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Definition of Philosophy

There are many definitions of philosophy, however, with the consensus of philosophers, the worth mentioning definitions are the following:-

- 1-Etymologically-Philosophy is the love of wisdom.
- 2-Metaphysically-Philosophy as the search for reality. (Principle of life & existence)
Philosophy as the search for truth.
- 3-Ethically-Philosophy as the search for value or the best forms of life.
- 4-Cosmologically-Philosophy as the rational study of nature.
- 5-Dialectic arguments-Philosophy as the critical discussion of received ideas. (Logic)
- 6-Philosophy as the concern with the problems of human existence. (Karl Marx-advocate)
- 7-Philosophy as a reflection on human experience (Chinese & Indian Philosophers-ideological)

3. Nature:

- ♣ 1-Interlinked with diverse discipline science, psychology,
- ♣ 2-Branches-"metaphysics", "epistemology", "ethics", "logic" and "the infrastructure of disciplines"
- ♣ 3-To know-truth, rationally and logically.
- ♣ 4-To Wonder-basic questions about universe and man-Greek Thinkers
- ♣ 5-Ontology (nature of existence), Subjective (man), Objective (universe)- questions (man's relation with universe & "change"-(born, die), (season changing)
- ♣ 5-Dialectical Argumentation-thoughts & rational arguments
- ♣ 7-School of thought-Negates with one another-idealist, Materialist, empiricist(experience as the basic ideas), utilitarian (the belief that the right course of action is the one that will produce the greatest happiness of the greatest number of people) or designed to be useful and not beautiful: etc..

4. Scope:

- ♣ Parameter & what to talk/does not talk about:
 - ♣ -What philosophy talks about:
 - ♣ ~universal & general realities. Sees things broadly as a whole.
 - ♣ ~Universal discipline-talks about man and everything what interlined with him.
 - ♣ -What philosophy does not talk about:
 - ♣ -Does not talk about particular, specific, individual entities, example of democracy: it does not talk about the democracy of Pakistan but talks about global democracy.

Branches

Though it has many branches and sub branches, but the major branches are five including logic. The four are purely branches and the one is as a tool of philosophy that is logic.

1. Metaphysics

- ♣ Means, "beyond physical" and "Ultimate reality". It is subdivided as:
 - Ontology- the study of being (being qua being) (deals with the nature of existence)
 - Cosmology- the study of the nature of the universe
 - Cosmogony- the study of the origin of the universe

Metaphysics has two school of thoughts:

- 1-Idealistic (Hegel)
- 2-Materialistic (Karl Marx)

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2. Epistemology

- ♣ Episteme-knowledge & logos-theory. Thus, "theory of knowledge" means critical evaluation of all knowledge. It has 2 school of thoughts.
- a) Rationalism- rationalist (Plato) based upon "reasoning" by mind. (based upon reason rather than emotions or religious beliefs)
- b) Empiricism- empiricists (Aristotle) based upon five senses (the use of experiments or experience as the basis for your ideas; the belief in these methods)

There are some other school of thoughts which are included into epistemology:

- c) Scepticism-nothing can be known at all & knowledge is impossibility. The 2 brands of it:
 - i-Universal Scepticism (Knowledge is impossible)
 - ii-Mitigated Scepticism (Knowledge is partially possible)

3. Ethics

- Moral Phil, a normative & prescriptive discipline.
- Definition-"the normative science of human conduct"
- 2 Branches:
 - a) Meta Ethics: adj:
 - deals with the analysis & clarification of ethical terms such as "good, bad, vice, justice & so on. Hence, Ethics is a question of "how do we know about good/bad actions". Thus, meta ethics solve this problem which are naturalism, anti-naturalism, prescriptivism etc.
 - Normative (relating to rules, or making people obey rules, especially rules of behaviour)
 - b) Normative Ethics:
 - deals with norms, principles & standard of human behaviour.
 - challenges: What is the moral standards? The solutions are in its 8 platforms, whether individually or collectively have been proposed, they are; Social custom, Law, Revelation, Conscience, Pleasure, Right, Reason, Intuition (the ability to know something by using your feelings rather than considering the facts).

~furthermore, ethics has some more school of thoughts, the most prominent are as under:

- c) Utilitarianism-(the belief that the right course of action is the one that will produce the greatest happiness of the greatest number of people)
 - "greatest happiness for the greatest no." sth morally good for large no. of people.
 - Proponents: Jeremy Bentham & John Stuart Mill.
 - Proponents (a person who supports an idea or course of action)

- d) Hedonism (the belief that pleasure is the most important thing in life)
 - "Pleasure" as a moral standard. Means, the actions which fetches pleasure are good & the actions which fetches pain are morally bad.
 - Epicurus is a proponent of this school of thought.
 - Egoism (the fact of thinking that you are better or more important than anyone else)
 - Self interest as the foundation of morality.
 - Intuitionism
 - to know by feeling rather than reasoning/logic and facts.

4. Logic (a tool)

the use of reason, or the science of using reason:

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II. Philosophical Methods:

Socratic Method (Socrates); Inductive Method (Bacon, Mill); Deductive Method (Aristotle, Descartes); Dialectical Method (Hegel); Fallibilistic Method (Popper)

1-Socratic Method

♣ To question, conversational "what is justice, beauty, temperature etc ?" by common sense with rationality.

Background

♣ Sophie's learning:

→In the second half of the 5th century BC, sophists were teachers who specialized in using the tools of philosophy and rhetoric (to impress sb but not honestly) to entertain or impress or persuade an audience to accept the speaker's point of view.

♣ Socratic Method

→Socrates promoted an alternative method of teaching which came to be called the Socratic method.

♣ Classic Socratic Method/Innovative Qs

→Creative/Innovation questions Qs by Socratic dialogues to make thinker rethink again

♣ Modern Socratic Method/not modern but used in modern times

→To impart knowledge by data, practice, problem solving, belief etc

→Not modern, but used in modern time that is why it is called modern Socratic method due to common use.

→It is constructive method for learning

♣ Socratic Circle

Discussion, questioning

→Discussion on essays, poems & texts

→Freedom of expressions

2-Inductive & Deductive Methods

♣ Arguments are 2 types-inductive & deductive

Inductive-argument gives probable support to its conclusion

♣ Arguments based upon experience or observation are best expressed inductively.

♣ Example: Dictionary depicts the meaning of word to conclude it. Though it can not be perfect concluding the word meaning.

♣ Though inductive method is criticized due to its probable conclusions, biasness, generalization & hypothesis.(an idea or explanation of something that is based on a few known facts but that has not yet been proved to be true or correct)

♣ The conclusion of inductive method is Probable.

Examples:

-Probable

-Generalization

-Dilemmas

-Predictions

-Analogy (comparison of two things)

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Deductive-argument gives logical support to its conclusion

- ♣ Arguments based upon laws, rules, or other widely accepted principles are best expressed deductively.
- ♣ The conclusion of deductive method is certain.

3-Baconian Method (inductive)

- ♣ Is investigative scientific inductive method by Sir Francis Bacon; based upon collection of facts, observation, ordering to categorize & analyses.
- ♣ His method was put forward in his Book "Organum 1620" was supposed to replace organon method of Aristotle.

♣ **Example:** His method suggested that a scientist start with specific information about what they wished to study and use experiments to find more general theories and data.

Criticism

- ♣ His method was rejected hypothesis & lacked explanatory power as compare to the deductive scientific method in current world. Even Aristotle's power of observations were flawed.

4-Mill's Method

-5 methods in his book "a system of logic 1843" of inductions are as under:

The circumstances & phenomenon of the methods are as under:

1. Direct method of agreement: Sidha $A=W$, thus, $A=W$

- ♣ Same circumstances:

Example:

A B C D occur together with w x y z

A E F G occur together with w t u v

Therefore, A is the cause, or the effect of W.

2. Method of difference Sidha lekin hik akhar chhade $B=X$, thus $A=W$

- ♣ Difference incorporation

Example:

A B C D occur together with w x y z

B C D occur together with x y z

Therefore, A is the cause, or the effect of W.

3. Joint method of agreement & difference akhari change lekin $A=X$

- ♣ Different circumstances yields different systematic result

Example:

A B C occur together with x y z,

A D E occur together with x v w also B C occur with y z

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Therefore, A is the cause or effect of X.

4. Method of Residue =sidha sidha $A=X$, $B=Y$, $C=Z$, thus $A=X$

♣ Residing method

Example:

A B C occur together with x y z

B is known to be the cause of Y

C is known to be the cause of Z

Therefore, A is the cause or effect of X

5. Method of Concomitant variations =Same continuation of +/-A (happening at the same time as something else, especially because one thing is related to or causes the other)

6. Changing in the magnitude of 1st factor would yield the change in the other too.

Example:

A B C D occur together with w x y z

A +/- B C occur together with w +/- x y

Therefore, A is & X are causally connected.

Direction~This topic contains "Sindhi Language" in some of the headings, I just wrote the key words in roman Sindhi, so you can use your language i.e. Urdu, Paunjabi or Balouchi etc. Because this chapter's methods are a bit complicated, you just need to understand and once you are done, you will love to read it again and again. I have noticed, more than five mcqs always repeats from this chapter, though this year we will have a new experience, yet it is productive to do so.

>>5-Deductive-argument gives logical support to its conclusion

- ♣ Arguments based upon laws, rules, or other widely accepted principles are best expressed deductively.
- ♣ The conclusion of deductive method is certain.
- ♣ Deductive reasoning starts mostly in JST schools in Mathematics & reasoning unlike PST.

Deductive reasoning/logic/deduction informally "top down" logic, is the process of reasoning from one or more statements (premises) to reach a logically certain conclusion.

Example:

All men are mortal (that cant live forever)

Ali is a man

Therefore, Ali is mortal

Law of detachment (state not being indulged in emotions)

$P \rightarrow Q$ (conditional statement)

P (hypothesis stated)

Q (conclusion deducted)

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Law of Syllogism (a way of arguing in which two statements are used to prove that a third statement is true, for example: 'All humans must die; I am a human; therefore I must die.')

$A=B, B=A$ (result)

$P \rightarrow Q$

$Q \rightarrow R$

Therefore, $P \rightarrow R$

Example: if Ali is sick, then he will absent

If Ali is absent, then he will miss his classwork

Therefore, if Ali is sick, he will miss the class.

Thus, it is a transitive property in mathematics, that can further be explained as under:

$A=B$

$B=C$

Therefore, $A=C$

Law of Contrapositive (factual seen results)

$P \rightarrow Q$

$\sim Q$

Therefore, we can conclude $\sim P$

Example:

If it is raining, then there are clouds in the sky.

There are no clouds in the sky.

Thus, it is not raining.

Mixture of Inductive+Deductive=Validity & soundness in the deductive method

Mixing of inductive & deductive methods, in some cases, we have validity of circumstances and in others soundness

6-Aristotle's deduction (rational)

Aristotle started documenting deductive reasoning in the 4th century BC

The Greek philosopher Aristotle, who is considered the father of deductive reasoning, wrote the following classic example:

♣ **All men are mortal.**

♣ **Socrates is a man.**

♣ **Therefore, Socrates is mortal.**

7-Discarte's deduction Method

Is founder of modern philosophy

He developed new tools (analytic geometry & cartatian coordinate system), it was development in mathematics & measurable quantities

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Examples

- Measurable Quantities (example of Address, Flat #A2)
- Axis, x-axis & y axis
- Geometrical & Algebraic
- Notion of considering X
- Initial God's existence

8-Dialectic Method

Logical rational arguments is dialectic method.

Debate is not dialectic method because it has an element of emotion to change the rationality.

The Hegelian Dialectic method/Hand made problem like some current corrupt politicians
The Hegelian Dialectic is a technique commonly used to bring about a desired result. It is a three step process as follows.:

Thesis - A problem is intentionally created.

Antithesis - Opposition to the problem is created.

Synthesis - The desired result is brought in as a solution.

>>>**Example:** Hitler's racist approach, Z.A Bhutto, Zia's era militants, Virus and Vaccines etc

9-Fallibilitic Method

Means "liable to err", is the philosophical principle that man can be wrong about his beliefs & understanding of the world & yet still be justified in holding incorrect beliefs.

Example: if a scientist asks, "Does God exists?" then this can never be science because it is a theory that cannot be disproved.

Karl Popper/science/theories can be wrong.

His ideas & example of evolution, gravity etc

Social Sciences' are all based upon theories, could be wrong.

Even Scientific theories could be wrong with the advancement & can be challenged.

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**Rationalism (Plato, Descartes, Spinoza); Empiricism (Locke, Berkeley, Hume);
Transcendentalism (Kant); Intuitionism (Bergson)**

Introduction (CHAPTER)

Intro: (Source of knowledge, its generation & process)

How we know, what we know! Basic problems of human life and their solution by answering with the approaches of the following approaches:

1-Rationalist (reason)

2-Empiricist (experience)

$P \rightarrow Q$

$Q \rightarrow R$

Therefore, $P \rightarrow R$

III. Epistemology:

1. Introduction

Term: Greek word; "episteme"-knowledge & "logos"-study. Thus, "study of knowledge"

→ Study of knowledge & justified belief. It has 2 no of tasks:

i-Nature of knowledge, what we shall know?

ii-Limitation of knowledge, how much do we know?

Skepticism: an attitude of doubting that claims or statements are true or that something will happen.

Intuition: the ability to know something by using your feelings rather than considering the facts.

Empiricism: the use of experiments or experience as the basis for your ideas; the belief in these methods

Additional Epistemological Issues

♣ Virtue Epistemology

♣ Naturalistic Epistemology

♣ Religious Epistemology (Onto+Cosmo+logical issues) Though, evidentialists do not believe in the existence of God

♣ Moral Epistemology

♣ Social & Feminist Epistemology

1. Epistemology:

♣ Epistemologists focus on factual, proportional knowledge ($2+2=4$). Contrary, $2+2=7$, killing people for fun etc

♣ Exploring more details about knowledge

♣ Thus it is, "what we can know about the knowledge itself"

2. Types of Knowledge

a-LOGICAL

$A > B > C$ then $C < A$

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b-SEMANTIC

Bachelor means un-married, & then is new born baby is unmarried?
Thus, dictionary defines the meaning of Bachelor word.

c-SYSTEMIC

Scientific, Mathematics knowledge
 $2+2=4$, triangle=180

d-EMPIRICAL

Knowledge through 5 senses by (JTB) Justified True Belief

It is the nature of proportional knowledge:
Belief (about sth, salary increases, etc)
Truth (changeable)
Justification (might be false some times)

However, some times, matters and coincidence makes the true knowledge as false:

The Gettier Problem (JTB) 1963

Publish an article in 1963 for epistemological problem about the (JTB) Justified True Belief
11:56 pm night
11:56 noon, though justified but false due to matter of luck

Rationalism (Plato, Descartes, Spinoza);

♣ In Epistemology, rationalism is the view that "regards reason as the chief source of knowledge"

♣ **Thus**, the practice or principle of basing opinions and actions on reason and knowledge rather than on religious belief or emotional response.

♣ Rationalism is based upon, reason, logic, theory of justification & deductive (scientific) methods.

♣ There has been rift between rationalism & Empirical approaches

Though one can be rational without following thesis.

Theses of rationalism

The intuition/deductive method: By mixing both things we increased our knowledge by our senses. (German philo: Leibniz)

The innate (inborn) knowledge thesis: We know everything but come to know when things are appeared & experienced. Thus, our knowledge is increased.

The innate concept thesis: we get knowledge due the natural rationalization

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Plato's rationalism (427-347 BCE)

- ♣ Was rationalist.
- ♣ **Work:** Meno & the Republic
- ♣ Taught the theory of forms/ideas, sense by rational approach. He believed in reason not. "let no one ignorant of geometry enter" written on the door of his academy.

Rene Descartes (1596-1650)

- ♣ Was modern rationalist, influenced by Plato
- ♣ **Views:** only by reason knowledge of eternal universe & (deductive) mathematics can be learnt. Though, physics knowledge can be learnt by experience. And it is all done by the senses of a human.

Baruch Spinoza (1632-1677)

- ♣ Was modern rationalist, influenced by Descartes & Thomas Hobbes.
- ♣ Is famous for his work in ethics. He was of view like mysticism that everything is God (wehdatul Shahud)
- ♣ **Views:** only by reason knowledge of eternal (existing forever) universe & (deductive) mathematics can be learnt. Though, physics knowledge can be learnt by experience. And it is all done by the senses of a human.
- ♣ Only one can himself answer to know whether God exists or not.
- ♣ His approach was deductive.
- ♣ Albert Einstein was influenced by him.

Empiricism (Locke, Berkeley, Hume);

Empirical

Empiricism is the position that all knowledge derives from the five senses, Is a theory "knowledge is based on experience".

For the empiricists, experience is the primary source of our knowledge and the proper test of truth is external

Our ideas are true only if they relate to our findings of the external world. They believe the mind is a blank slate, called "tabula rosa" by Greek.

Finally, empirical knowledge is inductive in character, starting with a conclusion and attempting to prove it by premises. The premises may be true and the conclusion still false though.

Tabula Rasa

Followed by Aristotle, Muslim Philosopher-Ibn-e-Sina,

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John Locke (1632-1704) as an Empiricist

Lock says that knowledge is "nothing but the perception of the connection of and agreement or disagreement and repugnancy objectionable of any of our ideas."

Thus, we learn by sensation and reflection by not by innate. Because a newborn baby is Tabula Rasa.

New born baby is not learnt, its mind is Tabula Rasa (blank paper) & environment teaches it. Thus, the learning process is moving on till the death by the "sensation". He was of the view that senses play vital role in getting knowledge.

Primary quality learning (inborn)

resemble the object that produced them and include solidity, extension, figure, motion, rest, and number.

Sensation production by innate

Secondary quality learning (external)

resemble the object that produced them and include solidity, extension, figure, motion, rest, and number.

Environment/external response produces secondary learning

Knowledge

We know by body & respond by the soul with our senses

Material that we perceive is not reality

Moral ideas come from outside

George Barkley (1685-1753) as an Empiricist

- ♣ Was an empiricist like Hume & Lock
- ♣ He said matter does not exist & only mind & spirit exist. Physical entities are merely "ideas" generated by human.
- ♣ He attacked Locke's theories of abstractions. That he was wrong.

Hume (1711-76) as an Empiricist

- ♣ Was Scottish Philosopher
- ♣ David Hume agreed with his predecessors, Locke and Berkeley, but carried their ideas farther.

♣ **all knowledge derives from experience (his term for the way that the mind is "impressed" by external sensations).**

♣ **He said impressions are all the sensations, passions, and emotions that we experience.**

- ♣ We know nothing of an external world and so we cannot know the origin of our

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impressions. We can only know the ideas and impressions. We believe in an external world but cannot justify these beliefs since no logical explanation can be given. For this reason metaphysics is impossible. Hume says it comes from custom or habit. By always observing B follow from A, we, by habit, assume this conjunction.

♣ Hume proposes is that human beings learn through association and that "truth springs from an argument among friends (Myers, 2004).

♣ As an empiricist, then, his method is "inductive' instead of "deductive," and he favored "a posteriori" truths over "a priori" ones. Hume, like all true empiricists, questions the role of reason in deriving ultimate principles. For Hume, all principles must be based on experience, or else they are illegitimate. This hard-nosed approach makes him appealing to guys like Popper, Russell, Quine, and the analytic naturalists of the 20th Century.

♣ **He concludes** that since a large part of our study of matters of fact depend on causal relations, our knowledge must be regarded as both limited and uncertain. Hume branded an extreme form of intellectual skepticism. We cannot be sure of the existence of self, an external world, or the law of cause and effect.

Human's knowledge is divided into 2 categories (all done by sensation)

1-Relational Ideas (ringing phone-knowledge)

2-Matter of Fact (mathematics-factual knowledge)

All knowledge derived from senses

Transcendentalism (Kant);

Transcendental :beyond the limits of human knowledge, experience or reason, especially in a religious or spiritual way

♣ Transcendentalism is a philosophy that says that our knowledge of reality comes from an analysis of our own thought processes, rather than from scientific evidence.

♣ According to the transcendentalist, if God exists, He can be found through human intuition. the ability to know something by using your feelings rather than considering the facts

♣ Transcendentalism is most commonly associated with a philosophical/religious view developed in the mid-1800s by a group of mainly Unitarian (in Christian: don't believe in trinity of god) and agnosticintellectuals in New England, including Ralph Waldo Emerson and Henry David Thoreau.

♣ Basically, distinction between the terms "transcendent" and "transcendental" was made by the German philosopher Immanuel Kant (1724-1804). Kant reserved the term "transcendent" for entities such as God and soul which are said to be beyond human experience and unknowable. The term "transcendental" Kant reserved to signify prior thought forms: the innate principles which gives the mind the ability to formulate its perceptions and make experience intelligible.

♣ The term "transcendental philosophy" Kant applied to the study of the pure mind. This led to the term "transcendentalism" being applied almost exclusively to doctrines of metaphysical idealismtranscendentalism is a philosophical movement that began in the

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1830's.

♣ Truth can't be found through observation alone. An individual with his inner light can found the truth that allows to reach the truth.

♣ **Transcendentalists placed a lot of emphasis on self-reliance, self-discipline, and self-culture.**

♣ The most famous transcendentalists are Ralph Waldo Emerson and Henry David Thoreau and Kant.

(Kant);

♣ Much of transcendental thinking comes from German idealism and the writings of Immanuel Kant.

♣ philosophy emphasizing reasoning: a system of philosophy, especially that of Kant, that regards the processes of reasoning as the key to knowledge of reality

KANT AND THE SOLUTION

Kant starts by saying that all our knowledge begins with experience as it gives us "the raw material of our sense impressions." He therefore is in agreement with the empiricists. Saying that all knowledge begins with experience does not mean it all originates from experience. It must also be taken into account the contribution the mind makes to its knowledge of things, for it is an active participant in organizing and imposing form on the material it experiences.

The answer lied in assimilating both ideas. Any knowledge that we might possess or wish to express would need to be presented as statements whose truth or falsity could be evaluated. These he called propositions or judgments. They contain a subject, what is talked about, and a predicate, what is said about the subject. We have four types of these:

1. a priori - judgments we know are true apart from experience. They have universality and necessity, and are true everywhere at all times. An example is $5+2=7$.

2. a posteriori - derivable with the assistance of sense experience. For example, the sky is blue.

3. analytic - propositions in which the predicate is stated in the subject. An example is: A bachelor is an unmarried male; the predicate adds nothing to the subject.

4. synthetic - predicate is not identical with the subject. It tells us something new. For example, The house is burning.

From these four listed above, two distinctions may be inferred:

1. analytic a priori - statements that are universally true but are uninformative. For an example, A is A. A bald headed man is one who has no hair on his head.

2. synthetic a posteriori - one in which an empirical observation is recorded. It is informative but lacks universality and necessity. For example: "The grass is green." People in Arctic regions may never have seen grass.

These two propositions were the only two kinds we can have, as David Hume assumed, although he called them by different names. For example a priori propositions are relations of ideas in his system and tell us only about the interconnectedness of our ideas and do not increase our knowledge. Synthetic a posteriori propositions are matters of fact in Hume's system and summarize what we have observed and cannot serve as predictions of future experience.

Kant, upon considering Hume's terms, now broached a third type of proposition, called a synthetic a priori proposition. This would be valuable since it would be universally true and, having important content to it, could serve as a premise for predictions about areas of natural events not yet observed or observable. The problem with this third type is in the synthetic element, being that the subject and predicate are two distinct notions. How can we say that they are necessarily connected in some way, so that "S is P" is true always. It doesn't arise for synthetic propositions but for synthetic a priori ones. Would we

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automatically assume that every time the subject "house" is mentioned the predicate "is burning" will follow?

Hume saw this problem limited to causation and it could be solved by denying its existence. The causal axiom is synthetic and they rest on experience so we cannot be sure of its universality. Kant, although believed the causal axiom was not an a posteriori, but an a priori truth, thereby making all events subject to it. He also realized Hume's concern was not limited to causation. The problem, as Kant saw it, was much wider and the causal axiom was an example of it. He realized that the true question was if we could really have this type of knowledge.

Kant set out in the last three sections of the Critique to prove this:

- **Transcendental Aesthetic** - deals with the faculty of sensibility and demonstrates how synthetic a priori propositions are possible in math.
- **Transcendental Analytic** - deals with the faculty of understanding and shows how these principles are possible in natural science.
- **Transcendental Dialectic** - deals with the faculty of reason and shows how and why these propositions offered by it and claims made by traditional metaphysics are possible.

Intuitionism (Bergson)

Intuition: the ability to know something by using your feelings rather than considering the facts

Opposite to the mathematics.

Henri Bergson (1859 - 1941)

The French philosopher Henri Bergson (1859 - 1941) developed his own version of Intuitionism in his "An Introduction to Metaphysics". He held that there are two distinct ways in which an object can be known:

- 1-**absolutely**-knowledge can be gained by intuition
- 2-**relatively**-knowledge can be gained by analysis

IV. Ontology: Idealism (Plato, Berkeley); Representative Realism (Locke); Materialism (Marx)

Ontology

a branch of philosophy that deals with the nature of existenc

Introduction

This new perspective on the overall direction of our growing universe provides a new context for understanding the specific nature of our existence - the Science of Being.

Ontology is the branch of metaphysics that investigates the nature of being and of the first principles, or categories such as Cosmology. Cosmology concerns itself with the origins and general structure of the universe, its parts, elements, and laws, especially with regard to such characteristics as space, time, causality, and synchronicity. the fact of two or more things happening at exactly the same time

Ontology is sometimes considered to be synonymous with metaphysics, but is that part of

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metaphysics that specifies the most fundamental categories of existence, the elementary substances or structures out of which the world is made. Ontology will thus analyse the most general and abstract concepts or distinctions that underlie every more specific description of any phenomenon in the world, e.g. time, space, matter, process, cause and effect, system.

Some philosophers, notably of the Platonic school, contend that all nouns refer to entities. Other philosophers contend that some nouns do not name entities but provide a kind of shorthand way of referring to a collection (of either objects or events). In this latter view, mind, instead of referring to an entity, refers to a collection of mental events experienced by a person; society refers to a collection of persons with some shared characteristics, and geometry refers to a collection of a specific kind of intellectual activity. Any ontology must give an account of which words refer to entities, which do not, why, and what categories result. When one applies this process to nouns such as electrons, energy, contract, happiness, time, truth, causality, and God, ontology becomes fundamental to many branches of philosophy.

→the branch of metaphysics dealing with the nature of being.

→**Ontology** is the philosophical study of the nature of being, becoming, existence, or reality, as well as the basic categories of being and their relations

→Ontology can be said to study conceptions of reality

Fundamental Questions of Ontology

"What can be said to exist?"

"What is a thing?"

"Into what categories, if any, can we sort existing things?"

"What are the meanings of being?"

"What are the various modes of being of entities?"

Concepts

Essential ontological dichotomies(diff of 2 thing) include:

universals and particulars

substance and accident

abstract and concrete objects

essence and existence

determinism and indeterminism

monism and dualism

idealism and materialism

Origin

Parmenides and monism

Body and environment, questioning the meaning of being

Ontology and language (what is?)

Ontology and human geography (subjective & objective)

Reality and actuality (diff)

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Microcosmic ontology (atom example, can't know the true reality of such tiny objects)

Subject, Relationship, Object

"What exists", "What is", "What am I", "What is describing this to me", all exemplify questions about being, and highlight the most basic problems in ontology: finding a subject, a relationship, and an object to talk about.

During the Enlightenment the view of Rene Descartes that "cogito ergo sum" ("I think therefore I am") had generally prevailed, although Descartes himself did not believe the question worthy of any deep investigation. However, Descartes was very religious in his philosophy, and indeed argued that "cogito ergo sum" proved the existence of God. Later theorists would note the existence of the "Cartesian Other" - asking "who is reading that sentence about thinking and being?" - and generally concluded that it must be God. This answer, however, became increasingly unsatisfactory in the 20th century as the philosophy of mathematics and the philosophy of science and even particle physics explored some of the most fundamental barriers to knowledge about being. Sociological theorists, most notably George Herbert Mead and Erving Goffman, saw the Cartesian Other as a "Generalized Other," the imaginary audience that individuals use when thinking about the self. The Cartesian Other was also used by Freud, who saw the superego as an abstract

Body and Environment

Schools of subjectivism, objectivism and relativism existed at various times in the 20th century, and the postmodernists and body philosophers tried to reframe all these questions in terms of bodies taking some specific action in an environment. This relied to a great degree on insights derived from scientific research into animals taking instinctive action in natural and artificial settings - as studied by biology, ecology, and cognitive science. The processes by which bodies related to environments became of great concern, and the idea of being itself became difficult to really define. What did people mean when they said "A is B", "A must be B", "A was B"...? Some linguists advocated dropping the verb "to be" from the English language, leaving "E Prime", supposedly less prone to bad abstractions. Others, mostly philosophers, tried to dig into the word and its usage. Heidegger attempted to distinguish being and existence.

Becoming

The first formal development of this notion within philosophy began with the pre-Socratic Heraclitus, where he posited agon ("strife of opposites") as the ontological basis of all reality in terms of this endless transformative conflict, which was later contrasted and dominated by the Parmenidean, or Platonic, notion of Being, until more recent philosophers began a reversion of this trend.

Notably and the first to make such an advocacy since Heraclitus was the nineteenth century German philosopher Friedrich Nietzsche, who used the expression "the innocence of becoming", a fundamental element of his philosophical thought grounded in the "will to power as pathos", as a means to describe the aesthetic qualities of existence, which pervades his thinking, including but not limited to ideas such as his "Dionysian world", "eternal recurrence", "amor fati", and "decadence". It was with this a-teleological view that he attempted to disgregate all views pertaining to the human condition, where "thingness"

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is ultimately characterized as a mere "hypothesis" in Nietzsche's phrase, and such a view, pertaining to the "inequality" of all "things", carries deep implications for ethics and the nature of knowledge.

Social Science

Social scientists adopt one of four main ontological approaches: realism (the idea that facts are out there just waiting to be discovered), empiricism (the idea that we can observe the world and evaluate those observations in relation to facts), positivism (which focuses on the observations themselves, attentive more to claims about facts than to facts themselves), and postmodernism (which holds that facts are fluid and elusive difficult to find, define or achieve, so that we should focus only on our observational claims).

Idealism

The philosophical theory that ideas are the only reality.

Idealism is the metaphysical and epistemological doctrine that ideas or thoughts make up fundamental reality. Essentially, it is any philosophy which argues that the only thing actually knowable is consciousness (or the contents of consciousness), whereas we never can be sure that matter or anything in the outside world really exists. Thus, the only real things are mental entities, not physical things (which exist only in the sense that they are perceived).

Idealism is a form of Monism (as opposed to Dualism or Pluralism), and stands in direct contrast to other Monist beliefs such as Physicalism and Materialism (which hold that the only thing that can be truly proven to exist is physical matter). It is also contrasted with Realism (which holds that things have an absolute existence prior to, and independent of, our knowledge or perceptions).

Platonic Idealism

- ♣ Philosophy of "**form**", think of a chair and chair appears in the mind exactly.
- ♣ Plato's ideal form of govt, republic, state, communism, etc
- ♣ Plato is one of the first philosophers to discuss what might be termed Idealism, although his Platonic Idealism is, confusingly, usually referred to as Platonic Realism. This is because, although his doctrine described Forms or universals (which are certainly non-material "ideals" in a broad sense), Plato maintained that these Forms had their own independent existence, which is not an idealist stance, but a realist one. However, it has been argued that Plato believed that "full reality" (as distinct from mere existence) is achieved only through thought, and so he could be described as a non-subjective, "transcendental (going beyond the limits of human knowledge, experience or reason, especially in a religious or spiritual way)" idealist, somewhat like Kant.
- ♣ The Neo-Platonist Plotinus came close to an early exposition of Idealism in the contentions in his "Enneads" that "the only space or place of the world is the soul", and that "time must not be assumed to exist outside the soul". However, his doctrine was not fully-

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realized, and he made no attempt to discover how we can get beyond our ideas in order to know external objects.

Berkeley's Idealism

- ♣ Bishop George Berkeley is sometimes known as the "Father of Idealism", and he formulated one of the purest forms of Idealism in the early 18th Century.
- ♣ He argued that our knowledge must be based on our perceptions and that there was indeed no "real" knowable object behind one's perception (in effect, that what was "real" was the perception itself). He explained how it is that each of us apparently has much the same sort of perceptions of an object, by bringing in God as the immediate cause of all of our perceptions.
- ♣ Berkeley's version of Idealism is usually referred to as Subjective Idealism or Dogmatic Idealism.

Representative Realism

- ♣ What we perceive or see in the real world is actually not real. It is our ideas and own knowing things in our own way due to the veil of perception.

Explanation

♣ Representationalism (also known as Representative Realism or Indirect Realism or Epistemological Dualism or the Representative Theory of Perception) is the philosophical position that the world we see in conscious experience is not the real world itself, but merely a miniature virtual-reality replica/copycat of that world in an internal representation. Thus, we know only our ideas or interpretations of objects in the world, because a barrier (or veil of perception) between the mind and the existing world prevents first-hand knowledge of anything beyond it.

♣ Unlike Idealism, Representationalism holds that our ideas come from sense data (or images) of a real, material, external world (Realism), but that the immediate (direct) object of perception is only sense data that represents the external object. It approaches perception from a similar point of view to Phenomenalism. It also entails a type of Dualism, such as that of Descartes.

History of Realism

♣ Aristotle, in his work "On the Soul", was the first to describe how the eye must be affected by changes in an intervening medium rather than by objects themselves, and he reasons that, in order to avoid an infinite regress (to go back to an earlier, less advanced state), the senses themselves must be self-aware.

Locke's Representative Realism

♣ The 17th Century philosopher John Locke was the most prominent advocate of this theory.

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- ♣ He asserted that there are primary qualities which are "explanatorily basic" in that they can be referred to as the explanation for other qualities or phenomena without requiring explanation themselves (similar to the concept of Foundationalism), and that these qualities are distinct in that our sensory experience of them resembles them in reality.
- ♣ Secondary qualities (including colour, smell and taste) are those which one's experience does not directly resemble.

Criticisms of Representationalism

- ♣ Skeptics object that, since we only have knowledge of the representations of our perceptions, how is it possible to know for sure that they resemble in any significant way the objects to which they are supposed to correspond?
- ♣ If perception involves "pictures in your head", then who is it that is viewing those pictures (a homunculus?), and would it not result in an infinite regress of observers within observers?
- ♣ How can this theory be consistent with neurophysiology which presents the brain as an assembly of billions of discrete quasi-independent local processors interconnected in a massively parallel network?
- ♣ Even if there is a spatial representation in the brain, why (and how) should it be conscious of itself?

Materialism

Oxford: the belief that money, possessions and physical comforts are more important than spiritual values.

- ♣ Materialism holds that the only thing that can be truly proven to exist is matter. Thus, according to Materialism, all things are composed of material and all phenomena are the result of material interactions, with no accounting of spirit or consciousness. As well as a general concept in Metaphysics, it is more specifically applied to the mind-body problem in Philosophy of Mind.
- ♣ In common use, the word "materialist" refers to a person for whom collecting material goods is an important priority, or who primarily pursues wealth and luxury or otherwise displays conspicuous consumption. This can be more accurately termed Economic Materialism.
- ♣ With its insistence on a single basic substance, it is a type of Monism (as opposed to Dualism or Pluralism), and it can be also considered a variety of Naturalism (the belief that nature is all exists, and that all things supernatural therefore do not exist). It stands (like the related concept of Physicalism) in contrast to Idealism (also known as Immaterialism) and Solipsism. Physicalism, however, has evolved with the physical sciences to incorporate far more sophisticated notions of physicality than just matter, for example wave/particle relationships and non-material forces produced by particles.

Marx's Materialism/Types of Materialism

- ♣ Dialectical Materialism is the philosophical basis of Marxism and Communism.
- ♣ The term, which was never actually used by Marx himself, refers to the notion of a synthesis of Hegel's theory of Dialectics (the concept that any idea or event - the thesis - generates its opposite - the antithesis - eventually leading to a reconciliation of opposites -

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a new, more advanced synthesis) and Materialism (in the respect that Dialectics could also be applied to material matters like economics).

The application of the principle of Dialectical Materialism to history and sociology, the main context in which Marx used it, is known as Historical Materialism (see below).

♣ Historical Materialism (or the "materialist conception of history") is the Marxist methodological approach to the study of society, economics and history which was first articulated by Karl Marx and Friedrich Engels (1820 - 1895), and has been expanded and refined by many academic studies since. It is essentially the application of the principle of Dialectical Materialism (see above) to history and sociology.

According to Marx, for human beings to survive, they need to produce and reproduce the material requirements of life, and this production is carried out through a division of labour based on very definite production relations between people. These relations form the economic base of society, and are themselves determined by the mode of production which is in force (e.g. tribal society, ancient society, feudalism, capitalism, socialism), and societies, and their cultural and institutional superstructures, naturally move from stage to stage when the dominant class is displaced by a new emerging class in a social and political upheaval. a big change that causes a lot of confusion, worry and problems

Although Marx himself said that he was only proposing a guideline for historical research, by the 20th Century the concept of Historical Materialism had become a keystone of modern Communist doctrine.

VI. Ethics: What is morality? The challenge of cultural relativism: Does morality depend on religion. Psychological and ethical egoism: Virtue Ethics (Aristotle), Moral Absolutism (Kant), Utilitarianism (Mill), Social Contract Theory.

VI. Ethics:

-the branch of knowledge that deals with moral principles.

What is morality?

principles concerning the distinction between right and wrong or good and bad behaviour. Morality involves what we ought to do, right and wrong, good and bad, values, justice, and virtues. Morality is taken to be important, moral actions are often taken to merit praise and rewards, and immoral actions are often taken to merit blame and punishment.

What we ought to do

To do good, obligation, wellbeing

Not to hurt anybody

Right and wrong

Diff bet right & wrong

To do always right, to help others

Good and bad

"Good" and "bad" refer to positive and negative value. To eat food is positive to survive

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Justice, Virtue, Law etc. Etiquette, Good Behaviour, Civilized, values etc.

Conclusion

It is hard to pinpoint what morality is about, but we often discuss morality with ease anyway. There are many related ideas concerning morality, such as what we ought to do, right and wrong, and justice; but these ideas often have a non-moral counterpart. This seems clear when we compare moral and nonmoral instrumental value. Moreover, etiquette and law are often confused with morality, but they are not identical to morality. What's polite or legal is often moral, but not always. What's bad etiquette or illegal can be moral as well.

The challenge of cultural relativism:

Different cultures have different values, Values, Taboos, Marriage, Death, Traditions etc

Does morality depend on religion?

morality means a system or set of beliefs that define what is good or bad.
Morality is doing what is right, no matter what you are told.
Religion is doing what you are told, no matter what is right

Sources to know about religion & morality

- Philosophy (reason, logic, wisdom)
- Religion (divine books, faith)
- Science (senses)

Religions teach about morality

- religions teach about the morality
- reward for good deeds
- punishment for bad deeds

Is religion based upon morality?

-Though religion teaches about morality, but it is not based upon it.

Is morality based upon religion?

-Though morality teaches about good deeds, but it is not based upon religion. **Example:**
Atheist,

Psychological and ethical egoism:

Egoism: the fact of thinking that you are better or more important than anyone else (self-intrested/centerd)

Ethical egoism is that we ought to act in a way such that we maximize our OWN self interest. (what we ought to do)

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Psychological egoism is that whenever anyone acts, his or her ultimate motivation is self interest. (what we in fact do)

Difference

Ethical egoism is the normative ethical position that moral agents ought to do what is in their own self-interest. It differs from psychological egoism, which claims that people can only act in their self-interest.

Virtue Ethics (Aristotle),

Virtue ethics is one of the main categories of normative ethics. It teaches that moral behavior is directly linked to a virtuous life. An act cannot be ethical if it is performed by a corrupt character, and a virtuous person will naturally perform virtuous acts.

The roots of the tradition of virtue ethics lie in the works of Plato and Aristotle, and so the tradition's key concepts derive from them. These concepts include aretê ("virtue"), eudaimonia ("happiness" or "human flourishing"), and phronêsis ("practical wisdom").

virtue was regarded as the character trait of the soul with respect to its inner harmony. In the ancient Greek and medieval periods, virtue ethics was the prevailing approach to ethical thinking.

Central concepts in virtue ethics

Virtue ethics started from Plato and Aristotle

Virtue ethics started from Plato and Aristotle. There are at least three central concepts in virtue ethics:

1-Virtue (aretê)

According to Plato and Aristotle, virtues are character states of the soul with respect to its own innerharmony. Plato maintained that the inner harmony of the soul is reached when the rational part of the soul regains its knowledge of eternal truth in the Forms to be able to regain control over the other parts of the soul. Given a variety of modes of the soul's inner harmony, Plato in his Republicsuggested four virtues: wisdom, courage, temperance, and justice. Aristotle, too, explained moral virtues in terms of the rational ability of the soul to control its appetitive portion. But, unlike Plato's thesis that virtues are only based on knowledge, he asserted that moral virtues should be learned also through practice to become habits. Aristotle considered many more moral virtues than Plato, and included virtues such as magnificence, liberality, friendship, sincerity, and self-respect. Aristotle also argued that each moral virtue is a mean between two corresponding vices. For example, the virtue of courage is a mean between the two vices of cowardice and foolhardiness. Where cowardice is the disposition to act more fearfully than the situation deserves, and foolhardiness is the disposition to show too little fear for the situation, courage is the mean between the two: The disposition to show the amount of fear appropriate to the situation. Other than the moral virtues, Aristotle categorized intellectual virtues, which consist in purely rational abilities of the soul unrelated to controlling the appetitive part, and the most important of which are "philosophical wisdom" of first principles (sophia) and "practical wisdom" of the good (phronêsis). While the moral virtues can lead us to happiness

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(eudaimonia), the intellectual virtues constitute even higher forms of happiness.

2-,"happiness" or "human flourishing" (eudaimonia)

The system of virtue ethics is only intelligible if it is teleological, that is, if it includes an account of the purpose (telos) of human life, or in popular language, the meaning of life. Plato and Aristotle took eudaimonia as the final end or purpose of life and made virtues as the necessary condition to achieve this goal. Eudaimonia is a state variously translated as "happiness" or "human flourishing." The latter translation is more accurate; it is not a subjective, but an objective, state. It characterizes the well-lived life, irrespective of the emotional state of the person experiencing it. According to Aristotle, the most prominent exponent of eudaimonia in the Western philosophical tradition, eudaimonia is the proper goal of human life. It is reached through the moral virtues, but it is achieved even in higher forms through the intellectual virtues. Aristotle, like Plato before him, argued that the pursuit of eudaimonia was an activity that could only properly be exercised in the characteristic human community—the polis or city-state. What is interesting is that according to Plato eudaimonia as the final purpose of virtuous human life is rooted in the Forms, especially the Form of the Good. According to Aristotle, eudaimonia is the highest good, which is something immanent in humans and not a transcendent Form, but it is perfectly enjoyed in the purely contemplative life of God: "The activity of God, which surpasses all others in blessedness, must be contemplative; and of human activities, therefore, that which is most akin to this must be most of the nature of happiness." [1] Obviously, strong claims about the purpose of human life, or of what the good life for human beings is highly controversial. So, virtue ethics' necessary commitment to a teleological account of human life puts the tradition in sharp tension with other dominant approaches to normative ethics such as Kantianism and consequentialism (or utilitarianism, which, because they focus on actions, do not bear this burden.

3-practical wisdom (phronêsis).

Various virtues are complementary to each other and work in an integral way. For example, a good intention of a person with the moral virtue of benevolence does not necessarily bear fruit, if he or she makes a misjudgment. According to Aristotle, therefore, one must have the intellectual virtue of "practical wisdom" (phronêsis) to make a proper judgment at the given situation, at the right moment with the proper method: "Again, the work of man is achieved only in accordance with practical wisdom as well as with moral virtue; for virtue makes us aim at the right mark, and practical wisdom makes us take the right means." [2] One cannot properly possess any of the virtues unless one has developed practical wisdom. Conversely, if one has practical wisdom, then one has all the virtues.

A social contract is the foundation of any government. All citizens must enter into a social contract for a government to work. They require that you give up certain, specifically enumerated rights so that the society can function as a whole.

Think about the Constitution - that's how it influenced the US government.

The obligations we have are basically the Bill of Rights (the amendments to the Constitution).

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Check out Examville for more help... they have a lot of good stuff when it comes to history and political science.

Lock

Unlike the contracts of Hobbes and Rousseau, Locke said you have the right to take back your rights. Under Hobbes they were gone forever; under Rousseau you only got to choose certain things at certain times.

Locke's idea was translated into the US Constitution, which in fact says that a Constitutional Convention may be called, to determine whether or not the government needs to be changed. But on a personal level, you have the right to take back almost all of your rights the government now legislates upon; but you are then not allowed to use US money (or any money); and you don't have most of the protections afforded to those who have not given them up. You still can't steal or murder, and the government will protect you if you are harmed.

VII. Contemporary Philosophical Movements:

Existentialism (Heidegger, Sartre); Pragmatism (Peirce, James, Dewey); Neopragmatism (Rorty); Postmodernism (Lyotard, Foucault, Derrida)

VII. Contemporary Philosophical Movements:

1-Existentialism (Heidegger, Sartre);

1-Existentialism

An existential crisis is a moment at which an individual questions the very foundations of their life: whether their life has any meaning, purpose, or value.[1] This issue of the meaning and purpose of existence is the topic of the philosophical school of existentialism

Existentialism – A Definition

Existentialism in the broader sense is a 20th century philosophy that is centered upon the analysis of existence and of the way humans find themselves existing in the world. The notion is that humans exist first and then each individual spends a lifetime changing their essence or nature.

In simpler terms, existentialism is a philosophy concerned with finding self and the meaning of life through free will, choice, and personal responsibility. The belief is that people are searching to find out who and what they are throughout life as they make choices based on their experiences, beliefs, and outlook. And personal choices become unique without the necessity of an objective form of truth. An existentialist believes that a person should be forced to choose and be responsible without the help of laws, ethnic rules, or traditions.

Existentialism – What It Is and Isn't

Existentialism takes into consideration the underlying concepts:

- ♣ Human free will
- ♣ Human nature is chosen through life choices
- ♣ A person is best when struggling against their individual nature, fighting for life
- ♣ Decisions are not without stress and consequences

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- ♣ There are things that are not rational
- ♣ Personal responsibility and discipline is crucial
- ♣ Society is unnatural and its traditional religious and secular rules are arbitrary
- ♣ Worldly desire is futile

Existentialism is broadly defined in a variety of concepts and there can be no one answer as to what it is, yet it does not support any of the following:

- ♣ wealth, pleasure, or honor make the good life
- ♣ social values and structure control the individual
- ♣ accept what is and that is enough in life
- ♣ science can and will make everything better
- ♣ people are basically good but ruined by society or external forces
- ♣ "I want my way, now!" or "It is not my fault!" mentality

There is a wide variety of philosophical, religious, and political ideologies that make up existentialism so there is no universal agreement in an arbitrary set of ideals and beliefs. Politics vary, but each seeks the most individual freedom for people within a society.

Existentialism – Impact on Society

Existentialistic ideas came out of a time in society when there was a deep sense of despair following the Great Depression and World War II. There was a spirit of optimism in society that was destroyed by World War I and its mid-century calamities. This despair has been articulated by existentialist philosophers well into the 1970s and continues on to this day as a popular way of thinking and reasoning (with the freedom to choose one's preferred moral belief system and lifestyle).

An existentialist could either be a religious moralist, agnostic relativist, or an amoral atheist. Kierkegaard, a religious philosopher, Nietzsche, an anti-Christian, Sartre, an atheist, and Camus an atheist, are credited for their works and writings about existentialism. Sartre is noted for bringing the most international attention to existentialism in the 20th century.

Each basically agrees that human life is in no way complete and fully satisfying because of suffering and losses that occur when considering the lack of perfection, power, and control one has over their life. Even though they do agree that life is not optimally satisfying, it nonetheless has meaning. Existentialism is the search and journey for true self and true personal meaning in life.

Most importantly, it is the arbitrary act that existentialism finds most objectionable—that is, when someone or society tries to impose or demand that their beliefs, values, or rules be faithfully accepted and obeyed. Existentialists believe this destroys individualism and makes a person become whatever the people in power desire thus they are dehumanized and reduced to being an object. Existentialism then stresses that a person's judgment is the determining factor for what is to be believed rather than by arbitrary religious or secular world values.

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Heidegger

Martin Heidegger

Martin Heidegger (1889-1976) studied under Husserl. Heidegger was interested in the "question of being".

He thought that western philosophy had been over obsessed with the problem of knowledge. For Heidegger the individual as being-in-the-world was characterised by action and anxiety: knowing the world is not our primary way of being in the world. In his later works, Heidegger became more interested in the history of concepts in language. He regarded his investigations as an attempt to disclose or uncover the concealed nature of being. His most fundamental question was: why should there be being at all, when there could be nothing? Although Heidegger claimed he was not an "existentialist", his influence on Sartre and the existentialist movement is undeniable

Jean Paul Sartre

Jean Paul Sartre (1905-80) is, perhaps, the best-known existentialist. He was a gifted playwright and novelist who was offered the Nobel Prize for literature in 1964, but refused it.

Sartre thought that there was no fixed human nature or essence and so the individual has to choose his/her being. This choice brings with it responsibility. Those who do not choose, but base their lives on pre-arranged moral and philosophical systems are said to be acting in bad faith.

Criticisms of Existentialism

- ♣ Herbert Marcuse (1898 - 1979) has criticized Existentialism, especially Sartre's "Being and Nothingness", for projecting some features of living in a modern oppressive society (features such as anxiety and meaninglessness) onto the nature of existence itself.
- ♣ Roger Scruton (1944 -) has claimed that both Heidegger's concept of inauthenticity and Sartre's concept of bad faith are both self-inconsistent, in that they deny any universal moral creed, yet speak of these concepts as if everyone is bound to abide by them.
- ♣ Logical Positivists, such as A. J. Ayer and Rudolf Carnap (1891 - 1970), claim that existentialists frequently become confused over the verb "to be" (which is meaningless if used without a predicate) and by the word "nothing" (which is the negation of existence and therefore cannot be assumed to refer to something).
- ♣ Marxists, especially in post-War France, found Existentialism to run counter to their emphasis on the solidarity of human beings and their theory of economic determinism. They further argued that Existentialism's emphasis on individual choice leads to contemplation rather than to action, and that only the bourgeoisie has the luxury to make themselves what they are through their choices, so they considered Existentialism to be a bourgeois philosophy.
- ♣ Christian critics complain that Existentialism portrays humanity in the worst possible light, overlooking the dignity and grace that comes from being made in the image of God. Also, according to Christian critics, Existentialists are unable to account for the moral dimension of human life, and have no basis for an ethical theory if they deny that humans are bound by the commands of God. On the other hand, some commentators have objected to Kierkegaard's continued espousal of Christianity, despite his inability to effectively justify it.
- ♣ In more general terms, the common use of pseudonymous characters in existentialist writing can make it seem like the authors are unwilling to own their insights, and are confusing philosophy with literature

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2-Pragmatism (Peirce, James, Dewey);

Definition: 1. guided by practical experience and observation rather than theory or ideology;
2. relating to matters of fact and practicality

Synonyms: realistic, down-to-earth, practical, sensible, matter-of-fact, logical

Antonyms: ideological, unrealistic

Pragmatism is a late 19th Century and early 20th Century school of philosophy which considers practical consequences or real effects to be vital components of both meaning and truth. At its simplest, something is true only insofar as it works. However, Pragmatism is not a single philosophy, and is more a style or way of doing philosophy.

Peirce

the school's founder, the American philosopher Charles Sanders Peirce, first stated the Pragmatic Maxim in the late 19th Century (and re-stated it in many different ways over the years) as a maxim of logic and as a reaction to metaphysical theories. The Pragmatic Maxim is actually a family of principles, not all equivalent (at least on the surface), and there are numerous subtle variations with implications which reach into almost every corner of philosophical thought.

James, Dewey

♣ The school of Pragmatism reached its peak in the early 20th Century philosophies of William James and John Dewey. The term "pragmatism" was first used in print by James, who credited Peirce with coining the term during the early 1870s.

♣ After the first wave of Pragmatism, the movement split and gave rise to three main sub-schools, in addition to other more independent, non-aligned thinkers:

♣ Neo-Classical Pragmatism inherits most of the tenets of the classical Pragmatists, and its adherents include Sidney Hook (1902 - 1989) and Susan Haack (1945 -).

♣ Neo-Pragmatism (sometimes called Linguistic Pragmatism) is a type of Pragmatism, although it differs in its philosophical methodology or conceptual formation from classical Pragmatism, and its adherents include C. I. Lewis (1883 - 1964), Richard Rorty (1931 - 2007), W. V. O. Quine, Donald Davidson (1917 - 2003) and Hilary Putnam (1926 -)

♣ French Pragmatism is a specifically French off-shoot of the movement, and includes Bruno Latour (1947 -), Michel Crozier (1922 -), Luc Boltanski (1940 -) and Laurent Thévenot (1948).

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3-Neopragmatism (Rorty);

- ♣ Richard Rorty. He was an American philosopher that became famous in the late 70's and 80's for advocating a new form of pragmatism.
- ♣ Tow thoughts about knowing things: scientific & unscientific
- ♣ Quest for truth, postmodernism also thinks so.
- ♣ Quest for foundations:
- ♣ Neopragmatism, sometimes called linguistic pragmatism is a contemporary term for a philosophy which reintroduces many concepts from pragmatism.

- ♣ The Blackwell Dictionary of Western Philosophy (2004) defines "Neo-pragmatism" as "A postmodern version of pragmatism developed by the American philosopher Richard Rorty and drawing inspiration from authors such as John Dewey, Martin Heidegger, Wilfrid Sellars, Quine, and Jacques Derrida

- ♣ It repudiates the notions of universal truth, epistemological foundationalism, representationalism, and epistemic objectivity. While traditional pragmatism focuses on experience, Rorty centers on language. It is a nominalist approach that denies that natural kinds and linguistic entities have substantive ontological implications. In Neopragmatism language is contingent on use, and meaning is produced by using words in familiar manners. The self is regarded as a "centerless web of beliefs and desires". Rorty denies that the subject-matter of the human sciences can be studied in the same ways as we study the natural sciences.[1] (Bunnin & Yu, 467)

- ♣ It has been associated with a variety of other thinkers including Hilary Putnam, W.V.O. Quine, Donald Davidson[2] and Stanley Fish[citation needed] though none of these figures have called themselves "neopragmatists".

4-Postmodernism (Lyotard, Foucault, Derrida)

- ♣ Post-Modernism is a broad movement in late 20th Century philosophy and the arts, marked in general terms by an openness to meaning and authority from unexpected places, and a willingness to borrow unashamedly from previous movements or traditions. It is often defined negatively as a reaction or opposition to the equally ill-defined Modernism, although some claim that it represents a whole new paradigm in intellectual thought.

- ♣ The term "Post-Modernism" (literally "after Modernism") originated in architecture to denote a reactionary movement against the perceived blandness and hostility of the Modernist movement, and also against the pretensions of high Modernism, with its pursuit of an ideal perfection, harmony of form and function, and dismissal of frivolous ornamentation. It came to be used in art, music and literature (and, by analogy, in philosophy) for any pluralistic or reactionary style that is often more ornamental than Modernism, and which is not afraid to borrow from previous artistic styles, often in a playful

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or ironic fashion. It tends to lack a clear central hierarchy or organizing principle, although it often embodies extreme complexity, contradiction, ambiguity, diversity and inter-connectedness or inter-referentiality, and is typically marked by a revival of traditional elements and techniques.

♣ Some see Post-Modernism as just another phase in the continued unfolding of Modernism; some see it as a complete replacement for, and backlash against, Modernism. The burgeoning anti-establishment movements of the 1960s can be considered as the constituting event of Post-Modernism in a more general sense. With the current wide availability of the Internet, mobile phones, interactive television, etc, and the instantaneous, direct, shallow and often superficial participation in culture they allow, some commentators have even posited that we are now entering the Post-Post-Modern period.

♣ In Philosophy specifically, Post-Modernism was heavily influenced by Continental Philosophy movements like Phenomenology, Structuralism and Existentialism, and it is generally skeptical of many of the values and bases of Analytic Philosophy. It is generally viewed as an openness to meaning and authority from unexpected places, so that the ultimate source of authority is the actual "play" of the discourse itself. It can be considered a "pick-and-mix" approach, whereby basic problems are approachable from a wide range of theoretical perspectives.

♣ Post-Modernism is a broad and non-specific movement (if it can be described as a movement at all), and movements like Deconstructionism and Post-Structuralism (among others) can both be considered Post-Modernist. Post-Modernists often defend themselves from criticisms of philosophical incompetence and excessive informality by claiming that they take a "wider" view of what philosophy is, that their use of academic jargon is necessary to communicate their ideas, and that their critics simply do not understand their work.

♣ Among the best-known Post-Modernist philosophers are Michel Foucault, Jacques Derrida, Jean-François Lyotard (1924 - 1998), Richard Rorty (1931 - 2007), Jean Baudrillard (1929 - 2007) and Roland Barthes (1915 - 1980). Lyotard is perhaps one of the most identifiable Post-Modernists, and he has described Post-Modernism as a condition of the present state of culture, social structure and self. He is largely concerned with the role of narrative in human culture, and particularly how that role has changed as we have left modernity and entered a post-industrial or post-modern condition. Baudrillard has argued that we live in a "hyperreal", post-modern, post-industrial, post-everything sort of a world, and global reality has become dominated by an internationalized popular culture to such an extent that people have great difficulty deciding what is real.

~The End~