the education means "clarifying the required terms in education", metaphysics of education means "explaining the facts expressed by the education", the ethics of education means "justifying and correcting the ethical recommendations in education", and epistemology of education means "introducing and explaining the required criteria to gain knowledge" (PP 126-130).

Research approaches and methods in the Philosophy of Education

The inductive approach in the Philosophy of Education

The way philosophy and education are related was the first topic introduced at the beginning of the formation of the Philosophy of Education major in 1930s (Beheshti 1386, P 5). The beginning of this goes back to the time when the philosophers of education tried to induce the main educational elements (goal, content and method) from philosophical schools. (Shabani varaki et al. 1385, p 24). The Philosophy of Education at

the inductive level is the mental, regular and formulated effort by the philosopher of education to discover and induce the educational view of philosophers in the areas of educational goals, plans and methods and their philosophical thoughts on epistemology, ontology, and axiology (Beheshti 1389, p 271). Therefore, one can say the nature of the inductive view is that first a philosophical school is accepted and then the related educational principles are extracted. In this view, there is a kind of one-way relationship between philosophy and education and in fact philosophy functions as the foundation for educational practices. From the inductive viewpoint, the Philosophy of Education is the interpretation of philosophical texts from an educational point of view. Additionally, respecting the logical principles and inducing descriptive and prescriptive theorems using logical assumptions especially formal logic is of the outstanding characteristics of inductive approach. This makes highly necessary a precise following of formal logic. Generally, one might claim that the inductive approach in the Philosophy of Education is based on the assumption that in the light of the general and abstract epistemological, metaphysic and ethical theories of philosophical schools and views, it is possible to induce and extract the

main logical guidelines in the form of educational principles (Rahnama 1389). Inducing educational views from philosophical schools was beginning of the structured scientific activities in the west for the purpose of establishing the Philosophy of Education major. This stage is known as "isms approach" (Barrow, 1994, P. 44559), "philosophical stands approach" (Chambliss, Ibid, P. 475), "references approach" (Ibid), "traditional approach" (Ibid) and the like. The fundamental assumption by the advocates of this approach was that there is a logical and necessary relationship between the ontological, epistemological and axiological views in ever school and the educational stands and views adopted and induced from it. This approach started in the early 1930s and came to its peak in the mid-20th century being still noticeable in the literature; however, there gradually emerged problems on the way. In case there exists such a relationship between the philosophical bases of the schools and the educational thoughts extracted from them, first, integrated and coherent educational views must be extracted from every philosophical school, and second, considering the undeniable differences between the philosophical schools, one must obtain

different educational views as well; although there were experienced some exceptions in both cases.

Analytical approach in the Philosophy of Education

Analytical approach is a philosophical method that is influential in English-speaking countries or Anglo-Saxons like Britain, the US, Canada and Australia – unlike idealism and existentialism which mostly found in continental Europe especially in Germany and France. This does not mean analytical philosophy cannot be found in continental Europe, but many of the ideas of the analytical philosophy, in one sense, has been in German philosophers' thoughts and ideas like Kant, Leibnitz, Wittgenstein, Frege and Husserl. It is even believed that the first origins of the analytical philosophy lie in Aristotle's and Plato's dialectic (Stroll 1384, P 8).

- The main task of philosophy is analyzing. Analysis is not to be defined here, because the different branches of this philosophical approach do not basically agree with each other in both the nature of analysis (i,e, what the analyzer does) and the awareness is obtained on the

universe as a result of the analysis; but they do share that "analysis is related to the utilization and function of the language." So, they all partly agree that educational issues are of language kind. Therefore, it is only through explaining and describing the language terms that one can solve these problems (Popkin and Stroll 1380, p 396).

- Paying too much attention to scientific methods
- Skepticism on metaphysical claims
- Searching for more reliable bases for art, ethical and religious facts (West 1966, P 2-4).

In addition to the above-mentioned characteristics, Dimmit points out three principles as the bases of analytical philosophy:

- Philosophy aims to explain and analyze the structure of mind.
- Analyzing the structure of mind is not a psychological process to be obtained through introspection.
- The right way for mind analysis is language analysis since language is the representation of mind (Clark 1997, P 1).

Methodologically, analytical philosophy first adapted itself to the new logic and then started dealing with the emergence of linguistic view on language and its applications. Therefore, logical analysis is a method by the leaders of this movement mostly Cambridge philosophers. Language analysis was an approach that the latest Oxford philosophers dealt with it. The terms analysis, logical analysis and conceptual analysis were used by the analytical philosophers from the beginning of the movement, but the term analytical philosophy was first used by A. Pop (Hacker 1998, P 3).

Post-analysis approaches in the Philosophy of Education

From the late 1980s on, there was prepared a background for the emergence and development of other approaches sometimes referred to as "post-analysis approaches" (Ericson, 1992, pp1004-1007). Post-modernism, post-structuralism, feminism, hermeneutics, neo-pragmatism – which is in on sense American post-modernism – and the like are some of the examples (Ozman and Craver1995, p 370).

Robin Barrow states on the new condition of the Philosophy of Education:

"The condition in the 1990s is complicated. Philosophers work with a set of approaches and in a set of backgrounds and this major, with a kind of eclecticism, is shown to be unprecedented. The philosophers of education are stimulated through working with English-American philosophy, non-British thinking schools, the works of social and educational scientists and researchers and decision-makers.' (Ibid)

Terminology

Methodology: Scott and Morrison define methodology which is one of the key concepts in educational research as follows: "Methodology is the theory on why and how researchers gain knowledge in the research fields ... Why question on the gaining of knowledge is so delicate because through methodological understanding for the researchers and readers of et research, there is given a rationale to explain the reason to use specific approaches and methods in generating, gathering and developing specific kinds of knowledge on educational phenomena." (David Scott & Marlence Morrison, 2006, p 153)

In his book titled "Philosophy of Educational Research", Richard Pring believes the breakdown of educational research methods to qualitative and quantitative is a false dualism and emphasizes that educational researchers cannot generally accept such breakdowns and put themselves under one paradigm and approach. However, he acknowledges that the dominance of every specific methodological approach makes specific kinds of explanation superior and consequently provides specific assumptions on human beings. In fact, one may reason that accepting a specific theory on the nature of human being leads to the adoption of a specific approach to educational research and different presuppositions ends to adopting different research methods (Richard Pring, 2004, p 57). Therefore, it is obvious that research methodology is related to not only the philosophy of science and epistemology, but also to ontology and one cannot discuss the different methodological approaches without considering ontological and anthropological assumptions (Abdolrahman Naghib, 1389, P 9).

What is hermeneutics?

Using the term hermeneutics was common in the ancient Greece. The Greek verbs hermeneuin and hermeneia, meaning to interpret, are the bases of this new concept and hermeneutics is also related to Hermes

who was both the messenger and the interpreter of the Greek gods (Beheshti 1386, p 457). Aristotle used this term as the title of his work on the logic of theorems from Organon and named it "On Interpretation". Is this book he studies the grammatical structure of human speech (Palmer 1988, P 12). According to Schleiermacher, hermeneutics, as knowledge or the art of understanding, is the knowledge whose principles can provide bases for every kind of text interpretation (Ibid, P 40). As Dilthey puts it, hermeneutics is the knowledge comprising the methodological bases of Humanities (Grondin, 1994, pp 84-89). From Betti's point of view, hermeneutics is the knowledge that tells us about the general theory of speech interpretation and provides bases for the general methodology in Humanities (Bleicher, 2011, pp 27-51). Based on Paul Ricoeur, hermeneutics is the knowledge that is about the rules dominating the text interpretation or anything regarded as a text (Palmer 1988, p 43). However, there is seen no regular and relevant discussions that holds specific characteristics of knowledge and which is named hermeneutics until the 17th century. Doun Haver, a protestant theologian, is usually believed to be the first one to have used this term as representing a

branch of knowledge. He used it as the title of his book in 1654. In philosophy and social sciences, hermeneutics means the study of the process through which one can get the meaning of a specific text; text here can be a document like a textbook and also social etiquette and cultural myths carrying a meaning to be understood. Based on that, researchers can use hermeneutic principles to interpret a report related to the correction of schools (like A Nation at Risk), a counseling session in the school, the clothes the students wear, or the policies of an educational district to attract and attain teachers. The old tradition of hermeneutics in philosophy comprises most of the theoretical backgrounds for a majority of qualitative researches one from an interpretational viewpoint. In fact, the term interpretational makes the focus in the qualitative researches stand out (Gall 1387, P 1101).

Hermeneutics periods or domains

1. Classic or regional period

The beginning of hermeneutics is known to be the "movement of religious correction" in the 16th century or the "enlightenment age" in the 18th century. The oldest and the most common understanding of hermeneutics, happening mostly in Germany, refer to the

interpretation principles in the Bible, the time when the German protestant groups were in need immediate of methods to interpret the Bible, and was represented in two literal and interpretational approaches. In this period there are seen individuals like Doun Haver and John Martin كلادينسون. In this period it was believed that all the human sciences like law, theology, medicine, etc. should be developed with the help of text interpretation. Every one of these fields had its own set of interpretational principles and regulations therefore they had their own hermeneutics and they belonged to the thought and scientific traditions of their own. So, in the oldest stages of its history, which is generally referred to as pre-modern period, hermeneutics was mostly related to interpreting and explaining the meaning of religious rather than philosophical texts. The Bible, being the holiest text, was the focus of ancient and middle ages hermeneutics. In this period, all the different kinds of interpretation essentially assume the following: A) a text B) the need to interpret and C) any kind of interpretation chooses a tradition over the others for some reasons and makes it the center of attention based on which all the other discussion are interpreted (Jacobs, 2014, p: 299).

2. Modern or general period

This stage of hermeneutics formed in 19th and 20th centuries. Therefore, compared to the modern philosophy which was established in 17th and 18th centuries, the modern hermeneutics came to existence a little later (Alami 1384, P 5). The modern hermeneutics started in the 19th century by the German scientist Fredrich Schleienmacher with the theory of "hermeneutics as the art of understanding". He turned hermeneutics from 'interpretation of texts" into "interpretation of interpretation" or "recognizing the interpretation". In other words, he made the recognition of texts evaluate into the recognition of interpretation. Therefore, because of introducing this fundamental question and generating such noticeable evolution, Schleienmacher can be considered as transitional because when asking "What does interpretation mean?" he makes hermeneutics more philosophical and more general and makes it enter the modern stage. However, it is worth mentioning that in this period hermeneutics still possessed an approach to texts and history but gradually a more humanistic impression of hermeneutics emerged and in fact it became a method to recognize the human being and turned into an

existentialistic philosophy (Diamante 2014, P 170). However, hermeneutics reached its peak with Wilhelm Dilthey with the theory of "hermeneutics as the theoretical foundations of Humanities". He sought to develop a method, using hermeneutics, to prove the legitimacy and rationality of Humanities against natural sciences. He intended to justify and confirm the objectivity and validity of Humanities. Dilthey believed that the speech, behavior and writing of individuals all imply their mental and internal life and that all the branches of Humanities must, in their extension of variety, seek the internal life within the individuals doing the actions (Vaezi1380, What is hermeneutics). Dilthey believed that natural sciences and Humanities are fully distinct since they have different goals and methods. (Adib Soltani 1359, 137-148). According to him, in Humanities which he called it cultural sciences, the topic is the human being, the method is understanding through agreement, and the goal is interpreting human events while natural sciences seek to explain the phenomena and natural events with the verifiability principle. Therefore, based on the above, the modern hermeneutics had two main tasks: 1. developing the pre-modern hermeneutics which was limited in the religious frameworks, and 2. turning hermeneutics into a method that determines the form and structure of social sciences and also Humanities (Ricoeur, 1992, p 68).

3. Philosophical or post-modern period

Philosophical or contemporary hermeneutics, which can also be called 20th and 21st century hermeneutics, was introduced by Martin Heidegger a German philosopher and developed by his student Hans-Georg Gadamer and the hidden meanings in Dilthey's beliefs were fully fostered. According to Heidegger and Gadamer, understanding and interpretation indicate that how human beings define themselves as creatures in the universe. Not only philosophical hermeneutics has no interest to provide methods and present the principles dominating the understanding and interpretation whether on understanding texts or on absolute Humanities, but also criticizes methodology and the idea that one can reach the truth trough expurgation (Rahbari 1383, p 1-2). Therefore this approach believes the task of hermeneutics is human existentialism and accepts Husserl's phenomenology school. It is worth mentioning that this thought was developed by two French

philosophers named Paul Ricoeur and Jacques Derrida.

Based on the courses introduced one may say that most of the individuals who made efforts to establish and develop hermeneutics as a science after the renaissance had an image of hermeneutics in mind. This group, which were mostly protestant theologians, using hermeneutic rules sought to provide a new and systematic understanding of Bible against the current one offered by the Catholic church (Masoudi 1390, P 9). Their main goal was to establish the movement of religious corrections in the Christian society and they knew the software to create this movement was a change in attitude and understanding of the Christians. Hermeneutics was very important to them because it could, by introducing its methodological rules, make the change in the understanding both possible and legitimate. So, according to this group, hermeneutics was the way the Bible was to be understood (Palmer 1988, p 34). After establishing specific hermeneutics for every field like law, social sciences, educational sciences, etc. a group tried to find a general hermeneutics, and in better words, a general way to understand every kind of text or speech. Schleienmacher knows hermeneutics

to be the art of understanding (in its general sense) and believes that what is formed until that time are mostly forms of a specific hermeneutics while he intended to establish a general hermeneutics (Scheleiermacher, 1998, P 6). But after Schleienmacher, methodological view on hermeneutics became deeper owing to the ones who put lots of efforts in establishing a method in Humanities and history. This group believes that the key to the success of natural sciences is in the formation and definition and expurgation of the method in these sciences and this is what Humanities must do in order to progress and develop (Grondin, 1994, p 81). For individuals like Dilthey, hermeneutics could have the very role that "method" plays in Humanities. The role that Kant played for natural sciences was played by Dilthey to explain the methodological principles of Humanities (Ibid, p 83).

Hans-Georg Gadamer does not begin his philosophical research by presenting his method to gain aesthetical, historical and philosophical experiences, but he starts by criticizing and emphasizing that he does not intend to present the method and but to clarify what happens on the process of understanding. First he shows areas where one may find facts other than objective facts.

Gadamer starts his research with artistic and historical experiences and claims that these experiences carry on facts that cannot be caught by "method".

Qualitative research in the Philosophy of Education has its roots in numerous scientific majors. These majors include not only social sciences like anthropology, sociology, and psychology, but Humanities like art, literature, and philosophy and even interdisciplinary researches (Gall 1387, p 1030). Some of the qualitative researchers have been under the influence of post-modernism approach in the recent years. Modernism considers the researches done within the pre-defined or common framework or regulations as unacceptable scientific efforts and regards it as representing the strong structure of power related to the professional research organization (Ibid 1031).

Hermeneutic theorists claim that there is no objective fact and so it is impossible to create appropriate knowledge on fact, rather we give out interpretations about the universe. One may conclude that the author begins by forming an interpretation on one dimension of the universe and presents it with a media like textbooks or video cassettes in which

lists of contents are used. But the issues are structured socially through pictorial practices. Following that, the reader interprets the text in a pictorial process. So, according to the hermeneutic point of view, the author and the reader are involved in interpretational processes and there is no way of recognizing the universe objectively and outside the practical area (Gallagher, 1990, p 156).

Hermeneutic research method

Hermeneutics as a method used in obtaining knowledge specifically arose from the thoughts and discussions of European linguists and intellectuals in 18th and 19th century. The theories of individuals like Fredrich Aset and August Wolf prepared the background for the formation of hermeneutic methodology by Schleienmacher and systemizing it I the form of a scientific method with the help of Wilhelm Dilthey (Sarokhani 1377, p 13). Hermeneutic method was a response to what was common beforehand in Humanities. After the renaissance, progresses in natural sciences like biology, physics, geology, and zoology formed a new academy called positivism demanding Humanities and social sciences to stop yarning and expressing too general

claims so that they can, like natural sciences, rely on trial and error and gain objective, testable and explainable knowledge (Tavassoli 1374, p 28).

The followers of hermeneutic and interpretational theories believe that for some reasons Humanities and natural sciences are different from each other. For example, natural phenomena are independent of human's will while human phenomena depend on human's free will. Additionally, in Humanities, the researcher is a human studying human, and this sameness between the researcher and the subject brings about differences between Humanities and natural sciences (Shabani Varaki 1385, 62). Therefore, from the viewpoint of interpretational approach followers one can both behaviors and actions of individuals and the text (Sharifzade 1389, 478). Although many of the philosophers in Europe considered the interpretation of meaning and the paraphrasing of text as a significant distinction between Humanities and natural sciences, there happened big changes after the ideas of Jürgen Habermas were introduced. He provided a picture of all the sciences. On one side are the natural sciences or technical interests and on the other are some Humanities like history, sociology and

anthropology that he calls them historical-paraphrasing. The most experimental sciences have the slightest amount of paraphrasing, and the paraphrasing sciences have the least amount of experimentation but they have extensive interpretational and paraphrasing inclinations (Bagheri 1375, 171). On the difference between the two qualitative and quantitative areas, Gadamer demands everyone for the revision of the nature of Humanities and natural sciences. He expects two things from the revision: first, the experimental method cannot search all the arena of reality, and second, the experimental method does not suffice in Humanities, and in these sciences, understanding is the result of hermeneutic experience and the combination of the subject's meaning with the hermeneutic situation the interpreter's meaning (Vaezi 1386, P 24).

Based what was mentioned, one can see that in hermeneutics, when using interpretational methods and when paraphrasing, the researcher must revise and, putting him in place of the author of the text, try to restructure the condition in which the author was and created his works. According the followers of quantitative researches, hermeneutic methodology like any other

method has limitations for example putting you in place of another person does not provide any specific criteria with which one can understand which researcher reached the desired research goal. Second, paying too much attention to quality makes it further away from repeatability and being tested by others. Third, in the hermeneutic method, when willing to understand the meaning of the individuals' actions the researcher has to put himself in his place on one hand and forget about his own values on the other, he faces contradiction because what we perceive is not something separated from the former concepts of our unconsciousness (Ahmadi 1371, P 43).

Hermeneutics and Humanities

Hermeneutics as a method used in obtaining knowledge specifically arose from the thoughts and discussions of European linguists and intellectuals in 18th and 19th century. The theories of individuals like Fredrich Aset and August Wolf prepared the background for the formation of hermeneutic methodology by Schleienmacher and systemizing it I the form of a scientific method with the help of Wilhelm Dilthey. Like many other schools, after establishing and distributing it, the founder realized that

there have been many individuals who can be considered the first users of hermeneutic method although they used it unconsciously in their studies, researches and works (Shiroodi 1388, P 7). Some researchers dealing with the Old and New Testament and other religious texts that had to translate from other languages tried to recognize the original scripts from the ones that were added later, and some know them as the first paraphrasers. Another group tried to reach the content, secrets and meanings through the words in the Bible, and also philosophers and kalamis in the middle ages made efforts to discover Plato's and Aristotle's ideas and theories through studying their books; St. Augustine and St. Thomas in Europe and Farabi, Avicenna and Ibn-Rushd in th eIslamis culture are some of the many examples. Jurists who dealt with the paraphrasing of law and their implications were inclined to paraphrasing and this is so outstanding in a juridical system which is not based on compiled laws, rather on jury's opinion (Haghighat 1385, 358). In fact, hermeneutic method was a response to what was common beforehand in Humanities. After the renaissance, progresses in natural sciences like biology, physics, geology, and zoology formed a new academy called

positivism demanding Humanities and social sciences to stop yarning and expressing too general claims so that they can, like natural sciences, rely on trial and error and gain objective, testable and explainable knowledge. Dilthey believed that due to the basic content differences between Humanities and social sciences and physics, different methods should be adopted for each of them too. In his opinion the sciences were different from some aspects like content and epistemology. Nature is independent of human beings' will and knowledge while human world depends upon our will. In other words, the natural imposes its rules on humans but the social world is made by humans' will. Natural knowledge is absolute and obligatory but Humanities are conditional and are caused by human's will (Ibid, p 310). In Humanities and social sciences, the researcher and the subject of the research are the same. In fact the researcher can put himself in the position of the subject under study and give out as a theory anything that he paraphrases. Hermeneutic methodologists believe that due to the distinction in the research subject, one should differentiate between the methods used in natural sciences and Humanities and social sciences (Shobeiri 1388, p 9). The second

difference is the method. Recognizing the natural knowledge is possible through external experience and objectivity, but in human knowledge can be obtained through looking inside and putting the researcher in place of the subject to realize his intentions and motivations. In other words, nature is explained, but human is understood. In understanding, one intends to dig in the emotions and internal feelings but explanation is causal and deals with objective issues. Hermeneutic method believes that recognizing human phenomena is impossible without considering the background, text, context and the time they are formed. Every social phenomenon should be paraphrased considering its background, text, context and time. For this purpose, the historical aspect must be considered so that the sequence of phenomena shows a kind of continuum from the past until now. On the other hand, the researcher must be put in place of the subject to be studied and his intentions, motivations, and desires forming the human and social phenomena should be studied. This way, the researcher will be provided with a paraphrasing having formed human behaviors or phenomena (Ahmadi 1383, P 64).

Hermeneutics and educational researches

Hermeneutics entered education in 1970. Due to the educational research, the arising of qualitative methods not only extended the goals of researches, but also provided the research background to retest the goals and principles of social research (Sajadi 1387, p 54). Hermeneutic methods can help the researcher explain the meaning of a text. One of the significant characteristics of hermeneutic analysis is that the process of interpretation focuses on the text itself. It means the key concepts, researcher's reasoning, conflict and compliance are all base on text rather than being imposed by the researcher's view or a theory by another person (Bagheri 1380, P 52). According to Philip Smith (1991) a hermeneutic task is not a technical task to be solved by logic but it is born within the social issues and helps us ask what has made speaking, thinking and doing possible for us. He thinks that one can understand language and its deductive, metaphorical and structural assumptions. Such an understanding of language history and dynamics is a key to the interpretational imaging (Fathi Vajargah 1386, p 263).

In the book "The methods of Philosophy of Education", Heyting states that: "although there has been given no answers to the questions on why and how to perform the philosophy of education, this does not mean that there really is no answer. Rather, our researches indicate the existence of important methods in the Philosophy of Education (Heytinget al. 2001, p 1-16).

Hermeneutics and modern education – student in the text

Hermeneutic view holds that we should incline toward hermeneutic principles if we want to work on human. Today, the latest theories on education consider the students the most important element in education. So it is necessary to recognize their behavioral characteristics like cognitive processes through developmental stages, interests, motivations, emotions, individual, social and family background and experiences. Considering the hermeneutic method that Dilthey and Schleienmacher call it empathy and technical level respectively, the task of the student who plays the role of the interpreter in the educational activities, is to bridge the gap between and know the different behavioral and personality aspects of the students better than themselves (Bagheri 1375 p 180-182).

Hermeneutics and individual differences in education:

Dilthey believed that understanding in the first place required revealing the mental aspect of the individual. Also the instructor is motivated to explore his own mental aspects. In education, paying attention to the mental aspect and family and social characteristics of the students is referred to as individual differences. Therefore, from the hermeneutic viewpoint, this enables the instructor to interpret and know the hidden reality in their individual and social personality precisely and sufficiently and prevents him from judging. So, empathy, mentioned by Dilthey, makes the education realistic.

Hermeneutics, education and scientific interests:

Hermeneutics went through two phase: in the first phase, individuals like Dilthey believed natural sciences and Humanities were different, and in the second phase, individuals like Heidegger, Gadamet and Habermas believed natural sciences and Humanities are not different. Here, only Habermas's theories on this case are provided.

On interest, Habermas mentions two kinds: interest from, and interest in.

The interest of individuals in science is an example of "interest in". For example, somebody may be interested in Mathematics which is an example of "interest in", but "interest from" lies in the body and framework of the science and is related to the its content. So the natural sciences which are related to "interest from" takes mind toward meddling with the material things but Humanities deals with people and speeches and its goal is to guide humans in a social context.

Habermas believes that in education there is no "interest in" which is related to the addressee and the students. "Interest from" depends upon the dominant values in a specific science. The more the values present in education, the more there "interest from" exists. Habermas believes that if we mix Humanities like education with natural sciences, the level of "interest from" will increase. Therefore one can say lower marks and dissatisfaction among the students, which is a major problem in the modern educational systems, are due to the lack of "interest in" in education. That is why there should be no boundaries between Humanities and natural sciences when developing schools curriculums (Bagheri 1375, p 174).

Hermeneutics, educational programs and scientific interests

Today, the educational programs especially the textbooks are developed by educational experts scientifically and according to the scientific results. So, developing educational programs is related to "interest from" which relates to science structure and content. The experts developing the educational programs must be knowledgeable enough on the subject and the structuring of the materials. In this regard, considering discipline in the curriculum refers the relationship between the educational programs and "interest from". Therefore, the knowledge which is not in the discipline area lacks "interest from" and does not motivate the students for education (Bagheri 1375, p 180-182).

Hermeneutics and the theory of understanding: the first and the most important factor in this theory is that the students' viewpoint is understood by the agent (the teacher), so the students must be given the opportunity to understand themselves and express their ideas on the educational content for the education agent and the teacher. This enables the teacher to know the addressee's viewpoint and act better in his profession (Ibid).

Conclusion

In most of the academic resources and books, although researches psychologically are divided into qualitative and quantitative, hermeneutic methods and interpretational studies are not mentioned as mush. A scientific study is a systematic effort to answer specific questions to discover the relationship between the phenomena through test, observation, discussion and logical interpretations of the principles and a combination of them (Houman 1372, 23). Scientific research is an effort done systematically to discover something unknown in order to expand human knowledge so that the knowledge and the cognition obtained has a counterpart in the outer world. This can happen in every area of knowledge like Humanities and theology and supernatural and as some believe scientific research is not a concept only in the area of natural sciences (Hafeznia 1386, P 10). The definition of scientific researches in different academic resources depends upon the authors' view on science and knowledge. Those who consider scientific researches equal to experimental science mostly refer to quantitative researches and even limit the qualitative methods to case studies and ethnographical studies or questions based on

objective questions and observations. By qualitative research it does not mean it cannot be quantified, but it means a research that is different from quantitative research in some aspects. Qualitative researches derive mainly from two areas: one of them which is mostly of a field and scientific nature is related to anthropological researches, especially the cultural and social type. The other one is formed based on the idea of scientists who consider the positivist quantitative methods insufficient for the studying of human issues. It is in the form of three distinct but completely related views, i.e. hermeneutic, phenomenological and critical views (Pakseresht 1384, p 12-13). The criteria and principles of interpretational and hermeneutic methods are not widely and extensively presented and investigated. The progresses made through using quantitative methods in natural sciences caused Humanities to adopt them too. But as Humanities and natural sciences have different natures, there have been criticisms and it seems necessary to find appropriate methods. To do researches in the Philosophy of Education which is a subcategory of Humanities one needs to find methods being of qualitative and philosophy nature. Today, considering the major changes that

philosophical view have undergone, one might talk about an important and influential approach in the Philosophy of Education. This approach is the use of hermeneutic and interpretational methods that play a big role in the qualitative researches. Hermeneutics now is a general and reliable basis in the psychology of Humanities and is also influential on the methodology of natural sciences. In fact, hermeneutics is a new perspective that has provided research backgrounds in academic studies and investigations. Basically, hermeneutics is based against positivism and relies on understanding and presuppositions. Majors like the Philosophy of Education and philosophy that mostly focus on theories and texts require criteria with which they can interpret text. But unfortunately it is not used in Iranian universities sufficiently and effectively. For example, in the Philosophy of Education, to determine the educational implications of a philosophical theory, one needs to know the author's viewpoints to restructure the text. It is necessary to be familiar with the methods of interpretation and paraphrasing that have made numerous approaches from the past until now. This can affect the researches on the Philosophy of Education; therefore, implementing the

hermeneutic principles emphasizing the psychological aspect can remove today's problems like low marks, no interests in cultural sciences and Humanities, etc. Additionally, emphasizing the understanding theory one can help students express their interests and motivations for educational purposes.

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