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OUTDOOR EDUCATION

Literary education and sensory experience



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OUTDOOR EDUCATION - Literary education and sensory experience.
An attempt at defining the identity of outdoor education.

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Abstract

The authors make an attempt at defining the concept of outdoor education, and wish with this publication to initiate a forum for discussion.

First, an outline is given of outdoor education's educational, historic and pedagogic roots in advocating the "knowledge of the hand" and an older pragmatic tradition of ideas. The purpose has been to make use of the possibilities of outdoor education in educational institutions. Particular stress is put on outdoor education's importance as a motivating factor for life-long learning, health and quality of life in an ecologically sustainable society.

The methods of outdoor education are based on making concrete firsthand observations possible in the outdoor classroom. Since outdoor education is thematic and crosses levels and subjects, its upholders have varied educational backgrounds. This also applies to outdoor education as a field of research and education.

The authors also attempt to illustrate the distinctive character and the forgotten possibilities of the outdoor classroom. The message is to create context and understanding in meaningful situations together with a fellow-discoverer tutor by bringing to life concepts such as practical wisdom, learning by doing, and knowledge in action.

Keywords

Outdoor education, outdoor classroom, outdoor recreation, keep-fit measures, education, problem-based learning (PBL), ecology, thematic education.

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Outdoor education - it's roots in education history, philosophy, and pedagogy

BACKGROUND AND DISPOSITION

As suggested by the title, this publication is an attempt at tracing the ideas and traditions behind outdoor education by a selective exposé of the philosophic and pedagogic traditions that have heralded, and also affected, the theoretical foundations and formulations of outdoor education.

In chapter 1, we have chosen to start with the older tradition of ideas. In chapter 2 and 3, more modern theories and ideas are discussed. Some research in the field is treated in chapter 4, after which we try to establish the identity and possibilities of outdoor education in chapter 5. In chapter 6, we conclude with a discussion about the *raison d'être* of outdoor education as a separate pedagogic phenomenon.

For the great majority, education of Man for approximately 200 agricultural generations was tied to the oral tradition and the culture of the spoken language. During the last three industrial generations, however, we have experienced a revolution in information technology. The culture of the written word, picture media, and computer technology, i.e. the culture of knowledge via the media, has alienated us from nature's production environment: the fingers-in-the-earth perspective.

B. Molander (1995) illustrates this perspective in an article on the national evaluation of the nine-year compulsory school. According to Molander, the western tradition of knowledge is too theoretical and literary. We sense the roots from the Greek ideal of education; Plato's academy stressed the education of an élite of thinkers.

Living knowledge is not found in books, statements, or verbalised theories. Thus we cannot find it in the brain nor in the soul. Living knowledge only exists in the shape of living people

in their activities. Theory becomes knowledge only when its verbal message is put into living practice. B.

B. Molander, *Kunskap i handling*

Relations with the environment can be read off our awareness of nature. Language stamps and reveals our relations with the environment. The hunter and the farmer walked in "birch-bark forests", "elk forests" and "bird forests". Today's town-dweller only goes to the forest at weekends, in many cases this is just a sporadic and technological meeting with nature.

Every economic activity gets its own cognitive map or frame of reference. We may observe this in different cultures and thereby gain an understanding of the relations with the outdoor environment and landscape. In *Homo Urbanensis*, the linguistic concepts concerning relations with the environment have been increasingly weakened. Therefore, immediate contact with the outdoor environment and landscape is of major pedagogic importance in today's society. To grasp something to get a grasp, to find attitudes in practice, implies that knowledge is seen as reflected empiricism, that the dimension of experience is added to the process of learning.

In this respect, outdoor education becomes a link to Stone-Age man by his campfire. Man's view of the environment at different periods - from the culture of hunters and collectors, via the industrial society, to our post-modern information society - has stamped our attitudes towards a practical-theoretical ideal of education. Several problems in today's society are likely to be connected with the separation of the individual from the soil's production. As a whole, this has also alienated people from the natural environment.

Daily life in the agricultural era provided people with ample and incessant experiences of nature and its biological diversity, something that resulted in a wide knowledge of nature. The farmer's landscape, as well as the landscape of the hunters and collectors, was a landscape of production. For urban man, it has become a recreational landscape. It can be established that our contacts with plants, animals, and seasonal changes have diminished since the last glacial period. These contacts with nature have regulated man's existence for more than 500 generations.

Ever since Romanticism, the experience of nature has been associated with images rather than sensuous perception. Industrialism

saw man creating a physical existence of artefacts, manufactured products, that more and more have shaped our way of thinking and looking at reality.

The machine supersedes the earth as the most important condition of production; dead environment supersedes living as a model for natural science.

J. Hoffmeyer, *Naturen i huvudet*.

OLDER TRADITIONS OF IDEAS

The educational historic roots of outdoor education may be found among the Ionic natural philosophers that preceded Plato and Aristotle. As A. Hallden (1975) points out, the old Greek conception of the world held the soul or the thought (the theoretical educational ideal) before the body, the matter, or the hand (the practical educational ideal). Aristotle's philosophy had a biological, organic direction with the living body as a symbol, while Plato's theoretical ideas became an abstraction through mathematics. In G. H. Von Wright's *Science and Reason* (1986), the old Greek theoretical scientific ideal is criticised for not verifying the order of things by practical experience.

Outdoor education emanates from an educational ideal based on experience and action, enabling a multitude of contacts with nature, culture, and society. One of the central aims of outdoor education is to develop concern for our natural and cultural environment, and a responsibility for all things alive. We would like to show that its roots can be traced to the old Greek biological view of the world.

According to C. J. Glacken (1976), it is in the work of Aristotle that we shall seek the world order, i.e. balance and harmony between all parts of nature, including man. Here lies the origin of modern ideas of balance in nature. The source of the knowledge of the hand and its connection to firsthand experiences in the authentic environment of the outdoor classroom is, however, to be found among the Ionic natural philosophers.

The branches of the educational family tree reveal philosophers and educationalists like Comenius, Rousseau, Pestalozzi, Fröbel, Ellen Key, Piaget, Dewey, and Molander. We will look more closely at some of them as we attempt to survey the history of education.

Aristotle made a clear distinction between the spiritual and the material. The practical wisdom, "phronesis", was considered the more noble since it differed from the educational ideal of the Platonic theoretical knowledge. This view put the slave in the category of tools, but unlike the spade and the rake, he was elevated to animated tool. Aristotle's view of the world takes more than just theoretical knowledge and theoretical thinking into account. Putting the mind into motion takes a practical deed and a practical purpose. This is described by Aristotle in the 6th book, *The Nicomachean Ethics* (Ringbom, 1988). The Greek materialistic educational tradition (500 BC) of Ionic philosophers such as Thales of Miletus, Anaximander, and Epicurus has been passed on by Democritus, among others.



When regarding outdoor education as a field of study and research, it is important to describe some philosophers' thoughts concerning action-centred and theoretical knowledge. In doing so, we would like to demonstrate the polarisation within the classical tradition of science, and connect outdoor education to sensory philosophy.

We begin our survey with the natural philosophers interested in nature's processes. They believed that all things in nature were made out of one fundamental, primary substance. *Paramenides* (c 540-480 BC) argued that our senses distort our view of the world, and made it his philosophical task to reveal these hallucinations. *Heraclitus* (c 540-480 BC) put more trust in his senses, and unlike *Paramenides* he believed that everything changes, "everything floats," in nature.

The natural philosopher *Democritus* (c 460-370 BC) was a materialist; he saw nothing but atoms and empty space in nature. No spiritual force intervened in nature's processes. He supported *Heraclitus'* view that shapes come and go, that "everything floats." Beyond the fluctuation, the atoms are unchanging and eternal.

Around 450 BC, when the Sophists were active in Athens, the focus shifted from nature and natural processes to man's place in society. "Man is the measure of everything", according to *Protagoras* (c 487-420 BC).

Socrates (470-399 BC) was an early rationalist. Like the Sophists, he believed that the secure foundation of knowledge is to be found in

man's reason. With his maieutic pedagogy, or midwifery, he brought forth the right insight from within, an insight rendered real by man's permanent participation in the realm of ideas.

Socrates' disciple *Plato* regarded everything belonging to the corporal, sensible world, all the things that we may perceive with our senses, as floating. We can never have secure knowledge of this world. The only route to knowledge is through philosophical reflection. All phenomena that our senses may perceive are, as Plato puts it, uncertain. We cling to the reflected images of the ideas in the sensible world. It is in the immortal soul that true knowledge and reason lies.

An important centre for the historical roots of outdoor education is Plato's disciple *Aristotle* (384-322 BC). Since his main interest was the study of changes in nature, Aristotle can be regarded as Europe's first biologist. Like many of today's practising outdoor educators, he had a holistic, organic view of nature. Aristotle differed from Plato by upholding the importance of our senses at the expense of the realm of ideas.

In the methodology of outdoor education, the first-hand sensory experience is a key factor in learning about natural and cultural phenomena in an authentic environment. The connection to Aristotle's view of nature as the real world is obvious. The shape of an object was synonymous to its property; body and soul became a whole. For Aristotle, the soul consisted only of reflections of natural objects. His philosophy ascertains that reality is what we perceive with our senses, while Plato believed that the highest degree of reality is reached by using our reason in philosophical contemplation.

Stoic philosophers (c 300 BC) such as *Zeno* followed Aristotle's example of not dividing the material and the spiritual. They disagreed with Plato's dualism, and claimed that there is only one nature. The seed of anthropocentrism can be found in the stoic *Seneca's* (4 BC-65 AD), statement "man is holy to man". This conflicts with outdoor education's anti-anthropocentric view of man, and its land ethics, i.e. that all organisms on earth are equal and have equal rights of existence.

We make a brief visit to the 17th century, a time of contrasts and oppositions, where *carpe diem* was the motto. Descartes and Spinoza became the most influential thinkers of the baroque period. R. Descartes (1596-1650) agreed with Plato and Socrates that our senses

cannot give us secure knowledge - it can only be reached through reasoning. Mathematics processed through reason gives us a more secure knowledge, he argued. One of Descartes' most well known expressions is *cogito, ergo sum* (I think, therefore I am). His two substances, the soul (reasoning) and the extended (material), lead to a dualistic reality. Descartes' extended reality is embedded in a mechanistic view of the world where soul and reason become the same.

Another great philosopher of the epoch was *B. Spinoza* (1632-1677), who looked at things in the perspective of eternity, *sub specie aeternitatis*. Spinoza was a pantheist who saw God in all things in nature. Unlike Descartes, he attributed nature and the functions of life to *one* substance, a monistic thinking. This substance contained both reasoning and the extended material (nature). Both philosophers agreed to reason being a source of knowledge, and may therefore be regarded as rationalists. They believed that our consciousness contains congenital ideas for all the experiences that we gain at birth.

Empirics such as Locke and Hume objected to this view. They wanted to derive all knowledge about the world from our senses. In this context, we can recognise Aristotle's thoughts - "nothing exists in the consciousness that has not entered through our senses". According to *J. Locke* (1632-1704), sensory experiences such as olfactory, gustatory, visual, and auditory stimuli enter an empty consciousness. The stimuli are processed in our consciousness into ideas. After having encountered the same objects repeatedly, we gain a composite idea of these objects. Locke was not an entirely consistent empiric, though. He believed that certain moral principles already exist in man's reason at birth.

Another advocate of first-hand experience was *D. Hume* (1771-1776), who wanted to take us back to the child's meeting with nature and the world. Starting out from our every day immediate impression of the world, he mentioned two kinds of conceptions: impressions and ideas. An immediate perception of the outer reality becomes our sensory impression, or original, while memories of such perceptions become ideas, or pale copies. The direct cause of the idea lies hidden in our consciousness.

Hume tried to ascertain whether our consciousness constructs false ideas or conceptions that do not originate from outer reality. In the young child, experiences of nature have not yet become a habit, the

child has not yet learned how nature works. This is an important part of Hume's philosophy of experience. These descriptions connect to the way knowledge is procured in our pragmatic outdoor educational learning project.

David Hume later inspired Kant's philosophy and thoughts. *I. Kant* (1724-1804) combined the empirics' view of knowledge, the sensory philosophy, with rationalism's philosophy of reason. The rationalists considered our consciousness to be the basis of all human knowledge, while the empirics asserted that all knowledge about the world comes from sensory perceptions. Kant concluded that certain principles of order in reason itself affect our perceptions.

Our senses and our reason contribute to our knowledge of the world, i.e. the ordering principle of reason asks for the cause of an occurrence. The learning material of our knowledge of the world is acquired by the senses, but this material complies with the properties of reason. To gain knowledge, i.e. knowledge as reflected experience, our reason must arrange experiences. Outdoor education acknowledges this first-hand experience that does not become knowledge until it is cultivated by reason. In Kant's philosophy, man was not only perceiving, but reasoning as well. We belong in nature both as creatures of perception and reason.

During romanticism, from the end of the 18th century until the middle of 19th century, there was a reaction against the Age of Enlightenment's cult of reasoning. There was a renaissance of the old cosmos thought, a holistic view of nature, a reaction against the Age of Enlightenment's dualistic, mechanistic clockwork universe. In Romantic philosopher *F.W. Schelling's* (1775-1854) work, we recognise some of Aristotle's ideas. Nature is once again viewed as a whole, where physical reality and man's soul merge. The Romantics considered development in nature as a historic, dynamic evolving process, from dead objects to plants and animals, gradually reaching more complex shapes, with Man and his consciousness as the ultimate stage in this development. ✓

G.W.F. Hegel (1770-1831) concurred in this perspective of change. He claimed that our knowledge is always changing, and that it is dependent on the historic and cultural context. Our thoughts and our reason are determined by the traditions in which reality is the actual process. In the middle of the 19th century, a naturalistic current was

formed, regarding Man's concept of reality as part of nature and the world we perceive with our senses. Once again, the philosophers preceding Socrates come to the fore. Like *C. Darwin* (1809-1880), they tried to find natural explanations to natural processes. In attempting to avoid mythological explanations, Darwin became a threat to the church and the Bible with his view on Man's place in creation.

The American pragmatic *J. Dewey* (1859-1952) now appears as a central figure in progressive pedagogy and progressive theories of knowledge, as described by S.G. Hartman (1995). Dewey attached equal value to practical and theoretical knowledge. Outdoor education presumes that practical knowledge to a great extent is procured in outdoor activities, while the notion that theories on world order should be tested in real life seemingly escaped many of the old Greek natural philosophers. They were overly confident in the power of reason and theoretical knowledge unsupported by practical experience. In this tradition, the body became a prison for the soul. The distinction between body and soul paved the way for contempt of manual labour and matter.

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The roots of western educational history have lead us back to Plato and the old Greek educational ideal that still dominates contemporary science. The trunk was built by advocates of the mechanistic, nature-alienated view, describing nature as a clockwork. Further on, the British philosopher *F. Bacon* (1561-1626) regarded nature as a submissive slave. He compared earth to a woman that should be conquered, while man symbolised cosmos or heaven with the right to rule over earth (woman). *I. Newton* (1642-1727) in some respects reinforced reductionism in western philosophy. When Darwin later expelled God, and by that removed the soul from living nature, anthropocentrism, developmental optimism, and the dogma of growth blossomed out.

These historical points of reference are important when discussing the roots of outdoor education. Direct contact and confrontation with phenomena and processes by spending time in the outdoor environment gives the learning process an experiential aspect.

Learning in an institutional context easily becomes artificial. The digital codes replace the analogue codes, or system of symbols for meaningful communication.

Technological development and urbanisation have furthered people from daily contact with their physical environment. This was not the case in earlier cultures of collectors, hunters, fishermen, and farmers, where the physical environment also was the learning environment. Teaching at schools within four walls is a very recent occurrence in the educational and developmental history of Man. Today's post-modern society legitimises putting theory before practice.

The view that Man differed from nature was spread during the Renaissance by philosophers such as Bacon and Descartes (Philipsson, 1984). In history's rear view mirror, the Greek materialist tradition with Epicurus and Lucretius was upholding first-hand experiences and confrontations, where the learning environment to a great extent consists of the physical reality and contact with the objects. Therefore, we see outdoor education as a compensating form of knowledge, representing genuine human needs, and an important complement to theoretic or literary knowledge.

Today, we might discern a tendency to state in biological terms the physical order of things, implementing holistic ideas. The mechanistic and deterministic world order that used to be the philosophical foundation of natural science has to stand back. For the environmental awareness of "compost-modernism" not to become a rhetorical parenthesis, we must increase pedagogic activities that make visible and clarify our relation to the environment. A number of pedagogic activities in outdoor learning contexts must be anchored in firmly to natural and cultural phenomena. Furthermore, using examples of upholders of practical learning, we would like to clarify our educational historic and pedagogic roots, where the road to knowledge puts a greater importance on sensory experiences.

AUTHENTIC LEARNING - SOME IMPORTANT PEDAGOGIC TRADITIONS OF IDEAS

One advocate of useful, practical knowledge was the Czech educationalist *J.A. Comenius* (1592-1670). He recommended the use of an authentic environment when choosing and mediating the

educational substance. For him, the garden became a metaphor of concrete learning.

Another significant person in the branches of outdoor education is J.J. Rousseau (1712-1784), who strongly pointed out the importance of confronting reality during childhood. In his educational novel *Emile or Education*, Emile's first meeting with a literary work (Robinson Crusoe) did not occur until the age of 12. Rousseau claimed that learning is primarily stimulated in play and in first-hand sensory experiences.

The importance of sensory experience on learning is described by Hartman (1995) by quoting from *Emile or Education*:

Since everything that enters Man's intellectual consciousness is mediated by his senses, his first reason is a sensory one. Our first teachers of philosophy are our feet, our hands, and our eyes. Replacing them with books does not teach us to reason; it is learning to trust the reason of others, to learn plenty and know nothing.

From S.G. Hartman, *Lärares kunskap*

Another upholder of informal education was J.B. Basedow (1723-1790). He recommended less literary studies and more excursions into the local environment. Basedow had a great influence on J.H. Pestalozzi (1746-1827) of Switzerland. Pestalozzi regarded our senses as the superior principle and foundation of gaining knowledge. F. Fröbel (1782-1852) later developed Pestalozzi's methods, making the garden the core of his *kindergarten*. His book *The Education of Man* has influenced, according to W. Grant (1982), the methodology of outdoor education. A. Lindberg, R. Mitt, and B. Åman (1991) describe Friedrich Fröbel's thoughts on nature in a study:

Children should learn to love and appreciate nature, and spending time in it best does this. It means a lot in their upbringing. Every week, the teacher and his pupils should make joint excursions in woods and fields. The teacher's task is not to mediate directly, but rather to evoke curiosity and a feeling for nature in the children. Knowledge [of] nature should be built on an experience. Learning from a book gives a much more shallow knowledge, Fröbel said.

From A. Lindberg, R. Mitt, and B. Åman, *Framåt, uppåt, steg för steg*

One of our great natural scientists, C. von Linné (1707-1778), often made outdoor excursions with his disciples. But learning about nature, in nature, by nature, was misconstrued. For many of Linné's followers, it became an intermediary pedagogy of abstract pastoral

scenes. A pedagogy with a museum view of nature and culture, not creating any first-hand experiences or confrontations with natural and cultural phenomena in the outdoor environment. Sten Solander, senior lecturer of plant geography at Uppsala, later resumed Linné's original intentions by excursions and field studies within the naturalist movement in Sweden during the 1930s (Söderqvist, 1986).

The prevailing pedagogy was also strongly questioned by E. Key (1849-1926), who in the book *Barnets århundrade* talks of "soul murders in schools":

All things considered, the children are still being sacrificed for the educational ideal, the pedagogic system, and the examination requirements that remain untouchable. The results of today's schools - what are they? Worn-out brain power, weak nerves, inhibited originality, slack power of initiative, apathetic glances at the surrounding world; suffocated idealism... inability to observe, investigate, and by reflection bring occurrences together...

E. Key, *Barnets århundrade*

Key fought for an alternative pedagogy, where field studies in real life were the starting point for learning and knowledge. Children should seek knowledge not only in libraries, but also in the real world, e.g. learning mathematics in handicrafts and gardening.

The branches of the pedagogic family tree have now reached J. Dewey, a contemporary with Ellen Key. He was convinced that we should develop in practical experiences, by doing things. It is easier to form concepts when handling concrete material practically, and in concrete experiences of the environment. In this context, experienced concepts, phenomena, and processes function as superior cognitive bridges in the thinking structure of the student.

We cannot feel responsible for the environment unless we have access to our senses. Brain scientist David Ingvar puts it this way:

It is necessary to spend time outdoors for our brains to be stimulated by the flow of sounds, light, shapes, and colours nature offers. We need the outdoor stimuli for our hearing, our vision, and our skin, e.g. singing birds, whispering winds, sunlight reflections and shadows, moisture and fog, and the colours of flowers and insects. The growth of our brain cells depends on this special stimulus nature offers. Especially at ages 3-6, when the energy flow in the human brain is at its greatest.

From K. Grönvall, *Utan lek inget liv*

Outdoor education can also be anchored theoretically in the constructivist view of the learning process. We construe our own understanding based on our every day notions and earlier experience. Quoting American psychologist D. Ausbel:

The most important factor influencing learning is what the learner already knows. Ascertain this and teach him accordingly. ("Ausbel's dictum")

D. Ausbel, *Educational Psychology: A cognitive view*

This perspective on education and learning is the connecting thought in outdoor education (Szczepanski, 1993). According to the constructivist view, the individual himself construes and adds to his knowledge by frequent visits to the real world. This corresponds strongly to the philosophy and educational goals of outdoor education. The pragmatic educational philosophy represented by Dewey regarded education as a continuing reconstruction of experiences; a development of immature experience (everyday conception). The development perspective is a central issue in the view on both Man and society.

The investigative process is, for Dewey, the specific way in which we gain experiences. For an experience to become knowledge, however, it must be reflected upon. His concept "learning by doing" tied the thought to an action. The often physical, perceivable road to knowledge of sensory experience must touch the student under the skin. This is reminiscent of flow learning; the optimal experience, where the auto-teleological work (an action-centred end in itself) leads to a feeling of adequate tension. This adequate tension - not too easy and not too difficult - has in several studies been proven to promote learning (Csíkszentmihályi, 1996).

Some of this flow-like structure also existed in the earliest forms of "work" or the knowledge of the hand. Hunting, fishing, and practising a pedagogy based on outdoor recreation are examples of work (learning situations) where the flow experience and a sense of freedom are present; a pragmatic, consistent pedagogy, where concepts and actions are linked together, where there exist no absolute points of reference; varied work with alternating challenges and instant feedback.

We believe that both Dewey and Molander would prefer the unforeseen meeting with the uncontrolled in the classroom of physical

reality, to the often too structured meeting with the controlled in the often artificial learning environment of the classroom. Dewey's concept of "learning by doing" becomes a claim that practical knowledge is worth just as much as theoretical. For pragmatism as a philosophical movement, it became important to search for criteria or to distinguish marks of purpose and truth in practical consequences. Man's consciousness and knowledge becomes a product of practice (our activity or work) and social context in an evolutionary process. Perception in itself is interpretative and not absolute. The pragmatic consequence is fallibility, i.e. all knowledge is temporary and in principle incorrect. There are no absolute truths. Everything can always be interpreted in another way. We find ourselves in the *hermeneutic circle* of pre-understanding - interpretation - pre-understanding in a never-ending process. 7

The confirmation of non-cognitive experiences is the connecting thought in Dewey's view on education. We would like to point out that it corresponds to one of the main goals of outdoor education. This education comprises both "hands on" and "minds on" to achieve long-lasting results. The essence of knowledge becomes promoting different activities, in which the action constitutes a form of knowledge which the theoretical or abstract assertive education cannot provide.

Dewey distinguishes primary "direct" experiences from secondary "reflective" experiences. The direct experience of the object or objects that the activity encountered and was aimed at becomes in the secondary experience (through conceptual adaptation) theoretical abstract units. From the Hegelian tradition, Dewey borrowed the first definition of experience: a dynamic and uniting whole where all things affect each other. A more general definition regards experience as the ability to do something from certain rules of thumb. This experience is founded in early childhood through observations and actions in meaningful situations. Both *J. Habermas* (b. 1929) and *W. Dilthey* (1833-1911) speak of exposing Man's understanding in meaningful contexts. Outdoor education would like to see this happen more often outside textbooks and the literary culture. ✓

Similarly, *E. Husserl* (1859-1938) wanted to "go to the things themselves" by describing a state of being as it is without intermediaries and in direct access to phenomena. There is a

connection with first-hand experiences in outdoor education's action-centred philosophy. When action and language (talk about) unite in doing, the direct outlook (act of seeing) and the dialogue thought become important in gaining knowledge. A conversational philosophy for knowledge in action makes it possible to visualise linguistically the silent knowledge: talk about what one does. Philosophy, in the eyes of Dewey, is a bearer of landmarks in the cultural development. Pragmatism has always objected to the myth that the human brain is a private museum of thoughts and understanding. The Pragmatics argue that we gain access to this museum through action (Murphy, 1990).