

Research Article

EXPLANATION OF POSTMODERN APPROACH AND MORAL EDUCATION FROM POINT OF VIEW RICHARD RORTY'S ETHICS WITH EMPHASIS ON PSYCHOLOGICAL IMPLICATIONS

Akbar Rahnama^{#}, Javad Jahan^{**}*

^{*}Department of Educational Sciences, Shahed University, Tehran, Iran;

^{**}Department of Educational Sciences, Farhangian University, Tehran, Iran

Abstract

This research aimed to investigate postmodernist ethics with an emphasis on Richard Rorty's moral thought. Anti-fundamentalism, pluralism, anti-authoritarian and emphasis on social solidarity are introduced as the features of postmodernist ethics, followed by the consequences and education implications of this view that can help us in moral education, including adopting a comprehensive and holistic approach in moral education, respecting the various differences of people, taking an anti-authoritarian and authoritarian approach in teaching moral values, and paying attention to and emphasizing the element of altruism. The positive achievement of this approach in moral education is mainly in a new look in moral education, which includes the three basic characteristics of the tendency to pluralism, avoiding absolutism and adopting an anti-authoritarian approach. In addition, the shortcomings and limitations of this view can be mentioned as follows: Absolute surrender of power to avoid falling into the abyss of domineering and excessiveness in it causes the introduction of accepting any type of belief, profession and action on the part of the citizens, under the name of avoiding absolutism, which also makes every opinion, thought and practice acceptable, even if it is inhuman from a human point of view, which can be compatible with the spirit of moral education in a democratic society as a postmodern utopia. In addition, issues such as human solidarity, democracy and local and regional requirements are considered as the foundations of morality; therefore, moral education from a postmodernist point of view, despite their claims, cannot be based on any foundation. The consequences of Rorty's postmodernism ethics in the field of educational psychology and psychiatry include: facilitation of Teacher-Students Relationship, Attention to the needs and Interests of students, attention to the Power of facilitation and Emotional catharsis of clients, and the Psychiatrists attention to the patient as a moral subject. *ASEAN Journal of Psychiatry, Vol. 25 (1) January, 2024; 1-10.*

Keywords: Moral Education; Postmodernism; Educational Psychology; Moral Thoughts; Richard Rorty.

Introduction

The social system is based on a series of principles, norms, values and patterns, which are usually called "ethics". Sociologists have considered ethics as blood that flows continuously and secretly in the body of society and social institutions. From this point of view, there is no institution, profession or territory that is able to continue its legitimate

life without ethics, which defines the boundaries of normal conduct and behavior [1]. We can say ethics is manifested in all aspects of human life [2]. Ethics and moral education is the highway to prevent psychological and social harms, as well as the root of all social reforms and a means of fighting corruption and social anomalies. For this reason, the promotion of morality in society is one of the great and long-standing ideals of

mankind, and throughout history, it has been the focus of various humanistic and divine schools, and educational philosophers have never stopped striving to understand the mechanism of morality and educational methods based on it. Ethics, especially moral education, from the point of view of postmodernism, does not contain a set of clear statements and explanations. This is because usually when it comes to ethics and moral education, clear and obvious foundations are expected to be there so that it is possible to base the moral system on the basis of those foundations and moral education. This is despite the fact that postmodernism, in its various forms and readings, basically has an anti-foundationalism position. For this reason, the issue of moral education from the point of view of postmodernism seems a bit strange and can itself be a source of doubt and conflict. According to the anti-foundationalism and authoritarian position adopted by postmodern philosophers and thinkers, considering the views of some representatives of this intellectual-philosophical current, we can make references to the implications and consequences of their views in the field of moral education.

Rorty's fame or perhaps even infamy is due to his philosophical neutrality. When Rorty died in 2007 at the age of 75, newspapers across the United States and round the world hailed him as one of the most influential philosophers of our time, explaining that "he put aside thousands of years of philosophical legacy with his unassuming manner" [3,4]. Richard Rorty is a prominent figure in the tradition of pragmatism [5]. He is also one of the representatives of postmodernism and one of the neo-pragmatic educational philosophers; some consider him a postmodern philosopher in the field of ethics and education. In his moral positions, he talks about the nature of contingency of ethics, and in the definition of ethics, he defines it as a kind of historical distinction between the natural desires and needs of man with firmness and caution and foresight from rationality and reason [6]. While using analytical philosophy, Rorty was also influenced by other philosophers such as Nietzsche, Heidegger, Habermas, and Gadamer. However, his main intellectual fame goes back to the new reading he did of Dewey's pragmatist philosophy under the title "neo pragmatism". Some call Rorty a postmodern philosopher, especially in the field of ethics and education (Figure 1).

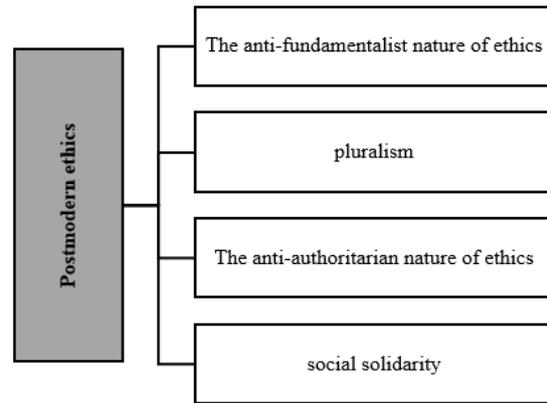


Figure 1. Components of postmodernism ethics.

In this research, while referring to the principles and basic generalities of postmodernism ethics, postmodernist features are reviewed and then its consequences in moral education are examined. Although in both sections, the main emphasis is on the ideas of postmodern philosophers in general, but Richard Rorty's opinion is more specific in the main emphasis and references.

Basic characteristics of ethics from postmodernism point of view

In general, and according to the different opinions and views of postmodern philosophers about ethics and morals, some of the features and foundations of postmodernist ethics can be listed as follows:

Methodology

Anti-fundamentalism nature of ethics

Ethics and moral affairs are usually considered as fundamental and unchangeable things, while according to postmodern thinkers, such fixed foundations and bases for ethics cannot be imagined [7]. Disbelief in fixed foundations not only in the field of ethics and moral phenomena, but also in other fields of study, from the point of view of postmodernists, is a fundamental matter that has changed and transformed over time and are variable from culture to culture. In other words, there is no external moral reality that is independent of people's point of view and is the subject of moral checks. Instead, from the point of view of postmodern thinkers, people are oriented towards ethics and founded moral structures based on their interests, relationships, conditions, and general circumstances of their lives and in response to their needs, interests, and

accepted values. Thus, ethics are not “objective” matters that are written somewhere in the form of a moral code, but rather, they are matters of contingency that originate from the requirements and requirements of human life and general human conditions. Considering this feature of moral affairs, “Richard Rorty” talks about the nature of contingency of ethics. In this way, “moral virtues” are human choices that have come into being in accordance with the cultural, social and historical conditions of the lives of different people, ethnic groups and nationalities. Such a conceptualization of ethics and moral virtues is exactly the opposite of “Kant’s” ethics, in which “ethical principles and merits are considered intrinsic” [8]. In the definition of ethics, Rorty considers it to be a kind of historical distinction between human natural desires and needs, with firmness and caution and far-sightedness resulting from rationality. In other words, moral merits and virtues arise from the necessities of life, and in fact, it is a balance that is established between instincts and carnal desires on the one hand, and the dos and don’ts of human life on the other hand. Such a perception of ethics clearly shows its pragmatic aspect, in which ethics is considered to be an emergent matter arising from the natural requirements and pressures of life, not the requirements and dos and don’ts that have been imposed on humans from the outside world and beyond the reach of their experiences. According to Rorty’s reading of traditional philosophy, there is a kind of connection and closeness between ethics and the concept of truth, and Rorty tries his best to separate the two. In fact, he is looking to say goodbye to the traditional concept of ethics by abandoning the concept of truth and instead portraying a new approach to ethics for us by relying on the fellowman [9]. Also, this anti-fundamentalist point of view, in rejecting fixed and external foundations, puts forward a kind of “naturalistic pragmatism” approach, which is inclined to “internalist” ethics. Based on the introspective view of ethics, Rorty believes that ethics originates from human natural emotions and motivations, and from this point of view, he questions “Christian ethics” because he is in favor of a kind of ethics free from emotions. The emphasis on the emotional dimension of ethics is based on Rorty’s attention to “social solidarity” and the feeling of belonging to fellow humans and understanding the conditions of people’s lives. This is the point that Christian ethics is indifferent to from Rorty’s point of view. Quoted by Oakeshott et al., Rorty adds that morality is neither a system of general principles nor a set of rules, but rather a

native language [10]. The language of ethics is not a device for codifying judgments about the way of moral education or issues, but rather a procedure that should be thought, chosen, acted and spoken according to it.

Another aspect of anti-fundamentalist ethics from the point of view of postmodernism lies in the “determinism of culture” that governs moral values. This means that moral values are not objective, external things and structures outside the sphere of life imposed on people, but moral values are a kind of cultural preferences that represent the ideals and values that the majority of people have accepted them as moral principles. Social and human behaviors in general and political institutions in particular are the product of historical and objective situations and should be evaluated based on the needs arising from the situations. In this way, it can be seen that there is nothing trans-historical in ethics, therefore, another aspect of postmodernism’s anti-fundamentalist ethics is its “historical” feature. Based on this, morality is something that is always on the way and a constantly changing “process”. Of course, the historical thing does not necessarily mean that there is change and transformation without any fixed and stable aspects for various things that happen in time, because the other side of the coin of change is durability and stability, in other words, moral values, while being subject to change and transformation, also benefit from a kind of relative stability and durability.

Pluralism

Postmodernisms accept diversity and plurality and attach great importance to it in the field of opinion and practice. Counting the phenomena of difference and differentiation and relying on it is another moral doctrine related to pluralism. In this regard, Richard Rorty has said: Freud showed us how some things those are ridiculous, trivial, low and corrupt from the point of view of collective values can be a meaningful, important and even completely moral element from an individual and private point of view [11].

On this basis, a work or even a private poem and literary and fictional writings can be at the level of an excellent and noble example, which indicates the moral manifestations and moral life of man. As Rorty said, the ultimate victory of poetry in its long-standing battle with philosophy is the ultimate victory of the metaphor of self-creation against the metaphor of discovery. In his opinion,

this kind of power and domination is the only one that can be hoped for in a culture where poets win over philosophers. What exists is a web of relationships, the fabric of which must be woven again in a network of human relationships over time.

For any reason, the concept of diversity and pluralism has a major contribution to the moral theories of postmodernism, and its basic purpose is to know the common aspects of human life, the point that needs to be considered is to pay attention to the similarities while considering the differences. Thus, paying attention to the differences and distinctions between things and phenomena should not make us forget the commonalities of things. Paying attention to similarities can be useful and effective in establishing relationships with other people at least as much as differences. The pragmatic spirit of postmodernist ethics lies in the fact that everything includes freedom from both differences and similarities. A point that should not be overlooked is that although having an "open mind" is a positive valuable thing, and this trait legitimizes the other and welcomes differences and distinctions, excessive acceptance of any differences of opinion without any evaluation, maybe to the extent of having a closed mind and dogmatism is obnoxious and harmful.

Anti-authoritarian

According to postmodernists, knowledge, including moral knowledge, is a reflection of the interests and values of people who produced it. From this perspective, "Michel Foucault" refers to the analysis of the concepts of "gender" and "gender roles", which are signs of the advancement of the interests and power of elites. Gender roles such as paternal/maternal, father/child and feminine-masculine maps, which are accepted especially in modern and conventional societies, are mostly determined by powerful and dominant individuals and groups. These people are parents (mainly fathers), teachers, intellectuals, and religious leaders [12]. While in terms of postmodernism, such an authoritarian system, which is mainly top down, and they are applied and imposed by men to women, parents to children, teachers to students and elites to ordinary citizens. They are cruel, unfair and one-sided. According to postmodernists, this equation should be reversed, so that all classes and groups have an equal share in creating moral values.

From an anti-authoritarian position, "Lyotard" attacked the doctrine of "grand narratives" and believes that in the heart of grand narratives, subordinate groups and minorities have a small contribution to the production and creation of moral values and the solution lies in active participation of groups and classes in the production and distribution of knowledge. He points to the process of "self-determinism" as a suitable alternative to overcome this inequality, through which we can hope for the participation of the lower classes of society in the production of knowledge and moral values. In this regard, people like "McCarthy" also pointed to the play of differences in a democratic society and supports Lyotard's authoritarian position [13]. From this point of view, Rorty also underestimates the role of intellectuals in the production of knowledge. In his opinion, intellectuals do not contribute more to the production of knowledge than other classes and groups, because all classes and members of society have the same role in the production of moral knowledge and the promotion of human values.

Getting rid of the conditions of domination is the same as getting rid of the condition of fundamentalism in negotiation. Negotiation helps us to better understand each other's situation, needs and conditions. Also, through the negotiation, we become aware of the specific effects of our attitudes and values on other people and groups.

Of course, it is necessary to pay attention to the point that excessive anti-monarchism should not mean abandoning any kind of authority and extreme imposition of power, which itself is the basis for the display of power by the powerful and as a result it results in the abandonment of the weak classes and the inferior in the taste of the powerful, and this is a kind of immoral and even anti-moral act. It should be noted that thinkers such as Thomas McCarthy and Derrida refer to a process called "questioning" power and ruling classes, based on which concepts such as freedom, justice, egalitarianism, and (mutual) rights should be subject to constant review and revision. Such processes and solutions, in turn, can play a role in controlling power and prevent the complete isolation of power. In this regard, the role of exercising power in order to give effect to moral values is brought up. This means that in order to implement the principles and methods of moral education, it is necessary to apply some gentle power, and without it, moral education is

impossible. The absolute surrender of power to the wounds of postmodernists deprives the necessary authority in moral education from this important matter and then keeps moral education at the level of neutral recommendations.

Social solidarity

Rorty and other postmodernists emphasize social solidarity and concern for others. Solidarity not only requires the ability to recognize the pain of others, but also to see others who have common interests with us. Rorty has repeatedly spoken against oppressive power and has also condemned things such as abuse, exploitation, aggression and harming groups and classes of society against weaker groups and people. On the other hand, their effort is aimed at the progress of the social cause and help along with mutual respect in collective relations. Rorty separates the private sphere from the moral public sphere. In the public sphere, paying attention to other people's point of view and considering the principle of "justice" and treating others fairly is essential, while in the private sphere, which mainly deals with humor and the speech of poets, it is an area where attention to others and considering the presence of others decreases, but we see more originality, innovation and "self-creation" in this field. Thus, according to Rorty, the public sphere of ethics deals with "justice" and the private sphere with "self-creation". According to Rorty, even though one cannot participate in the moral virtue of justice and maximizing the self-creating aspect of preserving authenticity in personal life, considering social standards, it is not considered moral virtue or merit by itself.

Rorty, influenced by Nietzsche, considers the basis of a social relationship to be the power and exercise of one's control over another person. In such a way that from his point of view, the exploitation of the specific situation of the society is not corrupt, primitive or incomplete, but belongs to the essence of life, while in the private world, which is the place of independence and self-creation, there is no exploitation, cruelty and violation of others, and this is the reason for Rorty's acceptance of ironism as a moral and educational method. In his opinion, words related to self-creation, such as independence, are not opposed to exchange and discussion with others, but require ignoring others, while words related to the public realm (such as justice) refer to relationships with others and in areas of social

institutions cause discussion and negotiation with others [14]. In Rorty's opinion, the relationship between these two fields, which are spoken of with two different words, is an incommensurable and incomprehensible relationship. In this way, the feeling of sympathy is considered one of the foundations of solidarity from the point of view of convenience. In his opinion, correlation cannot be found and discovered, but it should be created. Solidarity arises with our increased sensitivity to the suffering and humiliation of others. I believe that there is something called moral progress, which is the increase of human solidarity. This progress is to achieve the ability to consider people who have wide differences from us [15]. Now, after examining and reviewing the characteristics of ethics and moral practice from the point of view of postmodernism, the specific consequences of this point of view in moral education are reviewed. In the review of these consequences, the following can be mentioned as shown in Figure 2.

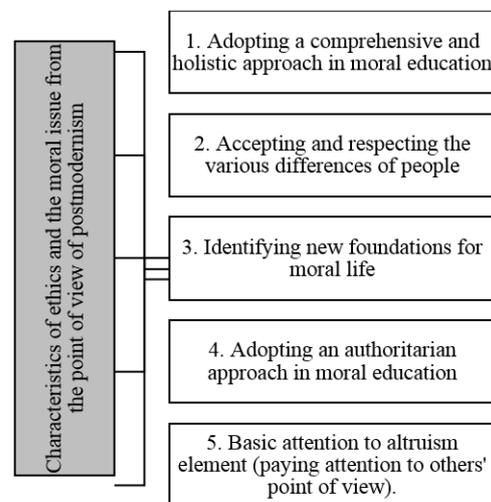


Figure 2. The characteristics of ethics and the moral issue from the point of view of postmodernism.

Results

Adopting a comprehensive and holistic approach in moral education

From the point of view of postmodernists, moral education are linked with other fields of study and are in no way isolated and independent from other fields. For example, their emphasis on the characteristics of the "hidden curriculum" in which moral education is realized indirectly through the organization and atmosphere of the schools and classrooms and its indirect effects on the individual and social behaviors of students

emphasize this point.

The attention and emphasis of postmodern thinkers on moral education from a broad and holistic perspective is related to their basic belief based on the inherent dependence of “reality” and “value” on each other. According to them, there is no clear border between what facts are and what should be (values). Therefore, the category of ethics followed by, moral education, is not an independent knowledge with specific foundations, but ethics is intertwined and interfered with other fields of knowledge and human value, such as culture, politics, economics, history, literature, art, science and technology. According to them, with an ear sensitive to the sound of values, all these fields and affairs can be looked at ethically, in other words, when there is a criterion of value in all the mentioned fields, we are faced with ethics.

The obvious ethical implications of such a view are that “schooling” should teach things that directly deal with the students’ lives and the world around them. In other words, children and teenagers can’t get acquainted with moral principles and rules by reading a book or passing a few lessons about ethics, and as a result, get acquainted with ethics and act ethically, but moral education happens when there is a sufficient link between topics and issues that are supposed to be taught, and students are encouraged to consider everything from a broad, holistic perspective, especially with an ethical view and attitude.

Thus, the point of view of postmodernism, regardless of what subject or topic is studied, it should be kept in mind that values are an integral part of each of these subjects, in other words, the dependence of facts and values is quite obvious in this point of view. In this regard, the students and even teachers themselves are encouraged to see various categories with the lens of moral values in their public and private life arenas by adopting a framework of value judgment and with an open mind; they are able to put everything under the microscope of value. From this point of view, teaching moral values is in no way compatible with imposing and inculcating a set of values to students.

Accepting and respecting the various differences of people

In order to teach moral values through the curriculum and processes related to school life, it is necessary to adopt a pluralistic approach

in the school. Recognizing differences as they occur in people’s lives requires considering the continuity of school life realities with the local community realities. These natural differences come from the differences related to people’s real-life conditions. Paying attention to the distinctions and differences of people is another point that should be recognized in moral education from the point of view of postmodernism. If this is done correctly, it will reduce stereotyped judgments and stereotypes of students about certain ethnic groups and classes of society and going beyond paying attention to the apparent differences, makes them pay attention to the real differences of people, and this itself is a basis for understanding and is a factor to resolve misunderstandings in social relations among students.

Identifying new foundations for moral life

Moral education should recognize differences and provide the context for their emergence. It should also pay enough attention to similarities and commonalities between people, even if these shared values are temporary and not permanent. In other words, in order to benefit from a moral life, according to postmodernists, it is necessary to base some relatively fixed value foundations on which all people have a common opinion and general agreement on its importance and value. These thinkers briefly consider these new foundations to include health, happiness, friendship, sociability, the value of discovery, including individual and collective discoveries and inventions, completeness and perfectionism, and such values that can generally provide a valuable and good life for people. From their point of view, in moral education, students should be encouraged to see these value commonalities behind the existing differences and in this way develop their value views. In this way of attitude, things that were seen as different are actually similar and can have a common basis of value. For this reason, it must be acknowledged that the morality of postmodernism is not without foundation and human solidarity is also considered as a foundation for ethics. Thus, by adopting such an approach with moral education, the teacher and coach encourages students to pay attention to the similarities in goals, ideals, issues and problems affecting all human beings in addition to the differences in teaching ethics? In this way, they can overcome many prejudices and stereotyped thinking and acting. Teaching subjects such as world geography, global economy and the ideal global citizen, which have been paid

attention to in many schools in the west today, and generally considering the curriculum from a global perspective, are basic steps for teaching common values, especially moral values in the students, which is able to be useful and effective in identifying common value bases.

Taking an anti-authoritarian approach in moral education

The doctrine of anti-authoritarian in the ethics of postmodernism has several implications and consequences for the moral education of students. Its main center of gravity goes back to the role that the students themselves should have in determining the goals of school, interpersonal behaviors, requirements of academic life, and generally determining their registration and way of life. In all the above cases, the opinions and views of the students should be given serious attention and by adopting an approach based on negotiation in formal studies and class discussions, the role and contribution of the students in the production and evaluation of knowledge and moral values should be considered.

In such an environment, teachers are responsible for the linear role. It is time to avoid exercising dominance in teaching moral affairs. They must have the necessary basic knowledge and information about values and prepare themselves to learn from the students and always be ready to change their attitude if necessary. Thus, in this type of education, a paradigm shift from "teacher-centered" to "student-centered" is observed, which is equivalent to changing the direction from "subject-oriented" education to "problem-oriented" education. Nell Nuddings, one of the modern feminist thinkers, calls such educations under the title, "care-based educations". In the new edition of the book "The challenge of care in schools, a substitute approach for education" she states that by adopting such an approach, students will become interested in the process of education and will contribute to the advancement of school affairs [16].

In this approach, teachers and trainers also play a facilitating role and avoid imposing their valuable opinions and views on students. It is necessary to remember that the anti-authoritarian approach is not necessarily an approach without specific structure and content, but in which teachers use ideas and opinions that have individual and personal meanings through literature, art, social sciences, stories and movies as content. Ethical

education is learned and through debate and negotiation with students, they examine the values hidden in these works and in this way, students and even the teachers themselves develop their value views.

Basic attention to the element of altruism

Tolerance and acceptance of others is a requirement for the life and dynamism of the modern sociopolitical order. "Richard Rorty" is one of the most important postmodern thinkers and philosophers who have paid special attention to another concept from an intellectual-thoughtful and pragmatic point of view regarding social utility. As Rorty pointed out, social solidarity or ethics based on considering others' point of view should be based on conventional human emotions and motivations. Thus, in moral education, paying attention to the views of others is a basic element from the point of view of postmodernism, which is contrary to the traditional view in this field. In the traditional point of view, moral education is not based on paying attention to the position of other people, but the basis of work in creating shame and guilt is considered as the main motives of moral actions.

Such a goal can be achieved through formal studies and class discussions and creating authentic relationships in the school and classroom, which in turn leads to a kind of mutual understanding and the principles of convergence and solidarity with others. In this regard, teachers can also explain the necessity, reasons and consequences of altruism in its individual, group and social forms to the students, as a result of such a process, students not only get to know the necessity and reasons of understanding others' point of view, but also the necessary grounds for doing such an act on an individual and social scale can be achieved personally. In this way, the postmodern thinkers re-examined the element of altruism and understanding others' point of view, which was mentioned in the traditional researches related to the ethics of the early 20th century by researchers such as Hartshorn and May, considered it in their moral education with a new look as a basic element and component.

Application of Rorty's moral teachings in the field of educational psychology

Rorty has divided education in to two Stages: Pre-university and post-university, in pre-university education, the issue of socialization

of students of is raised, and the inculcation of desirable citizenship is realized especially do during school and mostly by teachers. According to Rorty educational activities in the classroom Framework, in Rorty's opinion, the elements of convergence should be emphasized in educational activities within the classroom and the overall school environment. Such as: Social solidarity instead social of objectivity and ethics, based on dialogue instead of consensus [17].

From Rorty's point of view, what is important in the First Stage of education is the transfer of social culture to students by teachers and educators. Therefore, it can be said that according to Rorty, teaching is the same as applying the discourse of objectivity. Therefore, one of the principles of education and educational psychology is to pay attention to two-way and inter-subjective reasoning [18]. On the other hand, the judging criteria should be focused on the individual and social needs of student another thing that Rorty pays attention to in relation between teacher and students is the concept of tolerance [19-21].

Discussion and Conclusion

Regarding moral education from the point of view of postmodernism, emphasizing the thoughts of Richard Rorty, it should be said that although the various representatives of postmodernism do not have a single point of view regarding moral education, Richard Rorty's moral point of view can largely represent the moral attitude of postmodernism. The features of neo-fundamentalism, anti-authoritarian, pluralism and emphasis on social solidarity instead of objectivity and absolute belief are important and positive points of this viewpoint in ethics, which in turn can be useful for teachers and educators in moral education. In this regard, adopting a holistic approach, accepting and respecting the various differences of students, identifying new foundations for life, and paying attention to the element of altruism (paying attention to the views of others) can be used in the moral education of students, teachers and coaches in schooling.

From Rorty's point of view, one of the noteworthy points related to the postmodernist perspective on moral education is the emphasis on the contingency of ethics, which is against the rereading of traditional metaphysics, which emphasizes the absolute, trans-temporal, and trans-spatial principles of ethics. According to Rorty, such a

vision frees the idea of moral action from any kind of false teaching and emphasizes the contingency element of moral knowledge and its time-bound nature and the transformation of ethics and morals over time. Instead of relying and emphasizing dogmatic and absolute doctrines, Rorty tends to "ironism" and puts it against metaphysical absolutes and this is important and fundamental in its place.

But in spite of the criticisms and innovations that the postmodernist point of view can have in moral education, the major limitations and shortcomings of this view can be as follows:

The first point is that excessive emphasis on differences makes us forget similarities and commonalities and destroys the field of negotiation, understanding and social solidarity desired by postmodernism and Rorty. Without having a common "touch stone", negotiation is not possible, so paying attention to the differences should not make us forget the similarities between and within individuals. Therefore, it must be said that, despite Rorty's opinion, morality is not stable without foundations. Moral education in particular, where we are bound to use prescriptive statements, is not possible without relying on common foundations. Too much emphasis on differences makes us neglect this importance.

The second point is that from the point of view of pluralism, allowing the emergence of any moral opinion and ideal, even if that opinion and viewpoint is anti-human or inhuman, cannot be accepted by human societies, and in other words, individuals, groups and classes that, for example, accepted suicide, self-harm and other immoral manifestations as their value system without any standards and criteria, are not acceptable under the title of pluralism, and perhaps the acceptance of these opinions will work to the detriment of human society instead of benefit and lacks moral value. Such an idea of morality in its individualistic form can lead to strict relativism and even to anarchism.

The third point in the moral point of view of postmodernism is the absolute surrender of power in order to avoid falling into the trap of domination and authoritarianism. In this regard, it should be noted that any kind of possession of power should not necessarily lead to totalitarianism. It is true that breaking the reins in the exercise of power has no result other than authoritarian, which in its place is an anti-moral matter, but relative women's authority in moral education and courage

and persistence in asserting the rights of the oppressed, which in school education, oppressed means students belonging to the weak classes, is undeniable in moral education and promotion of human principles. In other words, you can't go to war with the masters of power empty handed, so absolute disarmament in moral education will not bring good moral and educational results. In other words, a minimum amount of authority is required to establish a moral and democratic society- which is desired by Rorty and without proper use of power resources, creating such a society and achieving the desired goals of the postmodernist view is impossible. Otherwise, it will lead to some kind of abandoning of people and students; there is no hope for moral education. Of course, it should be kept in mind that the meaning of exercising power here is the same authority that affects from the inside, not the external power that is based on authoritarian and domination, and it is obvious that the latter is not compatible with the spirit of moral education.

According to the neo-pragmatist characteristics of Rorty's moral Theory, its influence can be seen in the field of psychology and psychiatry. In educational psychology, facilitation of teacher-students relationship and consensus and agreement between teacher and students in the teaching process can be counted among the achievement of Rorty's neo-pragmatism. In the field of psychiatry and clinical activities the process of objectivity, solidarity, consensus and mutual agreement in the course of psychotherapy interactions and the result of these processes, which lead to gaining in sight from the clients, are considered as the achievement of this approach to ethical relationship in relation to calculated between the psychiatrist and the patient.

References

1. Chaparak A, MOUSAVI A, Alasti K. What is ethics of science and technology? *Ethics in Science and Technology* 14(3):1-6.
2. Ismaili M, Jandaghi G, Khosravi A, Ghasemi A. "Designing conceptual model of ethics in technology transfer." *Ethics in Science and Technology*. 2022;17(2):187-191.
3. Rorty R. *An ethics for today: Finding common ground between philosophy and religion*. Columbia University Press. 2011.
4. Sardarnia K, Mohseni H. "The foundations and application of "other" for political-social order from the perspective of "Richard Rorty"." *Theoretical Policy Research*. 2019;27:223-254.
5. Pouryousefi S, Freeman RE. The promise of pragmatism: Richard Rorty and business ethics. *Business Ethics Quarterly*. 2021;31(4):572-599.
6. Ahmadabad Arani N, Hedayat A, Rahnama A. Analysis of the foundations of ethics and moral education in the perspective of Richard Rorty and its critique from the perspective of Allameh Tabatabaei. *The Journal of New Thoughts on Education*. 2018;13(4):145-172.
7. Beck C. *Educational theory*. London: Macmillan Press. 1995.
8. Rorty R. *Incident, game and solidarity*. Tehran: Center Publishing. 2005.
9. Soleimani N, Hesamifar A, Fath Taheri F, Herfe P. Analyzing and examining the epistemological foundations of ethics in Richard Rorty's philosophy. *Philosophical Thought*. 2022;2(2):81-103.
10. Oakeshott M. *Human conduct*. Oxford University Press. 1975.
11. Foucault M. *The archaeology of knowledge*. New York: Pantheon Books. 1972.
12. Kohli W. *Critical conversations in philosophy of education*. Routledge. 2013.
13. Bagheri K. *The type of pragmatism and philosophy of education*. Tehran: University of Tehran. 2008.
14. Naqibzadeh M. *A look at the philosophical attitudes of the 20th century*. Tehran: Tahori Publishing. 2008.
15. Nel N. *The challenge to care in schools: An alternative approach to education*. Routledge Press.
16. Akbar R. *Psychological foundations of ethics*. Tehran: Ketabiran Publications. 2010.
17. Khosrow B. *Neo-pragmatism and philosophy of education*. Tehran: Tehran University Publications. 2007.

18. Carthy MC. The politics of the ineffable. New York & London: Routledge. 2001.
19. Noodings N. The challenge to care in schools. New York: Teachers College Press.
20. Rorty R. Philosophy and the mirror of nature. Princeton University Press. 2009.
21. Rorty R. Contingency, irony, and solidarity. In Shaping Entrepreneurship Research. 2020:505-520.

Corresponding author: Akbar Rahnama, Department of Educational Sciences, Shahed University, Tehran, Iran

E-mail: Rahnama_akbar43@yahoo.com

Received: 06 December 2023, Manuscript No. AJOPY-23-122237; **Editor assigned:** 08 December 2023, PreQC No. AJOPY-23-122237 (PQ); **Reviewed:** 22 December 2023, QC No AJOPY-23-122237; **Revised:** 29 December 2023, Manuscript No. AJOPY-23-122237 (R); **Published:** 05 January 2024, DOI: 10.54615/2231-7805.47343.