

PHILOSOPHY, lecture no. 3

Contents: Philosophy and other elements of culture; religion, art, ideology, world view. Differences and similarities between them. Main branches of philosophy: Ontology, epistemology, ethics, philosophical anthropology, social philosophy, axiology, logic, history of philosophy; their topics and theoretical standpoints.

Philosophy belongs to the oldest forms of western culture. But there are also more old forms of culture such as religion and art. What are differences and similarities between them? Especially that all of them propose usually a general interpretation of the world.

Religion

Religion tries especially to explain sources and destiny of universe and men based on an idea of God. It shows **eschatological goals** of human life: death, last judgment, eternal *happiness* or suffering (eternal **damnation**). It proposes its own anthropology = theory of men: who is man, what is his structure, is he free, can he decide about live activity and its directions, what is relation between God and man. What is more it proposes also its own ethics: in Christianity – Decalogue. What is characteristic is that Christian ethics is composed of statements connected with religious context and statements which are independent from any religion and can be formulated in atheism as well.

All ethical statements of religion are of **normative** nature; they do not describe only but they try rather to determine what should be done by men (Decalogue).

Commandments (for instance):

You shall have no other gods before me

Remember the Sabbath day by keeping it holy.

Honor your father and your mother,

You shall not murder. You shall not commit adultery. You shall not steal

You shall not give false testimony against your neighbor

Religion is based on **faith**. It means that **religion** requires faith as a proper form of cognition of God and His will. Faith means also a form of confidence or trust. I should believe that God exists and I should believe Him.

Philosophy requires a **rational argumentation** only. Karl Marx: In sooth all *gods I hate*

A very important part of religion are **objects and forms of religious cult**; in Christianity for example: participation at mass and mass itself (special liturgy), sacraments, saint pictures, crucifix, Saint Host... Christianity determines also how shall we behave in some saint places (like church), how should we be wearing...

There are not such requirements in philosophy.

Generally one can say: Religion has its own **rituals**, philosophy does not.

It does not mean that religions do not use rational argumentations. They do of course, but the **essence of religion is faith in God**; and not rational argumentation showing that God exists.

It was very typical in the history of Christianity that it started to use reason in order to protect purity of religion and criticise some mistakes in understanding of the Bible.

Art

More clear situation one can observe in the context **of art** (painting, poetry, literature, sculpture). Every work of art **presents** or **expresses** some truth about world. Literature describes the world, but it also able to express it in metaphors, pictures, comparisons, especially in poetry. Works of art affect our **imagination and emotions**, not reason only.

And even if realistic or naturalistic painting describes the world as well, **can we take advantage of faith in art?** Or can we use rational argumentation in literature or what is more in painting. To some extent we can, it is obvious, but it is not a main and essential attribute of art; it is rather a form of its historical shape only (it is typical of realism in art).

Works of art **are not based on faith but they can be connected with faith and religion**. What is more, works of art are not based on faith but they are connected with human feelings and emotions: I like this book, I feel the beauty of this symphony, I am spellbound when listening to this music. I can feel values of this work.

The art does not contain any rituals or cult. An **independence from rituality** can be treated as a common attribute of art and philosophy.

World view

What is world view? A set of theoretical and non-theoretical opinions about world, life, values, sense of human life, justified human life goals, existence or non-existence of God etc. Every world view must contain emotional convictions about something. There are rational and irrational, scientific and non-scientific forms of world view. There are religious and atheistic forms of world view as well. Different shapes of the world views can be more or less rational, more or less irrational, more or less scientific, more or less connected with monism or with dualism and pluralism.

Question: can we say, that each form of world view is identical with philosophy understood as a form of world view?

Answer: No and Yes.

Every man seems to have their understanding of sense of life, moral duties, opinions about life. That is why we can say, that in some understanding each man is a philosopher.

But this answer would be too general. There are great differences between philosophy as a form of world view and a world view represented by Tom, Dick and Harry (by regular man).

Philosophy must justify its statements.

Philosophy must elaborate the problem of the source of its knowledge.

Philosophy must be expressed in a form which is understandable for others.

Philosopher cannot believe in his or her statements only. Philosopher must look for proves.

Ideology

A world view presented by some set of people. The difference between world view and ideology can be reduced to their subject. A typical subject of world view is an individual. A typical subject of ideology is a group of people: social class, religious group, political party. Ideologies do not have to be true, they must be efficient only. They must "work"; it means that they must create an efficient basis for human political, religious or economic activity.

And it means 1.) they must recognise properly general human goals and needs (social goals and needs) and 2.) they should determine procedures of human efficient activity.

So we can talk about materialistic world view possessed by John Smith and materialistic ideology presented by communist party.

Relation between philosophy and other forms of human culture are dependent on a special understanding of philosophy we represent. For example:

If someone accepts the **classic definition of philosophy**, they must underline also great differences between philosophy and religion, philosophy and world view, philosophy and ideology.

If someone accepts the **positivist definition of philosophy**, they must underline also great differences between philosophy and religion, but not between philosophy and world view, philosophy.

If someone accepts the **neopositivistic concept of philosophy**, they must underline great differences between “classic” philosophy and science. They must confirm similarities between philosophy and religion, philosophy and world view, philosophy and ideology.

If someone accepts the **irrational concept of philosophy**, they must underline essential similarities between “classic” philosophy and religion, philosophy and world view and philosophy and ideology. They must negate also connections between philosophy and science.

If someone accepts the **analytical-linguistic concept of philosophy**, they must underline great differences between past philosophy and science. They must confirm similarities between past philosophy and religion, philosophy and world view, philosophy and ideology. The proper form of philosophy must be understood as a form of science, which explores the nature of language we use.

Which concept of philosophy is the most influential form of philosophy? Only positivistic concept belong to the past.

Contemporary one can find representatives of four definitions of philosophy.

Main branches of philosophy:

Ontology, epistemology, ethics, axiology, philosophical anthropology, social philosophy, logic, history of philosophy.

Ontology = (more or less) metaphysics = theory of being

Epistemology = theory of cognition = (more or less) theory of knowledge

Ethics = theory of moral, theory of moral activity

Axiology = theory of values (not only moral values)

Philosophical anthropology = philosophy of human being, philosophy of men

Social philosophy = philosophical theory of society; philosophical theory of social life

Philosophy of nature

Logic = theory of proper thinking and inference

Philosophy of biology

Philosophy of history etc.

History of philosophy

Main ontological problems:

Types of being in the world (monism, dualism, pluralism)

What does mean to exist at all?

What is a structure of existing objects (essence and existence)

What is deterministic structure of the world? What kind of determination exist? (teleological nexus, causal nexus), teleologism and causalism)

Are the world processes of necessary nature. Does something like necessity exist really in the world. Or are world processes rather free and not necessary?

Main standpoints: determinism, indeterminism, fatalism.

Main epistemological topics:

What is a source of human cognition: reason – rationalism, senses and experience – empiricism; feelings and emotions - irrationalism

What is relation between cognition and experience (apriorism and aposteriorism)

What is relation between subject who cognises and object which should be cognised (epistemological realism and epistemological idealism)

What is truth? What is its definition? (Classic and non-classic definitions of truth)

Are we able to achieve certain cognition (dogmatism, scepticism, criticism)

Main ethical problems:

What does mean to be a good man; what does mean to act properly

What is a structure of morally good activity; which components of activity are especially important? And which are not valid? (especially valid are effects of activity – **utilitarianism**, **consequentialism**; only our intentions are important – **ethics of intention**, more or less **deontologism** that underlines the role of moral duties).

Does human freedom play important role in a structure of moral action?

What is connection between moral knowledge and moral action. Am I able to act independently from my ethical knowledge? (**motivational judgements internalism** and **motivational judgements externalism**)

What is moral value and what is its relation to other types of value?

What are moral virtues?

Which moral virtues or values are most important. What is moral hierarchy?

How is it possible to cognise that considered activity is morally good? (**rationalism** and **irrationalism** or **emotionalism**)

How is it possible to solve the problem of relativism in ethics? Relativism in ethics states that all moral norms and values change in the history and in the context of the diversity of civilisations. The universal morality does not exist. Different cultures or civilisations prefer different values or norms. **Absolutism** states that moral values do not change and are independent from diversity of civilisations. Which concept is more justified?

What is relation between moral values and moral norms?

What is the role of authority in moral?

Main axiological problems:

What is value at all; what is difference between values and other beings (things, biological or physical processes)?

Do values really exist?

What types of values should we take into account? (moral values, vital values, hedonic values, social values, logic values, epistemological values, economic values, religious values, aesthetic values)

What is a procedure of human axiological cognition? (rationalism versus irrationalism, emotionalism).

What is axiological mistake and axiological illusion?

What is axiological hierarchy?

Are values relative or absolute?

How do values exist (objectivism, subjectivism, relationism).

What is naturalistic fallacy in axiology.