THE LEARNING TASKS OF CRITICAL THEORY pdf

1: Learning Theories

Critical Theory has a narrow and a broad meaning in philosophy and in the history of the social sciences. "Critical Theory" in the narrow sense designates several generations of German philosophers and social theorists in the Western European Marxist tradition known as the Frankfurt School.

Transfer of Learning Teaching for transfer is one of the seldom-specified but most important goals in education. We want students to gain knowledge and skills that they can use both in school and outside of school, immediately and in the future. You need to know about transfer of learning in order to help increase the transfer of learning that you and your students achieve. Transfer of learning is commonplace and often done without conscious thought. For example, suppose that when you were a child and learning to tie your shoes, all of your shoes had brown, cotton shoelaces. You mastered tying brown, cotton shoelaces. Then you got new shoes. The new shoes were a little bigger, and they had white, nylon shoe laces. The chances are that you had no trouble in transferring your shoe-tying skills to the new larger shoes with the different shoelaces. This example gives us some insight into one type of transfer of learning. Transfer occurs at a subconscious level if one has achieved automaticity of that which is to be transferred, and if one is transferring this learning to a problem that is sufficiently similar to the original situation so that differences are handled at a subconscious level, perhaps aided by a little conscious thought. However, there are many transfer of learning situations that are far more difficult than shoe tying. For example, a secondary school math class might teach the metric system of units. From the math class, students go to a science class. Frequently the science teacher reports that the students claim a complete lack of knowledge about the metric system. Essentially no transfer of learning has occurred from the math class to the science class. On a more general note, employers often complain that their newly hired employees have totally inadequate educations. Part of their complaint is that the employees cannot perform tasks on the job that they "should have" learned to do while in school. Schools respond by saying that the students have been taught to accomplish the tasks. Clearly, this is a transfer of learning problem that is owned jointly by schools, employees, and employers. The goal of gaining general skills in the transfer of your learning is easier said than done. Researchers have worked to develop a general theory of transfer of learning--a theory that could help students get better at transfer. This has proven to be a difficult research challenge. At one time, it was common to talk about transfer of learning in terms of near and far transfer. This "near and far" theory of transfer suggested that some problems and tasks are so nearly alike that transfer of learning occurs easily and naturally. A particular problem or task is studied and practiced to a high level of automaticity. When a nearly similar problem or task is encountered, it is automatically solved with little or no conscious thought. This is called near transfer. The shoe-tying example given above illustrates near transfer. A major goal in learning to read is to develop a high level of decoding automaticity. Then your conscious mind can pay attention to the meaning and implications of the material you are reading. A significant fraction of children are able to achieve this by the end of the third grade. Many potential transfer of learning situations do not lend themselves to the automaticity approach. There are many problems that are somewhat related, but that in some sense are relatively far removed from each other. A person attempting to make the transfer of learning between two such problems does not automatically "see" or sense the connections between the two problems. Far transfer often requires careful analysis and deep thinking. The theory of near and far transfer does not help us much in our teaching. We know that near and far transfer occur. We know that some students readily accomplish far transfer tasks, while others do not. We know that far transfer does not readily occur for most students. The difficulty with this theory of near and far transfer is that it does not provide a foundation or a plan for helping a person to get better at far transfer and dealing with novel and complex problems. It does not tell us how to teach to increase far transfer. It usually requires a great deal of practice in varying settings. Shoe tying, keyboarding, steering a car, and single-digit arithmetic facts are examples of areas in which such automaticity can be achieved and is quite useful. In high-road transfer, there is deliberate mindful abstraction of an idea that can transfer, and then conscious and deliberate application of the idea when faced by a problem where the idea may be useful. Quoting from the Website:

High road and low road transfer. In keeping with the view of Greeno et al. A relatively reflexive process, low road transfer figures most often in near transfer. For example, when a person moving a household rents a small truck for the first time, the person finds that the familiar steering wheel, shift, and other features evoke useful car-driving responses. Driving the truck is almost automatic, although in small ways a different task. High road transfer, in contrast, depends on mindful abstraction from the context of learning or application and a deliberate search for connections: What is the general pattern? What principles might apply? What is known that might help? Such transfer is not in general reflexive. It demands time for exploration and the investment of mental effort. It can easily accomplish far transfer, bridging between contexts as remote as arteries and electrical networks or strategies of chess play and politics. For instance, a person new to politics but familiar with chess might carry over the chess principle of control of the center, pondering what it would mean to control the political center. The article listed here provides a good overview of the domain of transfer of learning and how to teach transfer. It also contains an extensive bibliography, so it is a good starting point if you want to study the research on transfer of learning. Planning Workplace Education Programs [Online]. Transfer of learning is pervasive in our everyday life at work, at home and in the community. Transfer takes place whenever our existing knowledge, abilities and skills affect the learning or performance of new tasks. But what are the principles of effective transfer of learning? How can workplace instructors design training programs to facilitate transfer? What can the shop floor supervisor do to encourage transfer of learning? How should trainees or participants prepare for transfer back on the job? Given the centrality of this topic to so many areas of workplace education, this discussion paper will draw together the results of research and some practical techniques that will help practitioners in the field. It Is organized into four parts: The report is summarized through a number of application exercises that challenges the reader to recall former workplace education experiences and interact with contents of the document.

2: Teaching and Learning Resources / Learning Theories

The Power of Critical Theory is Brookfield's attempt to put the "critical" back into critical thinking by emphasizing that it is an inherently political process. The book presents powerful arguments for the importance of critical theory in fostering the kind of learning that leads to a truly democratic society, and it explores a number of tasks for adult learners including learning to.

Habermas first expressed his views on the above-mentioned historians in the Die Zeit on 11 July in a feuilleton a type of culture and arts opinion essay in German newspapers entitled "A Kind of Settlement of Damages". This event cannot and should not be stabilized by a kind of NATO philosophy colored with German nationalism. The only patriotism that will not estrange us from the West is a constitutional patriotism. They then met at Paris over dinner, and participated afterwards in many joint projects. In they held a joint seminar on problems of philosophy, right, ethics, and politics at the University of Frankfurt. Following the lecture by Habermas, both thinkers engaged in a very heated debate on Heidegger and the possibility of Ethics. In early , both Habermas and Derrida were very active in opposing the coming Iraq War ; in a manifesto that later became the book Old Europe, New Europe, Core Europe , the two called for a tighter unification of the states of the European Union in order to create a power capable of opposing American foreign policy. For the normative self-understanding of modernity, Christianity has functioned as more than just a precursor or catalyst. Universalistic egalitarianism , from which sprang the ideals of freedom and a collective life in solidarity, the autonomous conduct of life and emancipation, the individual morality of conscience, human rights and democracy, is the direct legacy of the Judaic ethic of justice and the Christian ethic of love. This legacy, substantially unchanged, has been the object of a continual critical reappropriation and reinterpretation. Up to this very day there is no alternative to it. And in light of the current challenges of a post-national constellation, we must draw sustenance now, as in the past, from this substance. Everything else is idle postmodern talk. Dazu gibt es bis heute keine Alternative. Auch angesichts der aktuellen Herausforderungen einer postnationalen Konstellation zehren wir nach wie vor von dieser Substanz. Alles andere ist postmodernes Gerede". This statement has been misquoted in a number of articles and books, where Habermas instead is quoted for saying: To this day, we have no other options. We continue to nourish ourselves from this source. Everything else is postmodern chatter. The dialogue took place on January 14, after an invitation to both thinkers by the Catholic Academy of Bavaria in Munich. Is a public culture of reason and ordered liberty possible in our post-metaphysical age? Is philosophy permanently cut adrift from its grounding in being and anthropology? Does this decline of rationality signal an opportunity or a deep crisis for religion itself? In this debate a shift of Habermas became evidentâ€"in particular, his rethinking of the public role of religion. Habermas stated that he wrote as a "methodological atheist," which means that when doing philosophy or social science, he presumed nothing about particular religious beliefs. Yet while writing from this perspective his evolving position towards the role of religion in society led him to some challenging questions, and as a result conceding some ground in his dialogue with the future Pope, that would seem to have consequences which further complicated the positions he holds about a communicative rational solution to the problems of modernity. Habermas believes that even for self-identified liberal thinkers, "to exclude religious voices from the public square is highly illiberal. Arendt had presented this in her book The Origins of Totalitarianism and Habermas extends this critique in his writings on functional reductionism in the life-world in his Lifeworld and System: A Critique of Functionalist Reason. I do not believe in such an autonomy. Precisely for this reason, the laws governing the economic system are no longer identical to the ones Marx analyzed. Of course, this does not mean that it would be wrong to analyze the mechanism which drives the economic system; but in order for the orthodox version of such an analysis to be valid, the influence of the political system would have to be ignored.

3: Critical theory - Wikipedia

The Critical Theory of Jurgen Habermas Jurgen Habermas is widely considered as the most influential thinker in Germany over the past decade []. As a philosopher and sociologist he has mastered and creatively articulated an extraordinary range of specialized literature in the social sciences, social theory and the history of ideas in the.

References and Further Reading 1. The initial idea of an independently founded institute was conceived to provide for studies on the labor movement and the origins of anti-Semitism, which at the time were being ignored in German intellectual and academic life. Not long after its inception, the Institute for Social Research was formally recognized by the Ministry of Education as an entity attached to Goethe University Frankfurt. While never officially supporting any party, the Institute entertained intensive research exchanges with the Soviet Union. This particular confrontation led Grossman to leave the Institute. The following sections, therefore, briefly introduce some of the main research patterns introduced by Fromm and Horkheimer, respectively. Since the beginning, psychoanalysis in the Frankfurt School was conceived in terms of a reinterpretation of Freud and Marx. A radical shift though occurred in the late s, when Adorno joined the School and Fromm decided, for independent reasons, to leave. Such a character was found to have specific traits such as: As pointed out by Jay: As a number of commentators have pointed out, there is an important distinction that should be drawn between authoritarianism and totalitarianism [emphasis added]. Wilhelminian and Nazi Germany, for example, were fundamentally dissimilar in their patterns of obedience. What The Authoritarian Personality was really studying was the character type of a totalitarian rather than an authoritarian society. Furthermore, arguing against Cartesian and Kantian philosophy, Horkheimer, by use of dialectical mediation, attempted to rejoin all dichotomies including the divide between consciousness and being, theory and practice, fact and value. Differently from Hegelianism or Marxism, dialectics amounted for Horkheimer to be neither a metaphysical principle nor a historical praxis; it was not intended as a methodological instrument. In , due to the Nazi takeover, the Institute was temporarily transferred, first to Geneva and then in to Columbia University, New York. Two years later Horkheimer published the ideological manifesto of the School in his Traditional and Critical Theory [] where he readdressed some of the previously introduced topics concerning the practical and critical turn of theory. In , Adorno joined the Institute after spending some time as an advanced student at Merton College, Oxford. Gradually, Adorno assumed a prominent intellectual leadership in the School and this led to co-authorship, with Horkheimer, of one of the milestones works of the School, the publication of Dialectic of Enlightenment in Interestingly, and not surprisingly, one of the major topics of study was Nazism. This led to two different approaches in the School. One marshaled by Neumann, Gurland and Kirchheimer and oriented mainly to the analysis of legal and political issues by consideration of economic substructures; the other, instead, guided by Horkheimer and focusing on the notion of psychological irrationalism as a source of obedience and domination see Jay , p. He built himself a bungalow near other German intellectuals, among whom were Bertold Brecht and Thomas Mann as well as with other people interested in working for the film industry Wiggershaus , p. Only Benjamin refused to leave Europe and in , while attempting to cross the border between France and Spain at Port Bou, committed suicide. Theses on the Philosophy of History. The division of the School into two different premises, New York and California, was paralleled by the development of two autonomous research programs led, on the one hand, by Pollock and, on the other hand, by Horkheimer and Adorno. Pollock directed his research to study anti-Semitism. This research line culminated into an international conference organized in as well as a four-volume work titled Studies in Anti-Semitism; Horkheimer and Adorno, instead, developed studies on the reinterpretation of the Hegelian notion of dialectics as well as engaged into the study of anti-Semitic tendencies. The most relevant publication in this respect by the two was The Authoritarian Personality or Studies in Prejudice. After this period, only few devoted supporters remained faithful to the project of the School. In , however, the Institute was officially invited to join Goethe University Frankfurt. Upon return to West Germany, Horkheimer presented his inaugural speech for the reopening of the institute on 14 November One week later he inaugurated the academic year as a new Rector of the University. Yet, what

was once a lively intellectual community became soon a small team of very busy people. Horkheimer was involved in the administration of the university, whereas Adorno was constantly occupied with different projects and teaching duties. In addition, in order to keep US citizenship, Adorno had to go back to California where he earned his living by conducting qualitative research analysis. Marcuse remained in the United States and was offered a full position at Brandeis University. Adorno returned to Germany in August and was soon involved again in empirical research, combining quantitative and qualitative methods in the analysis of industrial relations for the Mannesmann Company. In , he took over Horkheimer position as director of the Institute for Social Research, and on 1 July he was appointed full professor in philosophy and sociology. Some of his significant works in this area included Philosophy of Modern Music and later Vers une Musique Informelle. These events marked the precise intellectual phase of maturity reached at that time by the Frankfurt School. While Marcuse, quite ostensibly, sponsored the student upheavals, Adorno maintained a much moderate and skeptical profile. He was soon involved in an empirical study titled Students and Politics. The text, though, was rejected by Horkheimer and it did not come out, as it should have, in the series of the Frankfurt Contributions to Sociology. Only later, in , it appeared in the series Sociological Texts see Wiggershaus , p. Habermas obtained his Habilitation under the supervision of Abendroth at Marburg, where he addressed the topic of the bourgeois formation of public sphere. This study was published by Habermas in under the title of The Structural Transformation of the Public Sphere, just before he handed in his Habilitation. With the support of Gadamer he was, then, appointed professor at Heidelberg. Besides his achievements, both in academia and as an activist, the young Habermas contributed towards the construction of a critical self-awareness of the socialist student groups around the country the so-called SDS, Sozialistischer Deutscher Studentenbund. Discussions of the notion of emancipation had been at the center of the Frankfurt School political debate since the beginning. The concept of emancipation Befreiung in German , covers indeed a wide semantic spectrum. The notion spans, therefore, from a sense related to action-transformation to include also revolutionary action. He returned there only in after having completed The Theory of Communicative Action. The assumption was that language itself embedded a normative force capable of realizing action co-ordination within society. Social action whose coordination-function relies on the same pragmatic presuppositions was seen as connected to a justification discourse based on the satisfaction of specific validity-claims. Habermas described discourse theory as relying on three types of validity-claims raised by communicative action. He claimed that it was only when the conditions of truth, rightness and sincerity were raised by speech-acts that social coordination could be obtained. As noticed in the opening sections, differently from the first generation of Frankfurt School intellectuals, Habermas contributed greatly to bridging the continental and analytical traditions, integrating aspects belonging to American Pragmatism, Anthropology and Semiotics with Marxism and Critical Social Theory. This inaugurated a new phase of research in Critical Theory. Honneth, indeed, revisited the Hegelian notion of recognition Anerkennung in terms of a new prolific paradigm in social and political enquiry. Honneth began his collaboration with Habermas in , when he was hired as an assistant professor. The Moral Grammar of Social Conflicts []. This work represents a mature expansion of what was partially addressed in his dissertation, a work published under the title of Critique of Power: Stages of Reflection of a Critical Social Theory []. One of the core themes addressed by Honneth consisted in the claim that, contrary to what Critical Theory initially emphasized, more attention should have been paid to the notion of conflict in society and among societal groups. Conflict represents the internal movement of historical advancement and human emancipation, falling therefore within the core theme of critical social theory. This fight represents a subjective negative experience of domination—a form of domination attached to misrecognitions. To come to terms with negations of subjective forms of self-realization means to be able to transform social reality. Normatively, though, acts of social struggle activated by forms of misrecognition point to the role that recognition plays as a crucial criterion for grounding intersubjectivity. Honneth inaugurated a new research phase in Critical Theory. Indeed, his communitarian turn has been paralleled by the work of some of his fellow scholars. Brunkhorst, for instance, in his Solidarity: From Civic Friendship to a Global Legal Community [] , canvasses a line of thought springing from the French Revolution of to contemporary times: By the use of historical conceptual reconstruction and normative speculation, Brunkhorst

presented the pathologies of the contemporary globalized world and the function that solidarity would play. The confrontation with American debate, initiated systematically by the work of Habermas, became soon an obsolete issue in the third generation of critical theorists—not only because the group was truly international, merging European and American scholars. The work of Forst testifies, indeed, of the synthesis between analytical methodological rigor and classical themes of the Frankfurt School. What is Critical Theory? A primary broad distinction that Horkheimer drew was that of the difference in method between social theories, scientific theories and critical social theories. While the first two categories had been treated as instances of traditional theories, the latter connoted the methodology the Frankfurt School adopted. Traditional theory, whether deductive or analytical, has always focused on coherency and on the strict distinction between theory and praxis. Along Cartesian lines, knowledge has been treated as grounded upon self-evident propositions or, at least, upon propositions based on self-evident truths. Accordingly, traditional theory has proceeded to explain facts by application of universal laws, that is, by subsumption of a particular to a universal in order to either confirm or disconfirm this. A verificationist procedure of this kind was what positivism considered to be the best explicatory account for the notion of praxis in scientific investigation. If one were to defend the view according to which scientific truths should pass the test of empirical confirmation, then one would commit oneself to the idea of an objective world. Knowledge would be simply a mirror of reality. This view is firmly rejected by critical theorists. This implies that the condition of truth and falsehood presupposes an objective structure of the world. Horkheimer and his followers rejected the notion of objectivity in knowledge by pointing, among other things, to the fact that the object of knowledge is itself embedded into a historical and social process: If traditional theory is evaluated by considering its practical implications, then no practical consequences can be actually inferred. Indeed, the finality of knowledge as a mirror of reality is mainly a theoretically-oriented tool aimed at separating knowledge from action, speculation from social transformative enterprise. In the light of such finalities, knowledge becomes social criticism and the latter translates itself into social action, that is, into the transformation of reality. Critical Theory, indeed, has expanded Marxian criticisms of capitalist society by formulating patterns of social emancipatory strategies. Whereas Hegel found that Rationality had finally come to terms with Reality with the birth of the modern nation state which in his eyes was the Prussian state , Marx insisted on the necessity of reading the development of rationality through history in terms of a class struggle. The final stage of this struggle would have seen the political and economic empowerment of the proletariat. On the contrary, Critical Theory analyses were oriented to the understanding of society and pointed rather to the necessity of establishing open systems based on immanent forms of social criticism. The starting point was the Marxian view on the relation between a system of production paralleled by a system of beliefs. Ideology, which according to Marx was totally explicable through an underlying system of production, for critical theorists had to be analyzed in its own respect and as a non-economically reducible form of expression of human rationality. Such a revision of Marxian categories became extremely crucial, then, in the reinterpretation of the notion of dialectics for the analysis of capitalism. Dialectics, as a method of social criticism, was interpreted as following from the contradictory nature of capitalism as a system of exploitation.

4: Critical Thinking and Problem-solving

The book presents powerful arguments for the importance of critical theory in fostering the kind of learning that leads to a truly democratic society, and it explores a number of tasks for adult.

Learning and Instructional Design One of the key areas where behaviorism impacts instructional design is in the development of instructional objectives. Computer-assisted instruction was very much drill-and-practice - controlled by the program developer rather than the learner. Little branching of instruction was implemented. The systems approach developed out of the s and s focus on language laboratories, teaching machines, programmed instruction, multimedia presentations and the use of the computer in instruction. Most systems approaches are similar to computer flow charts with steps that the designer moves through during the development of instruction. Individual tasks are broken down and learning objectives are developed. Evaluation consists of determining whether the criterion for the objectives has been met. In this approach the designer decides what is important for the learner to know and attempts to transfer that knowledge to the learner. Computers process information in a similar fashion to how cognitive scientists believe humans process information: This analogy makes the possibility of programming a computer to "think" like a person conceivable, i. A trouble-shooting programs are examples of these programs. Constructivism is not compatible with the present systems approach to instructional design. With this in mind, Jonassen looks at the commonalties among constructivist approaches to learning to suggest a "model" for designing constructivist learning environments. One of the most useful tools for the constructivist designer is hypertext and hypermedia because it allows for a branched design rather than a linear format of instruction. Reigeluth and Chung suggest a prescriptive system which advocates increased learner control. In this method, students have some background knowledge and have been given some instruction in developing their own metacognitive strategies and have some way to return along the path they have taken, should they become "lost". To design from a constructivist approach requires that the designer produces a product that is much more facilitative in nature than prescriptive. The content is not prespecified, direction is determined by the learner, and assessment is much more subjective because it does not depend on specific quantitative criteria, but rather the process and self-evaluation of the learner. The standard pencil-and-paper tests of mastery learning are not used in constructive design; instead, evaluation is based on notes, early drafts, final products, and journals. In a stressful situation like combat or flying a plane, cued responses can be a very valuable tool. Unlike behaviorism, which is environment-focused, cognitivism directs instructional designers to consider the learner as the focus of the design process. Because learners are trained to perform a function the same way based on specific cues, their behavior will be consistent with others who are trained in the same manner. Content can be presented from multiple perspectives using case studies, learners can develop and articulate new and individual representations of information, and active knowledge construction is promoted over passive transmission of information. Because the learner is able to interpret multiple realities, the learner is better able to deal with real life situations. If learners can problem solve, they may better apply their existing knowledge to a novel situation. Weaknesses—related to ID Since behaviorism is stimulus â€" response based, instructional design is dependent on the workplace or classroom having and maintaining the appropriate stimuli to continue the intended behavior. Thus, if a certain incentive is not present or does not occur, then the expected and desired performance may not take place. Additionally, learning is a reactionary process to an environmental condition and knowledge is considered finite. Skinner realized there is a burden on the instructor to maintain reinforcement. The learner might find himself in a situation where he needs to respond, but the mental "cues" he has learned to respond to might not exist. Behaviorism does not explain some learning--such as the recognition of new language patterns by young children--for which there is no reinforcement mechanism. A major weakness of cognitivism lies in its strength. Whereas schemas help to make learning more meaningful, a learner is markedly at a disadvantage whenever relevant schemas or prerequisite knowledge do not exist. To account for this, an instructional designer will need to ensure that the instruction is appropriate for all skill levels and experiences. Designing such instruction could be costly and

time-consuming. One additional weakness of cognitivism is similar to behaviorism in the belief that there are only finite, predetermined goals. Having predetermined goals may be in fact desirable for an organization since it offers clear direction and purpose but such a fixed set of expectations can limit the potential of the learning. As with behaviorism, the learner knows a certain way to do things based upon specific cues, but that way may not always be the best, most efficient, or safest way to do something in the advent of different environmental stresses or scenarios. Since constructivism promotes individual learner interpretations and interests, this can pose an instructional problem. There could potentially be problems in adequately evaluating learning. Learners may each have different experiences within the learning process but each have valid and sufficient learning take place McLeod , n. In a situation where conformity is essential divergent thinking and action may cause problems.

This major contribution to the literature on adult education provides adult educators with an accessible overview of critical theory's central ideas. Using many direct quotes from the theorists' works, the author shows how critical theory can illuminate the everyday practices of adult educators and.

Critical Theory as Metaphilosophy: Philosophy, Ideology and Truth The best way to show how Critical Theory offers a distinctive philosophical approach is to locate it historically in German Idealism and its aftermath. For Marx and his generation, Hegel was the last in the grand tradition of philosophical thought able to give us secure knowledge of humanity and history on its own. Once reason was thoroughly socialized and made historical, historicist skepticism emerged at the same time, attempting to relativize philosophical claims about norms and reason to historically and culturally variable forms of life. Critical Theory developed a nonskeptical version of this conception, linking philosophy closely to the human and social sciences. In so doing, it can link empirical and interpretive social science to normative claims of truth, morality and justice, traditionally the purview of philosophy. While it defends the emphasis on normativity and universalist ambitions found in the philosophical tradition, it does so within the context of particular sorts of empirical social research, with which it has to cooperate if it is to understand such normative claims within the current historical context. After presenting the two main versions of this conception of philosophy, I turn to an illuminating example of how this cooperative relation between philosophy and the social sciences works from the point of view of the main figures in Critical Theory who sought to develop it: Even if Critical Theorists are united in a common philosophical project, this example shows the large differences between the first and second generation concerning the normative justification of social criticism. In the modern era, philosophy defines its distinctive role in relation to the sciences. As Rorty and others have put it, transcendental philosophy has two distinct roles: In light of this ability to judge the results of the sciences, philosophy can also organize knowledge, assigning to each of them their proper sphere and scope. The Kantian solution denies the need for direct cooperation with the sciences on issues related to normativity, since these were determined independently through transcendental analysis of the universal and necessary conditions for reason in its theoretical and practical employment. Echoes of the subsequent post-Hegelian criticisms of Kantian transcendental philosophy are found in the early work of Horkheimer and Marcuse. As Horkheimer understood the task of Critical Theory, philosophical problems are preserved by taking a role in defining problems for research, and philosophical reflection retains a privileged role in organizing the results of empirical research into a unified whole. This understanding of the relation of philosophy and the sciences remains broadly Kantian. Even while rejecting the role of philosophy as transcendental judge, he still endorses its normative role, to the extent that it still has the capacity to organize the claims of empirical forms of knowledge and to assign each a role in the normative enterprise of reflection on historically and socially contextualized reason. This unstable mixture of naturalism with a normative philosophical orientation informed much of the critical social science of the Frankfurt School in the s. However, Horkheimer and Marcuse saw the skeptical and relativist stance of the emerging sociology of knowledge, particularly that of Karl Mannheim, as precisely opposed to that of Critical Theory. Horkheimer formulates this skeptical fallacy that informed much of the sociologically informed relativism of his time in this way: The core claim here is that fallibilism is different from relativism, suggesting that it is possible to distinguish between truth and the context of justification of claims to truth. Faced with a sociological naturalism that relativized claims to truth and justice are necessary for social criticism, the challenge could be answered by detranscendentalizing truth without losing its normativity Horkheimer , 6; McCarthy, in McCarthy and Hoy , Once the skeptic has to take up the practical stance, alternatives to such paper doubt become inevitable. Indeed, the critic must identify just whose practical stance best reveals these possibilities as agents for social transformation of current circumstances. As I point out in the next section, the Frankfurt School most often applied ideology critique to liberal individualism, pointing out its contextual limitations that lead to reductionist and pernicious interpretations of democratic ideals. First, philosophy is given the task of organizing social research and

providing its practical aims even in the absence of the justification of its superior capacities. A more modest and thoroughly empirical approach would be more appropriate and defensible. Second, the source of this confidence seems to be practical, that critics must immanently discover those transformative agents whose struggles take up these normative contents of philosophy and attempt to realize them. But once this practical possibility no longer seems feasible, then this approach would either be purely philosophical or it would turn against the potentialities of the present. Indeed, during the rise of fascism in the Second World War and the commodified culture afterwards, the Frankfurt School became skeptical of the possibility of agency, as the subjective conditions for social transformation were on their view undermined. It is clear that in Dialectic of Enlightenment Horkheimer and Adorno abandoned this interdisciplinary materialist approach with its emphasis on cooperation with the social sciences , xi. Since Adorno and Horkheimer planned to offer a positive way out of the dialectic of Enlightenment at the time they wrote these words, this reversal is by no means inevitable. For the positive task of avoiding the reversal of Enlightenment, reconstructing the rational content of modernity is not enough, since the issue is not to affirm its universalism, but its self-critical and emancipatory capacity. If the issue is the self-correcting capacity of the Enlightenment, two questions emerge: Where do we locate the exercise of this capacity? This more modest approach rids Critical Theory of its vestiges of transcendental philosophy, pushing it in a naturalistic direction. Such naturalism identifies more specific forms of social scientific knowledge that help in developing an analysis of the general conditions of rationality manifested in various human capacities and powers. They are nevertheless directed to universal structures and conditions and raise universal, but defeasible claims to an account of practical reason. In this way, Habermas undermines both of the traditional Kantian roles for philosophy and brings them into a fully cooperative relation to the social sciences. Like many other such theories, the theory of communicative action offers its own distinctive definition of rationality. Certainly, the goal of the reconstructive sciences is theoretical knowledge: But insofar as they are capable of explicating the conditions for valid or correct utterances, they also explain why some utterances are invalid, some speech acts unsuccessful, and some argumentation inadequate. This authority then permits the theory of rationality to underwrite critical claims about social and political practices, to show how their functioning violates not only the espoused rules but also the conditions of rationality. Such an approach can be applied to normative features of democratic practices. Rather than only providing a set of explicit principles of justification and institutional decision rules, democracy is also a particular structure of free and open communication. Ideology restricts or limits such processes of communication and undermines the conditions of success within them. Ideology as distorted communication affects both the social conditions in which democratic discussion takes place and the processes of communication that go on within them. The theory of ideology, therefore, analyzes the ways in which linguistic-symbolic meanings are used to encode, produce, and reproduce relations of power and domination, even within institutional spheres of communication and interaction governed by norms that make democratic ideals explicit in normative procedures and constraints. This is not to say that explicit rules are unimportant: Democratic norms of freedom can be made explicit in various rights, including civil rights of participation and free expression. Such norms are often violated explicitly in exercises of power for various ends, such as wealth, security, or cultural survival. Threats of declining investments block redistributive schemes, so that credible threats circumvent the need to convince others of the reasons for such policies or to put some issue under democratic control. Similarly, biases in agenda setting within organizations and institutions limit scope of deliberation and restrict political communication by defining those topics that can be successfully become the subject of public agreement Bohman In this way, it is easy to see how such a reconstructive approach connects directly to social scientific analyses of the consistency of democratic norms with actual political behavior. This theory of ideology as distorted communication opens up the possibility of a different relation of theoretical and practical knowledge than Habermas has suggested so far. His approach uses formal pragmatics philosophically to reflect upon norms and practices that are already explicit in justifications in various sorts of argumentation or second-order communication. Such reflection has genuine practical significance in yielding explicit rules governing discursive communication such as rules of argumentation , which in turn can be used for the purpose of designing and reforming deliberative and discursive institutions Habermas , It is easily

overlooked that such rules are only part of the story; they make explicit and institutionalize norms that are already operative in correct language use. Such implicit norms of well-formed and communicatively successful utterances are not identical with the explicit rules of argumentation. These claims about norms raise two difficulties. First, there is a potential regress of rules, that is, that explicit rules requires further rules to apply them, and so on. Second, this approach cannot capture how norms are often only implicit in practices rather than explicitly expressed Brandom , 18â€" Here Habermas sides with Pettit in seeing the central function of explicit norms as creating a commons that can serve as the basis for institutionalizing norms, a space in which the content of norms and concepts can be put up for rational reflection and revision Pettit , Habermas Making such implicit norms explicit is thus also the main task of the interpretive social scientist and is a potential source of social criticism; it is then the task of the participant-critic in the democratic public sphere to change them. There is one more possible role for the philosophically informed social critic. In this section, I have discussed claims that are distinctive of the metaphilosophy of Critical Theorists of both generations of the Frankfurt School and illustrated the ways in which critical normativity can be exercised in their differing models of the critique of ideology. Critical Theorists attempt to fulfill potentially two desiderata at the same time: This project shifts the goal of critical social inquiry from human emancipation as such, to the primary concern with democratic institutions as the location for the realization of ideals of freedom and equality. The limits on any such realization may prove to be not merely ideological: Critical Theory is also interested in those social facts and circumstances that constrain the realization of the ideal democracy and force us to reconsider its normative content. While such an account of the relation between facts and norms answers the sociological skepticism of Weber and others about the future of democracy, it may be based on an overly limited account of social facts. Democracy as a Practical Goal of Critique: Such a positive, expressivist ideal of a social whole is not, however, antiliberal, since it shares with liberalism the commitment to rationalism and universalism. The next phase in the development of Critical Theory took up the question of antidemocratic trends. This development of the Frankfurt School interpretation of the limits on democracy as an ideal of human freedom was greatly influenced by the emergence of fascism in the s, one of the primary objects of their social research. Much of this research was concerned with antidemocratic trends, including increasingly tighter connections between states and the market in advanced capitalist societies, the emergence of the fascist state and the authoritarian personality. As first generation Critical Theorists saw it in the s, this process of reification occurs at two different levels. First, it concerned a sophisticated analysis of the contrary psychological conditions underlying democracy and authoritarianism; second, this analysis was linked to a social theory that produced an account of objective, large-scale, and long-term historical processes of reification. However, this concept is ill suited for democratic theory due to a lack of clarity with regard to the underlying positive political ideal of Critical Theory. As his later and more fully developed normative theory of democracy based on macrosociological social facts about modern societies shows, Habermas offers a modest and liberal democratic ideal based on the public use of reason within the empirical constraints of modern complexity and differentiation. This social theory may make it difficult for him to maintain some aspects of radical democracy as an expressive and rational ideal that first generation critical theorists saw as a genuine alternative to liberalism. While the emergence of fascism is possible evidence for this fact, it is also an obvious instance in which reliance on the internal criticism of liberalism is no longer adequate. The shift in the Frankfurt School to such external forms of criticism from onwards is not confined to the fascist state. With the development of capitalism in its monopoly form, the liberal heritage loses its rational potential as the political sphere increasingly functionalized to the market and its reified social relationships. In this way the critique of liberalism shifts away from the normative underpinnings of current democratic practices to the ways in which the objective conditions of reification undermine the psychological and cultural presuppositions of democratic change and opposition. Rather than being liberating and progressive, reason has become dominating and controlling with the spread of instrumental reason. Shorn of its objective content, democracy is reduced to mere majority rule and public opinion to some measurable quantity. The argument here is primarily genealogical thus based on a story of historical origin and development and not grounded in social science; it is a reconstruction of the history of Western reason or of liberalism in which calculative,

instrumental reason drives out the utopian content of universal solidarity. These analyses were also complemented by an analysis of the emergence of state capitalism and of the culture industry that replaces the need for consent and even the pseudo-consent of ideology. Some of the more interesting social scientific analyses of fascism that the Frankfurt School produced in this period were relatively independent of such a genealogy of reason. Perhaps one of more striking results of this study is that the core of the democratic personality is a particular emotional or affective organization: Thus, long-term historical cultural development and macro- and micro-sociological trends work against the democratic ideal. What was needed was an alternative conception of rationality that is not exhausted by the decline of objective reason into subjective self-interest. These shifts permit a more positive reassessment of the liberal tradition and its existing political institutions and open up the possibility of a critical sociology of the legitimation problems of the modern state. On the whole, Habermas marked the return to normative theory united with a broader use of empirical, reconstructive and interpretive social science. Above all, this version of Critical Theory required fully developing the alternative to instrumental reason, only sketched by Adorno or Horkheimer in religious and aesthetic form; for Habermas criticism is instead grounded in everyday communicative action. Indeed, he cam to argue that the social theory of the first generation, with its commitments to holism, could no long be reconciled with the historical story at the core of Critical Theory: First, he brings categories of meaning and agency back into critical social theory, both of which were absent in the macro-sociological and depth psychological approaches that were favored in the post war period. This brings democratic potentials back into view, since democracy makes sense only within specific forms of interaction and association, from the public forum to various political institutions.

6: Rage & Hope: Critical Theory and Its Impact on Education

Marx's critical analysis is well-suited to function as the foundation for a theory that systematically illuminates modern society in the 21st century. It is more conducive to grasping the contemporary world than traditional Marxism or most versions of post-Marxism.

When examining the vast literature on critical thinking, various definitions of critical thinking emerge. Here are some samples: To recognize its strengths and weaknesses and, as a result, 2. To recast the thinking in improved form" Center for Critical Thinking, c. Perhaps the simplest definition is offered by Beyer Basically, Beyer sees critical thinking as using criteria to judge the quality of something, from cooking to a conclusion of a research paper. In essence, critical thinking is a disciplined manner of thought that a person uses to assess the validity of something statements, news stories, arguments, research, etc. Characteristics of Critical Thinking Wade identifies eight characteristics of critical thinking. Critical thinking involves asking questions, defining a problem, examining evidence, analyzing assumptions and biases, avoiding emotional reasoning, avoiding oversimplification, considering other interpretations, and tolerating ambiguity. Another characteristic of critical thinking identified by many sources is metacognition. In the book, Critical Thinking, Beyer elaborately explains what he sees as essential aspects of critical thinking. Critical thinkers are skeptical, open-minded, value fair-mindedness, respect evidence and reasoning, respect clarity and precision, look at different points of view, and will change positions when reason leads them to do so. To think critically, must apply criteria. Need to have conditions that must be met for something to be judged as believable. Although the argument can be made that each subject area has different criteria, some standards apply to all subjects. Is a statement or proposition with supporting evidence. Critical thinking involves identifying, evaluating, and constructing arguments. The ability to infer a conclusion from one or multiple premises. To do so requires examining logical relationships among statements or data. In a search for understanding, critical thinkers view phenomena from many different points of view. Procedures for Applying Criteria: Other types of thinking use a general procedure. Critical thinking makes use of many procedures. These procedures include asking questions, making judgments, and identifying assumptions. Why Teach Critical Thinking? Through technology, the amount of information available today is massive. This information explosion is likely to continue in the future. Students need a guide to weed through the information and not just passively accept it. As mentioned in the section, Characteristics of Critical Thinking , critical thinking involves questioning. It is important to teach students how to ask good questions, to think critically, in order to continue the advancement of the very fields we are teaching. Beyer sees the teaching of critical thinking as important to the very state of our nation. He argues that to live successfully in a democracy, people must be able to think critically in order to make sound decisions about personal and civic affairs. If students learn to think critically, then they can use good thinking as the guide by which they live their lives. Teaching Strategies to Help Promote Critical Thinking The , Volume 22, issue 1, of the journal, Teaching of Psychology , is devoted to the teaching critical thinking. Most of the strategies included in this section come from the various articles that compose this issue. What question related to this session remains uppermost in your mind? Cooper argues that putting students in group learning situations is the best way to foster critical thinking. McDade describes this method as the teacher presenting a case or story to the class without a conclusion. Using prepared questions, the teacher then leads students through a discussion, allowing students to construct a conclusion for the case. King identifies ways of using questions in the classroom: Following lecture, the teacher displays a list of question stems such as, "What are the strengths and weaknesses of Students must write questions about the lecture material. In small groups, the students ask each other the questions. Then, the whole class discusses some of the questions from each small group. Require students to write questions on assigned reading and turn them in at the beginning of class. Select a few of the questions as the impetus for class discussion. The teacher does not "teach" the class in the sense of lecturing. The teacher is a facilitator of a conference. Students must thoroughly read all required material before class. Assigned readings should be in the zone of proximal development. That is, readings should be able to be understood by students, but also challenging. The class

consists of the students asking questions of each other and discussing these questions. Wade sees the use of writing as fundamental to developing critical thinking skills. Robertson andRane-Szostak identify two methods of stimulating useful discussions in the classroom: Give students written dialogues to analyze. In small groups, students must identify the different viewpoints of each participant in the dialogue. Must look for biases, presence or exclusion of important evidence, alternative interpretations, misstatement of facts, and errors in reasoning. Each group must decide which view is the most reasonable. After coming to a conclusion, each group acts out their dialogue and explains their analysis of it. One group of students are assigned roles to play in a discussion such as leader, information giver, opinion seeker, and disagreer. Four observer groups are formed with the functions of determining what roles are being played by whom, identifying biases and errors in thinking, evaluating reasoning skills, and examining ethical implications of the content. Give them conflicting information that they must think their way through. Thoughts on promoting critical thinking: Classroom assessment for critical thinking. Teaching of Psychology, 22 1 , Phi Delta Kappa Educational Foundation. Center for Critical Thinking a. The role of questions in thinking, teaching, and learning. Structures for student self-assessment. Three definitions of critical thinking [On-line]. Cooperative learning and critical thinking. Critical thinking skills for college students. Eric Document Reproduction Services No. ED King, A. Designing the instructional process to enhance critical thinking across the curriculum: Inquiring minds really do want to know: Using questioning to teach critical thinking. Case study pedagogy to advance critical thinking. Teaching Psychology, 22 1 , An innovative teaching strategy: Using critical thinking to give students a guide to the future. Using dialogues to develop critical thinking skills: Strategies for fostering critical thinking skills. Journalism and Mass Communication Educator, 50 1 , A method for fostering critical thinking with heart. Using writing to develop and assess critical thinking. Other Reading Bean, J. A negotiation model for teaching critical thinking. Evaluating the credibility of sources. A missing link in the teaching of critical thinking. The disposition toward critical thinking. The Journal of General Education, 44 1 , Closing thoughts about helping students improve how they think. Teaching writing and research as inseparable: A faculty-librarian teaching team. Reference Services Review, 23 4 , Developing critical thinking skills in adult learners through innovative distance learning. Paper presented at the International Conference on the practice of adult education and social development. ED Sanchez, M.

THE LEARNING TASKS OF CRITICAL THEORY pdf

7: The Critical Theory of Jurgen Habermas

The book presents powerful arguments for the importance of critical theory in fostering the kind of learning that leads to a truly democratic society, and it explores a number of tasks for adult learners including learning to challenge ideology, contest hegemony, unmask power, overcome alienation, learn liberation, reclaim reason, and practice.

Learning Principles Theory and Research-based Principles of Learning The following list presents the basic principles that underlie effective learning. These principles are distilled from research from a variety of disciplines. Students come into our courses with knowledge, beliefs, and attitudes gained in other courses and through daily life. As students bring this knowledge to bear in our classrooms, it influences how they filter and interpret what they are learning. However, when knowledge is inert, insufficient for the task, activated inappropriately, or inaccurate, it can interfere with or impede new learning. How students organize knowledge influences how they learn and apply what they know. Students naturally make connections between pieces of knowledge. When those connections form knowledge structures that are accurately and meaningfully organized, students are better able to retrieve and apply their knowledge effectively and efficiently. In contrast, when knowledge is connected in inaccurate or random ways, students can fail to retrieve or apply it appropriately. As students enter college and gain greater autonomy over what, when, and how they study and learn, motivation plays a critical role in guiding the direction, intensity, persistence, and quality of the learning behaviors in which they engage. When students find positive value in a learning goal or activity, expect to successfully achieve a desired learning outcome, and perceive support from their environment, they are likely to be strongly motivated to learn. To develop mastery, students must acquire component skills, practice integrating them, and know when to apply what they have learned. Students must develop not only the component skills and knowledge necessary to perform complex tasks, they must also practice combining and integrating them to develop greater fluency and automaticity. Finally, students must learn when and how to apply the skills and knowledge they learn. As instructors, it is important that we develop conscious awareness of these elements of mastery so as to help our students learn more effectively. Learning and performance are best fostered when students engage in practice that focuses on a specific goal or criterion, targets an appropriate level of challenge, and is of sufficient quantity and frequency to meet the performance criteria. Students are not only intellectual but also social and emotional beings, and they are still developing the full range of intellectual, social, and emotional skills. While we cannot control the developmental process, we can shape the intellectual, social, emotional, and physical aspects of classroom climate in developmentally appropriate ways. In fact, many studies have shown that the climate we create has implications for our students. To become self-directed learners, students must learn to monitor and adjust their approaches to learning. Learners may engage in a variety of metacognitive processes to monitor and control their learningâ€"assessing the task at hand, evaluating their own strengths and weaknesses, planning their approach, applying and monitoring various strategies, and reflecting on the degree to which their current approach is working. Unfortunately, students tend not to engage in these processes naturally. When students develop the skills to engage these processes, they gain intellectual habits that not only improve their performance but also their effectiveness as learners. Skill acquisition and the LISP tutor. Self-regulation of motivation and action through internal standards and goal systems. On the self-regulation of behavior. American Journal of Physics, 50, A study of knowledge-based learning. Cognitive Science, 6, Beliefs that make smart people dumb. Goals, emotions and personal agency beliefs. The long-term retention of training and instruction pp. Interest, a motivational variable that combines affective and cognitive functioning. Integrative perspectives on intellectual functioning and development pp. Analogical thinking and human intelligence. Student Success in College: Creating Conditions That Matter. National Research Council Knowing What Students Know: The Science and Design of Educational Assessment. Brain, Mind, Experience, and School. How College Affects Students. An emerging conceptualization of epistemological beliefs and their role in learning. The Transfer of Cognitive Skill. Stereotype threat and the intellectual test performance of African Americans. Journal of Personality and Social Psychology, 69 5 , A question of belonging: Journal of Personality and Social

Psychology, 92 1 ,

8: JÃ¼rgen Habermas - Wikipedia

Th e task of translating learning theory into practical applications would be greatly simpliï¬• ed if the learning process were relatively simple and straightforward.

Overview[edit] Critical theory German: Critical Theory is a social theory oriented toward critiquing and changing society as a whole, in contrast to traditional theory oriented only to understanding or explaining it. Horkheimer wanted to distinguish critical theory as a radical, emancipatory form of Marxian theory, critiquing both the model of science put forward by logical positivism and what he and his colleagues saw as the covert positivism and authoritarianism of orthodox Marxism and Communism. He described a theory as critical insofar as it seeks "to liberate human beings from the circumstances that enslave them". That critical social theory should be directed at the totality of society in its historical specificity i. Kant, by contrast, pushed the employment of a priori metaphysical claims as requisite, for if anything is to be said to be knowable, it would have to be established upon abstractions distinct from perceivable phenomena. Marx explicitly developed the notion of critique into the critique of ideology and linked it with the practice of social revolution, as stated in the famous 11th of his Theses on Feuerbach: The market as an "unconscious" mechanism for the distribution of goods and private property had been replaced by centralized planning and socialized ownership of the means of production. Habermas is now influencing the philosophy of law in many countriesâ€"for example the creation of the social philosophy of law in Brazil, and his theory also has the potential to make the discourse of law one important institution of the modern world as a heritage of the Enlightenment. Habermas dissolved further the elements of critical theory derived from Hegelian German Idealism , although his thought remains broadly Marxist in its epistemological approach. Perhaps his two most influential ideas are the concepts of the public sphere and communicative action ; the latter arriving partly as a reaction to new post-structural or so-called " postmodern " challenges to the discourse of modernity. Habermas engaged in regular correspondence with Richard Rorty and a strong sense of philosophical pragmatism may be felt in his theory; thought which frequently traverses the boundaries between sociology and philosophy. Critical theory and academic fields[edit] Postmodern critical social theory[edit] While modernist critical theory as described above concerns itself with "forms of authority and injustice that accompanied the evolution of industrial and corporate capitalism as a political-economic system", postmodern critical theory politicizes social problems "by situating them in historical and cultural contexts, to implicate themselves in the process of collecting and analyzing data, and to relativize their findings". As a result, the focus of research is centered on local manifestations, rather than broad generalizations. In these accounts, the embodied, collaborative, dialogic, and improvisational aspects of qualitative research are clarified". Michel Foucault is one of these authors. From the s and s onward, language, symbolism, text, and meaning came to be seen as the theoretical foundation for the humanities , through the influence of Ludwig Wittgenstein , Ferdinand de Saussure , George Herbert Mead , Noam Chomsky , Hans-Georg Gadamer , Roland Barthes , Jacques Derrida and other thinkers in linguistic and analytic philosophy, structural linguistics , symbolic interactionism , hermeneutics , semiology , linguistically oriented psychoanalysis Jacques Lacan , Alfred Lorenzer , and deconstruction. They consider his best-known work, Pedagogy of the Oppressed , a seminal text in what is now known as the philosophy and social movement of critical pedagogy. For a history of the emergence of critical theory in the field of education, see Isaac Gottesman , The Critical Turn in Education: Criticism[edit] While critical theorists have been frequently defined as Marxist intellectuals, [20] their tendency to denounce some Marxist concepts and to combine Marxian analysis with other sociological and philosophical traditions has resulted in accusations of revisionism by classical , orthodox , and analytical Marxists, and by Marxistâ€"Leninist philosophers. Martin Jay has stated that the first generation of critical theory is best understood as not promoting a specific philosophical agenda or a specific ideology , but as "a gadfly of other systems".

9: Learning theories Behaviorism, Cognitive and Constructivist

THE LEARNING TASKS OF CRITICAL THEORY pdf

The theory is that learning begins when a cue or stimulus from the environment is presented and the learner reacts to the stimulus with some type of response. Consequences that reinforce the desired behavior are arranged to follow the desired behavior (e.g. study for a test and get a good grade).

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