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Faculty of Humanities and Social Sciences
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Lectures in an Introduction to Philosophy

1st year of social sciences

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Introduction :

For most students, an Introduction to Philosophy course is their first encounter with the study of philosophy. Unlike most of your other courses, philosophy is not something usually covered in high school. Yet you are probably familiar with the term philosophy and may have some preconceived notion about what philosophy is and what philosophers do. Perhaps you have stayed up late at night talking with friends or family about topics like free will or the existence of God. Maybe you have a friend who always talks about big ideas or asks tough questions that sound like riddles. Perhaps you think of them as “philosophical”; you might be right.

In this manual, we will provide a brief introduction to the field of philosophy as a historical and academic discipline. This first chapter should prepare you for your philosophy course and give you a better idea of what it means to be a philosopher. As with all introductions, this one is just a start. Your job is to explore more, think more, read more, and write more like a philosopher. Soon you may even find that you are doing philosophy.

lecture 01

Definition of philosophy , importance and its relation with other sciences

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- **Defining the meaning of philosophy .**
- **Summarize the broad and diverse origins of philosophy -**
- **Identify stages (early philosophers) across historical traditions.**
- **Explain the connection between ancient philosophy and the origin of the sciences.**
- **Describe philosophy as a discipline that makes coherent sense of a whole.**

1-Meaning of philosophy: In this lecture we'll seek first to **identify and familiarize ourselves with the concept of philosophy**, which is in **fact one of the most difficult and controversial concepts**, and we aim to determine its function in relation to human thought as recognized by the history of philosophy throughout the ages, and to stand on the importance and value of philosophy to the human mind. This will help us to truly understand the reality of philosophy in terms of its field or subject matter and fields of study, as well as to reveal its many functions throughout the ages, and hence its importance to human thought. On the other hand, it is necessary to identify the most important relations between philosophy and other sciences, namely the humanities, such as history, psychology and sociology, as well as their relationship with legal and economic sciences, as well as science, art and religion. This is why we have to ask a number of **problematic questions: What is philosophy? Can it be limited to a single concept that leads to its true meaning? How do we explain the multiplicity of its fields and functions? What is the value and importance of philosophy ?**

1- Concept of philosophy: We try to fine-tune the concept of philosophy in linguistic and idiomatic terms.

2- Philosophy is language: It is also known and common that the word philosophy is alien to the Arabic language, which is of Greek origin, derived from **philosophy, and can be divided into philo/sophy**,² meaning love and Sophiae, meaning wisdom, that is, philosophy means the language of love of wisdom, and so the philosopher is wise and not wise, for wisdom is an absolute attribute of God alone. Man cannot reach the absolute and ultimate truths, and he is content to seek them, so he is a lover of wisdom. Pythagoras³, the Greek philosopher (572–497 BC), according to Cicero, was the first to use philosophy in the sense of love of wisdom. In other words, philosophy in its linguistic sense means the love of knowledge and its capacity, the practice of thinking constantly, the pursuit of good and wise opinion and insight, and the attempt to answer all questions concerning existence, the universe, meditation and thought, since the question in philosophy is more important than the answer.⁴

3- Philosophy in terms:

There is no agreement and consensus between scholars and practitioners in the history of philosophy about one particular concept of philosophy, as the history of philosophical thought reveals many different, varied and even contradictory concepts, for several reasons: each age has its own culture and it is obvious that concepts change accordingly, in addition to that this diversity may be in the same age, and from there we can ask: **to what extent does this diversity become?** We reveal this through the most important concepts confirmed by the history of philosophical thought through its stages and developments.⁵

In Greece, we refer to the most important models of Greek philosophy. The Greek philosopher Socrates (470–399 BC) dismissed those concerns that had arisen before him, especially those that emphasized that philosophy was a search of the nature of the universe, its elements and its components. He saw philosophy as an investigation of man and the study of the most important issues that preoccupy him in his moral, political and social life. Plato (427-347 BC) followed in the footsteps of his teacher Socrates and made self-knowledge the essence of all philosophical research, but it did not take away its general theme, as it **made it assimilate the** themes of nature, metaphysics, psychology and ethics, as it can be noted here that Plato emphasized that philosophy is a way of life and not just a means of thinking

² - https://www.collinsdictionary.com/dictionary/english/philosophy#google_vignette

³ - <https://plato.stanford.edu/>

⁴ - <https://en.wikipedia.org/wiki/Philosophy>

⁵ - <https://plato.stanford.edu/>

Aristotle (384-322 BC) gave many definitions of philosophy, the most important of which is that it is " the search for existence with what exists", that is, it examines all the **far-reaching ills and the far-reaching causes of existence**, he asserts that it is the science of the first cause, i.e. the absolute and constant existence of God.

He also defined it as " the theoretical science of the first principles and causes of existence and existence" and thus the search of **divinities**. He adds that it is the mind, i.e. **the search for facts and knowledge**.

4- Philosophy in Islam:

After the **transfer and translation movements** carried out by the philosophers of Islam through the transfer of the Greek philosophical heritage and the translation into Arabic of the mothers of the books that appeared in Greek philosophy, it can be noted the definition of philosophy in some Muslim philosophers as follows:

Al kindi(805-873 asserts that defines philosophy by saying that it means to know things as general truths faculty is one of the **essential characteristics of philosophy** that distinguishes it from other sciences, that is, philosophy does not examine the particles and the finite, but all that is total and absolute. As for **Al-Farabi** (872-950), it is: "The knowledge of assets as they exist", a definition that does not differ from Aristotle, where he agrees that it is the **search for distant ends and the search for the first cause**.

Ibn Rushd (1126-1198) believes that assets are thought of as manufactures, and (the more knowledge of **manufactures, the** knowledge of **the maker is** perfect), and manufactures mean assets and the maker is God. He thus asserts that philosophy is philosophy, or, as he says, " **the action of philosophy is nothing but to consider the existence** as manufactures," so that when we know these things more fully, we know God more fully. In the history of Muslims, what is striking is that most Muslim philosophers are familiar with... Religious sciences. Here, Muslim thinkers were divided regarding philosophy and its topics, some of whom were wary of it Such as Ahmed bin Hanbal, Ibn Qudamah, Ibn Rajab, Ibn Al-Salah. Another group accepted it, such as the theologians, the Mu'tazilites Those who relied more on calculating texts. They used to say that the mind has no limits except... B is a hostage..... and there is no error or mistake when the proof is correct. (And rational consideration led to the text, which led to a question. Reconciliation, and reconciliation is a mental act in which the mind concludes a reconciliation contract between two parties whose conflict has become apparent, and it is accomplished Through the process of reconciliation, eliminating points of conflict, and providing explanations and justifications that eliminate the possibility of contradiction.

And an advantage Reconciliation aims to preserve the sanctity of the religious text and its legislative system, and the method of reconciliation It is the dependence of the interpretation of verses on what is required by reason. It is the standard for interpretation and interpretation of revelation, and it is the reference To show the moral value of good and bad deeds. On this issue, many positions appear: He attacked Al-Ghazali Philosophical and theological trends in their attempt to establish religious beliefs on a rational basis, as reason is deficient In realizing divine knowledge, it comes through taste and intuition, and I consider the latter to be the highest. Knowledge. Here, doctrinal issues are not solved by reason, but rather require an inner taste (from The mind carries more than its capacity, as it only wants the impossible from it. (For his part, Ibn Khaldun also saw that The mind is incapable of realizing the secrets of faith. Knowledge is sensory, and what is not witnessed by the sense cannot be proven. ⁶

5- philosophy in modern age : The concept of philosophy in this age can be limited by **René Descartes** (1596-1650) who saw it as "the general science of all sciences" as he considered it: "the whole of philosophy is a tree with its metaphysical roots and its stem from physics, and its branch from this stem is all the other sciences, and it goes back to three main ones: medicine, mechanics and ethics, and I mean the highest and most complete morality, which is the highest degree of wisdom and presupposes a complete knowledge of all sciences." **Philosophy is also not merely a collection of particular partial knowledge, but the science of general principles as defined by Descartes in his Principles of Philosophy.** ⁷

On the other hand, Ibn Rushd sees the philosopher of Cordoba, especially in his book (The Incoherence of Incoherence) as a response to Al-Ghazali. He discussed this issue in particular, in his book (Fasl Al-Maqal: Between Wisdom and Sharia Law). Communication (The Sharia has made it obligatory to examine existing beings and seek knowledge of them¹, and that is in more than one verse According to the Almighty's saying, "So consider, O you who have sight."² and said, "Have they not looked at the kingdom of the heavens and the earth?" And God has not created anything."³ The same direction was followed by Al-Kindi, who is known as the Philosopher of the Arabs, as he

⁶ - Samah Rafi Muhammad Contemporary Philosophical Doctrines Madbouly Press, 1st edition, Cairo 1973, p. 12

⁷ - https://en.wikipedia.org/wiki/Ren%C3%A9_Descartes

tried He also reconciled religion and the philosopher, and he tried hard to reconcile the truth that it brought Philosophy, and the truth that religion brings.⁸

- **The relationship of philosophy to religion in the modern era:** In this era, new signs began to appear The beginning of the 15th century, which is the beginning of the Renaissance, and here some parties began to attack philosophy I accused her of stagnation and sterility, and here the relationship between philosophy and religion began to separate, and philosophy even became an enemy For religion, here new religious reform movements emerged at the hands of Martin Luther and Calvin, and the emergence of approaches Experimental and rational science, and the emergence of rational tendencies, which led to the prosperity of philosophy and its independence from... Religious and metaphysical faith and growing confidence in science. In general, one of the results of this stage was the independence of philosophy from religion and the attempt to discuss religious truths A mental angle. Among the most prominent philosophers of that era (Hobbes, Locke, Hume) who tried to rid philosophy of All unseen notions and their denial of everything metaphysical. In the 18th century, Kant's critical philosophy appeared. Where he ended in criticizing pure theoretical reason by denying God. Due to the absence of the sensory factor⁹

- **In the Age of Enlightenment:**

The slogan of this era is that there is no authority over the mind except the mind and its principles, and faith in man. Reason, science, individuality, freedom) This stage was characterized by the separation of religion from reason, as religion It opposes philosophy in its literal sense, but through interpretation, religion can meet philosophy, even Interpretation of the religious text is in order for it to include moral values that affect life.¹⁰ It is not for faith. A value in itself except insofar as it is a tool for moral behavior. In his view, a belief without a moral function has no Its value. Morals are the most important in religion. In this perspective, Kant aimed to emphasize responsibility, Man is responsible for the progress and decline of his actions, and therefore he emphasized that it is necessary to exclude the influence The external one is like the doctrine of kindness, which makes God favor some of His servants. He also stressed that a person must strive To moral perfection, and in case of inability it is okay to resort to external, transcendent help, if that This is useful in warding off despair, but this should not be considered the basis of religion,

⁸ - Ali Abdel Muti Muhammad, Introduction to Philosophy, previous reference, p 346

⁹ - Ali Abdel Muti Muhammad, Introduction to Philosophy, same reference, p 350

¹⁰ - Muhammad Othman Al-Khasht, An Introduction to the Philosophy of Religion, Qubaa House for Printing, Publishing and Distribution, Cairo 2001, p. 38.

but only a means. For moral advancement, meaning that some religious expressions are in reality nothing but moral incentives. For his part I see this because religion falls between philosophy and art.¹¹ The explanation for this is that each of these parties expresses The Absolute (God) in different ways. In art, the Absolute appears sensually (statues), and in religion it appears (metaphorically). (metaphors and similes)¹². In philosophy, it appears abstract (absolute spirit). In the comparison between philosophy and religion, Hegel saw that the subject of philosophy and the subject of religion are the same. It is the absolute, and the difference between them is in form Expression only. Whereas philosophy is expressed in an abstract form, religion is expressed in a metaphorical or sensual representational form. The attributes of God and the existences of Heaven and Hell are close to human sense and imagination.

In general, the subject of philosophy is the subject of religion, as they both search for the absolute, and try to exclude it The opposition between the finite and the infinite (human and divine). This reconciliation is achieved by religion through reverence. Through worship, through feeling and conscience, while philosophy is achieved through thought. Despite the apparent difference between philosophy and religion, they are close in content and purpose, and Zen is not the same Except.

¹¹ - Ali Abdel Muti Muhammad, Introduction to Philosophy, Ibid., p. 45

¹² - Muhammad Othman Al-Khasht, An Introduction to the Philosophy of Religion, Qubaa House for Printing, Publishing and Distribution, Cairo 2001, p. 38.

lecture 02:

Fields of philosophy (subject) : What are the subjects of philosophy? What are you studying?

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- **Defining the fields of philosophy .**
- **Summarize the the main subjects of philosophy -**
- **Identify the characteristics of philosophical research.**
- **Explain difference between philosophy and science**

Introduction:

Philosophy is concerned with various aspects of life and makes it a subject and area for study, philosophers have taken ancient nature as the subject of philosophical reflection, especially when they tried to know the origin of the universe and the nature of its elements, this is what we find among natural philosophers or what were known as sages before Socrates (Thales, Anaximander, Anaximander, Heraclitus, Anaxagoras, Anaxagoras, Pythagoras) were those who paved the way for the emergence of philosophy in the 6th century BC (6 BC).

*Thales, which made water the first and main element of the world, as water has moisture, runoff, freezing and evaporation, from which life was born and from which it emerged. The source of the universe is love and aversion among the four elements: Water, air, fire and earth. Fire is the agent of change from one image to another.

Along with the concern for the nature of things and the universe, philosophers were also interested in trying to understand the nature of man, and **Socrates was** one of the first to do so with his famous saying, " Man, know yourself", rejecting the assertion of the Sophists that knowledge is of an individual nature and that man is the measure of all things.

The topics and areas of philosophical research can be summarized in four areas:

1- Knowledge research (epistemology): Includes the theory of knowledge, in terms of its potential, its nature and its source.

2- Ontology (ontology): Includes existence in its branches, metaphysics and cosmology.

3- Values (Axiology): The categories of value include the right, the good and the beauty and their relationship to each other.

4- Problems of society: These include social philosophy, political and economic philosophy, philosophy of religion. Philosophy of Education, Philosophy of History. We will discuss these questions in detail in the following sections.

This subject provides an introduction to philosophy, examining what philosophy is, how to do it and why it matters. We will examine problems such as the impact of new technology on people and their environments, the concept of truth, the metaphysics of free will, the nature of perception and problems of illusion, and the ethics of responsibility. By studying philosophy, you will learn how to analyse complex debates, critically evaluate arguments and construct well-reasoned responses to practical philosophical problems.

– KNOWLEDGE, SCIENCE, AND UNDERSTANDING

What is the difference between knowledge and opinion? Does knowledge require a special kind of evidence, or a special degree of certainty? What do we do we

– LOGIC, THE ART OF REASONING

What are the differences between good arguments and bad ones?

What rules and principles should we use in our own reasoning, and how can we identify flaws in other people's arguments? In this subject, we will study a variety of techniques for evaluating arguments, distinguishing good arguments from bad ones, recognising common flaws in reasoning, and assessing evidence.

– ETHICS: GOOD, BAD AND EVIL

This subject provides a basic grounding in ethics. You will be introduced to a range of influential ethical theories, and you will consider whether there are moral facts or whether morality is sub-

do when we try to explain something? Is there a difference between explanation and understanding? These are some of the questions you will examine in this subject on theories of knowledge and philosophy of science.

– GLOBAL ETHICS

Many of the most important ethical and political issues today have global dimensions. Examples include poverty and development; multiculturalism; intellectual property; climate change and other environmental problems; and human rights. Global Ethics consists of an examination of issues like these.

jective. You will examine some issues in moral psychology, such as the structure of autonomy, the relationship between reason and desire, the role of intuition, the nature of happiness and of evil.

– PHILOSOPHY IN FILM AND LITERATURE & GAMES

Great films and works of literature are a perfect medium for exploring philosophical questions. In this subject we will engage with central philosophical topics in metaphysics, epistemology and ethics by examining a choice selection of great films and literary works. These works provide spurs for philosophical reflection and a target for philosophical investigations. This is a natural pathway for anyone without a prior background in philosophy to explore deeper questions of lasting concern through familiar media.

– THE MEANING OF LIFE – PHILOSOPHY OF RACE AND GENDER

What is the meaning of life? Does

this question even make sense, and what kind of answers could we possibly give? In this subject we will explore accounts of the meaning of life from existentialist philosophers and other thinkers. We will consider closely related themes concerning freedom, authenticity and death, and we will also discuss how gender, race, and sexuality shape our answers to these questions.

– PHILOSOPHY OF MIND: MIND, BODY, AND WORLD

Are minds and brains the same thing? Is your mind like a computer? Does neuroscience show that we lack free will? What role do our bodies play in shaping our experience of the world? In this subject, we examine the relationship between mind, body and world by examining questions like these in relation to contemporary work in psychology and cognitive science.

This subject provides an introduction to philosophical research on gender and race. We will examine multi-cultural work on topics such as gender diversity, racialization, and contemporary trans theory. We will critically assess the utility of a philosophical understanding of the dynamics of gender and race for doing social justice work and for grounding political claims. We will explore how sociocultural assumptions about gender and race can influence research in science and medicine, and reflect on the value of diversity in research communities across the university.

– ENVIRONMENTAL PHILOSOPHY

How should people relate to other animals, nature, and the environment more broadly? This subject consists of an introductory survey of ethical and other philosophical issues related to animals, nature, and the environment. We will examine a range of practical problems such as overpopulation, climate change, the threat of mass extinctions, and the problems arising from ever-growing levels of consumption, along with a variety of theoretical approaches to these issues.

– SELF AND SOCIETY

This subject examines contemporary philosophical questions regarding the self and social relationship. The concept of selfhood plays an important role in many areas of our lives, including our ability to make sense of our own actions, memories and plans, as well as our ability to engage and interact with others. We will explore topics such as the relationship between selfhood and agency, the nature of personhood, theories of self-understanding and social interaction, social epistemology and ontology, and the nature of selfhood and social interaction in non-humans.

– BIOETHICS

Bioethics is concerned with ethical issues arising in medical practice and research and in the application of biotechnologies. This subject examines topics such as informed consent, clinical trials, euthanasia, surrogacy, assisted reproduction, human enhancement, eugenics, human and animal experimentation and the allocation of healthcare resources.

– POLITICAL PHILOSOPHY

This subject examines core themes of political philosophy, such as justice, power, pluralism, inequality and tolerance, and covers essential theories such as Marxism, liberalism, communitarianism and cosmopolitanism.

– PHILOSOPHY AT WORK

This capstone subject in philosophy focuses on the role that philosophers can play in work outside of university teaching and research. We work with innovative new companies to explore ways in which philosophy can contribute to managing the complex problems concerning the environment, health and medicine, social justice, education, and the development and use of new technology. This experience will highlight the skills you have developed through studying philosophy and allow you to begin to plan a successful

career as a university graduate.

– **WORLD PHILOSOPHY**

Philosophical questions are widespread, and problems concerning the nature of reality, knowledge, the self, moral responsibility, suffering and happiness, and the meaning of existence, have been carefully considered and discussed within many diverse cultural traditions. This subject explores this variety of approaches to philosophy from around the world, examining common themes and unique ideas. Doing so promises to extend the horizon of philosophy and aid in our understanding of the way in which ideas shape our world, collectively and individually.¹³

¹³ - <https://www.uowblogs.com/hsi-philosophy/subjects/>

lecture 03:

Characteristics of the philosophical research.

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- Identify the characteristics of philosophical research.
- Explain difference between philosophy and science

a- Confusion and surprise:

Philosophy and philosophical thinking begin when the thought is astonished by the world around it, when a kind of withdrawal from the world and a conversion to the self occurs, when this separation occurs, then philosophy begins. Aristotle said, " Philosophy is the hour when the mind baffles and turns back to itself, and it is the demand for proof by which Socrates has shaken the illusion he has about himself and his companions, the absolute fidelity of reason to himself." As Aristotle adds, " astonishment has enabled man, both old and new, to philosophize. Until man avoids ignorance he begins to philosophize."

Philosophy, then, is not born of **intellectual luxury and peace of mind**, bewilderment and wonder, but more so **from an intellectual crisis** Confusion and surprise thus become an essential part of the philosophical fabric.

Philosophical thinking is based on the study of general and abstract concepts rather than real materialism, and is thus different from scientific thinking which studies physical natural phenomena. If the experimental method is the method used in the study of natural phenomena, then **the speculative-mental approach is the method of philosophical studies**. The philosophical approaches differ in different philosophers and philosophical doctrines, as we can refer to Abu Hamed al-Ghazali's skeptical approach, Descartes' skeptical approach, Husserl's Zahwari approach, Kant's critical approach, Russell's analytical approach.

c- the doubt:

Philosophical thinking is based on systematic skepticism aimed at reaching the truth, where philosophers have adopted constructive doubt as opposed to

destructive doubt that destroys facts, as doubt is a philosophical property and feature through which reason rejects any naive acceptance of ideas unless it rules them to criticism and doubt their credibility in order to investigate the truths certain and total. Hegel said, "Philosophy is not meant to be a novel of what happens, but a knowledge of what is true in events. outside the realm of truth, it must understand what appears in the novel as an event," that is, disbelief in what is visible and appears to be real, and the search for truth, of course, only through constructive criticism and doubt.

d-Totalitarianism:

Philosophical thinking studies abstract general topics and concepts, but does not study tangible physical phenomena; Therefore, Aristotle sees philosophical thinking as the science of universalism and universalism, compared with experimental science, whose subjects are studied partially and in a specialized manner. Philosophy studies all beings: Human, divine, cosmic.¹⁴

The first thing to say is that it's hard to identify any limits to the subject matter of philosophical questions. Traditionally, philosophy has addressed questions about human nature, the nature of reality, knowledge, value, beauty, reason, and so on. But in recent decades, philosophers have turned their attention to an ever-widening circle of topics: medicine, law, the family, race, sports, business, gender, technology, religion the environment, and so on. So it doesn't seem as if the defining characteristic of a philosophical question is what it asks *about*.

One characteristic of a philosophical question is that it tends to be general. This is not to deny that we are often motivated to ask philosophical questions by very specific concerns. We might be motivated to ask the philosophical question 'what makes a person morally responsible for our actions?' by our interest in whether Charles Manson was responsible for his criminal actions. Or we might be motivated to ask the philosophical question 'what is the nature of causation?' by our interest in what causes cancer. But a philosophical question nearly always addresses a class of phenomenon rather than a single member of that class.

A second feature of many philosophical questions is that progress on them often requires analysis of, or investigation into, the concepts found in the question. 'Does God exist?', for instance, is a question for which we need to have

¹⁴ - <https://www.nagwa.com/en/explainers/248193218606/>

some understanding of what 'God' refers to before we can coherently investigate the question. Suppose someone held up his pet turtle, which he happened to have named 'God', and claimed that he's thereby proven that God exists. This wouldn't be a satisfactory 'proof' of God's existence because the turtle lacks the attributes of 'God' referred to in the question (attributes like having supernatural powers, etc.) Likewise, 'is honesty a virtue?' or 'what is the value of knowledge?' are questions where, if we can answer them at all, we first need to arrive at some understanding of exactly what we're being asked.

Finally, philosophical questions tend to be such that either they cannot be answered by straightforward empirical methods (or it is controversial whether they can be answered by straightforward empirical methods). Logic, for example, is not an empirical science: Conclusions about which kinds of claims are entailed by other kinds of claims are not reached by conducting experiments, making observations, formulating theories, etc. Many moral philosophers would say the same about the fundamental claims of morality. Very often though, philosophical disputes revolve about whether a question can be answered through straightforward empirical means or not. For instance, 'what is the nature of consciousness?' is a philosophical question in part because some philosophers believe it can be answered through empirical investigations (in psychology, neuroscience, etc.), whereas other philosophers deny that it can be answered through those kinds of investigations. But the fact that there's dispute about the applicability of empirical methods in answering this question is a good indicator of the question's being philosophical in nature.¹⁵

¹⁵ - <https://www.askphilosophers.org/question/24811>

Lecture 04 -

Methodology of the philosophical thinking

How Do Philosophers Arrive at Truth?

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- Identify philosophical methods of inquiry.
- Explain the role of logical consequences in assessing a philosophical position.
- Define conceptual analysis, coherence, argument, intuition, and experimental philosophy.
- Explain the importance of trade-offs in establishing a philosophical position.

Introduction ;

We have seen some examples of how philosophy emerged in antiquity, its relationship to natural philosophy and modern science, and one goal of philosophy, specifically—to provide a coherent story of how the world as it appears to us can be explained in a way that also makes sense of what the sciences tells us. In this section, we describe in greater detail the specific strategies and tools that philosophers use to arrive at truth.

1- Sources of Evidence

Even though philosophy is not an empirical science, philosophical claims require evidence, and philosophers ought to have reasons for the claims they make. There are many different types of philosophical evidence, some of which follow.

A basic but underappreciated source of evidence in philosophy is the history of philosophy. As we have already seen, philosophical thinking has its origins around the world, from the beginning of recorded history. Historical philosophers, sages, natural philosophers, and religious thinkers are often a source of insight, inspiration, and argument that can help us understand contemporary philosophical questions. For instance, the Greeks recognized early on that there is a difference between the way we use language to talk about things, with generic terms that apply to many different things at the same time (like cat, tree, or house), and the things as they actually exist—namely, as specific, individual beings or objects. Philosophers ask, what is the relationship be-

tween the general terms we use and the specific things that exist in the world? This sort of question is a perennial philosophical question. Today's philosophers have their own response to this sort of question, and their answers often respond to and are informed by the historical treatment of these issues.

While you may expect questions about the natural world to change over time (and certainly they have changed due to scientific progress), questions of morality and social organization do not change as much. What constitutes the good life? How should communities be organized to benefit all the members of that community? These sorts of questions stay with us throughout time. In the United States, it is common for political leaders to appeal to the "founding fathers" of the US Constitution. People like Thomas Jefferson, Benjamin Franklin, and George Washington were heavily influenced by early modern European philosophers like John Locke, Jean-Jacques Rousseau, and Thomas Hobbes. In similar fashion, the current Chinese leader, Xi Jinping, is fond of reading and citing the foundational philosopher Confucius. Most of Xi's addresses include quotations from Confucius, and Xi stresses the importance of reading classical Chinese philosophers (Zhang 2015). For Chinese political leaders, Confucius provides an important reminder of the role of virtue and a sense of belonging among the Chinese people. There is a widespread belief among the Chinese political class that their intellectual heritage is an important factor in their contemporary political success, in much the same way as American political leaders trace their success back to the founding fathers. Given the influence of philosophy on world history, it is worthwhile to engage with the writings of past philosophers to inform our understanding of pressing philosophical questions of today.

2- Intuition

One of the hallmarks of philosophical thinking is an appeal to intuition. What philosophers today mean by intuition can best be traced back to Plato, for whom intuition (*nous*) involved a kind of insight into the very nature of things. This notion has had religious connotations, as if the knowledge gained through intuition is like catching a glimpse of divine light. But intuition does not have to involve faith. René Descartes defined

3- intuition in the following manner: "By intuition [I mean] . . . the **conception** of a clear and attentive mind, which is so easy and distinct that there can be no room for doubt about what we are understanding" (Descartes 1985,14). This concept of intuition is clearest in mathematical examples. Importantly, it is quite different from the way that many people use the word intuition today to mean something like "gut feeling" or "hunch." When philosophers talk about intuition, they mean something much more definite. Con-

sider the equation $2 + 2 = 4$. Examine the equation in your mind. Could it possibly be false? So long as we operate under the assumption that these numbers represent counting numbers, it seems impossible that this equation could be false. More than that, there is a kind of clarity and certainty about the equation. It is not just that you have learned $2 + 2 = 4$ by habit. You could easily perform the counting operation in your head and verify that the answer is correct.

The truth of this mathematical sentence is so clear that if it turned out to be wrong, you would have to give up core beliefs about the nature of numbers, addition, and equality. This kind of clarity is a paradigm of intuition.

Intuition operates in other realms besides mathematics, such as in the use of language. For instance, it is obvious that a three-legged stool has three legs or that the tallest building is taller than any other building.

These statements are true in an obvious way that is similar to the mathematical sentence above. We can branch out further, to say, for instance, that a camel is a mammal. We might intuitively know this statement is true, but we may also recognize that we are on slightly less certain ground. After all, whether a camel is a mammal is based on some understanding of the anatomy of a camel as well as the biological classification system that assigns animals to different classes. So the definition of camel as “a mammal” is not the same as “a three-legged stool has three legs.” Here, we can see that some statements are intuitively true by virtue of their definition. Others are intuitively true by virtue of some mental operation that we can perform very easily. Still others are intuitively true in that they rely on a body of knowledge that is commonly accepted and foundational for our understanding of the world. There are many other places outside of pure linguistic analysis and mathematics where intuitions are helpful.

Consider morality: the proposition that “it is better to be good than to be bad” may seem similar to the statement that “a three-legged stool has three legs,” but the former introduces the words good and bad, which are fraught terms that produce disagreement among people. Nonetheless, while it may be difficult to agree on what constitutes “good” or “bad,” everyone probably recognizes that whatever is good ought to be better than

what is bad. That seems intuitively true. On this basis, we might imagine that there are intuitive truths even in morality. As we gain confidence in the ability of intuition to reveal truth, we might be tempted to extend intuitions even further. However, when intuitions extend into areas where there is no consensus on what is true, we have to be cautious. At that point, we might be using the term intuition to stand in for belief or perspective. Such “intuitions” do not

have the same force as the intuition that $2 + 2 = 4$. It is not always easy to distinguish between intuitions that are certain and evident and those that are mere feelings or hunches; recognizing that distinction is part of the practical know-how philosophers try to develop.

4-Common Sense:

We ought not to neglect a third source of evidence in philosophy, namely, common sense. The idea of common sense is frequently used to describe a basic set of facts or common knowledge that any adult human being ought to possess. But common sense is rarely defined. When philosophers talk about common sense, they mean specific claims based on direct sense perception, which are true in a relatively fundamental sense. In other words, philosophical champions of common sense deny that one can be skeptical of certain basic claims of sense perception.

Famously, early-20th-century British philosopher G. E. Moore argued that a perfectly rigorous proof of the external world could be given by simply the appropriate gesture toward his right hand and saying, “Here is one hand.” So long as it is granted that the sensory perception of a hand is evidence of the existence of a hand and that there is such a thing as a hand in the external world, then it must be granted that there is an external world. Such an argument trades on the idea that knowledge of the existence of one’s own hands is something that does not need further proof; it is something we can know without proof. This idea is not something that all philosophers accept, but it is, in many cases, an important source of evidence in philosophical inquiry. At a certain point, it may be necessary to stop demanding proofs for the things we can plainly see, such as the fact that this is a hand (as we hold a hand in front of our faces and examine it). Common sense may be questioned by further philosophical interrogation, but the common-sense philosopher may respond that such interrogation is either unnecessary, excessive, or misses the point.

5- Experimental Philosophy :

Experimental philosophy is a relatively recent movement in philosophy by which philosophers engage in empirical methods of investigation, similar to those used by psychologists or cognitive scientists. The basic idea motivating experimental philosophy is that philosophers use terms and concepts that can be tested in a laboratory. For instance, when philosophers talk about free will, they frequently cite the idea that free will is necessary to assign moral responsibility; thus, moral responsibility is one reason to believe in the existence of free will. Consequently, you might wonder whether most people do, in fact,

believe that the existence of free will is necessary to assign moral responsibility. This claim can be tested, for instance, by posing problems or scenarios to research subjects and asking them whether the absence of free choice removes moral responsibility. Similar strategies have been applied to causation, philosophy of biology, consciousness, personal identity, and so forth. In these areas, philosophers use experimental methods to find out what average people think about philosophical issues. Since common sense and intuition are already a source of evidence in philosophical reasoning, it makes sense to confirm that what philosophers ascribe to common sense or intuition aligns with what people generally think about these things. Such experimental research is subject to many of the same issues that confront experimentation in the social sciences. These studies need to be replicable and ought to fall within a psychological or biological theory that helps explain them. When philosophers tread into experimental philosophy, they behave a lot more like scientists than philosophers, and they are held to the same rigorous standards as other researchers in similar experimental disciplines.

6-Predicates;

When philosophers today talk about concepts, they are usually referring to a notion that comes from the work on logic done by German philosopher Gottlob Frege. Frege demonstrated that any sentence in natural language could be translated into a formal, symbolic language, provided that we consider the sentence to be a kind of function that describes a relationship between names (or objects) and concepts. This symbolic language is what has become modern logic. Frege modeled his logic on mathematics, with the idea that he could eliminate the ambiguity and vagueness of natural language by translating it into a purely symbolic notation. Following Frege, we can break sentences into parts, including names, or object identifiers, and concepts, or predicates.

Predicates are descriptive terms, like “yellow,” “six feet tall,” or “faster than a speeding bullet.” Simple sentences like “the flower is yellow,” or “Superman is faster than a speeding bullet” can be easily analyzed into object terms and predicates. But any sentence can be analyzed in multiple ways. And some sentences express multiple relations between predicates and objects. So the role of conceptual analysis is to identify the right predicates for analysis and to clarify the relationship between them. Predicates can help us clarify statements.

For any sentence, we can ask, what is being predicated, and how is it being predicated?

7- Descriptions:

While the concepts that describe or categorize objects can be analyzed using predicates, the objects themselves can be analyzed by using descriptions. Bertrand Russell identified definite descriptions as the way to analyze proper names or objects. His idea is that in a sentence like “the flower is yellow” or “my dog likes naps,” the subject term—“flower” or “dog”—can be substituted with a descriptive sentence that uniquely identifies this particular flower or dog. There are unique characteristics that differentiate my dog from all others, for instance: my dog was born on a certain day, lives in a certain city, belongs to me, or occupies a specific location. Similarly, the flower can be identified by its position in a garden, field, or particular geographical location. One of Russell’s insights was that proper names, such as “Max” (suppose it is the name I use to call my dog), are definite descriptions in disguise. That is, any proper name can be substituted with a description that identifies the one and only thing named.

A definite description is a way of analyzing names and object terms for the purpose of making them more like predicates. This way we can clarify what we are talking about without resorting to gestures, context, or direct experience. You probably do this in your everyday life when you encounter confusion about a name. For instance, suppose a coworker says, “Kevin used up all the paper in the printer.” If there is more than one Kevin in the office, you might answer, “Which Kevin?” And your coworker may then respond, “The one with brown hair whose workspace is right next to the entrance.” “Oh,” you might reply, “You mean the one with the picture of his kids on his desk?” In a sense, this process of disambiguating the reference for the name “Kevin” is a process of seeking a more definite description to supplement the proper name. Understanding that language is composed of definite descriptions and predicates can help us remove some of the ambiguity and vagueness that is a natural part of speech.

8- Enumeration

Sometimes, to understand the meaning of a concept, it is helpful to enumerate its component parts. For instance, we may say that a governmental body is composed of its legislature, its executive, and its judicial branches. Or we might recognize that a cell is composed of a nucleus, a cell wall, and organelles. The process of enumeration can help us specify the nature of the thing we are talking about. In effect, we are identifying the parts that make up a whole. Since claims about the whole can be analyzed as claims about its parts and claims about how the parts pertain to the whole, it is helpful to

enumerate the parts and consider how claims about the whole relate to claims about the parts. Just as enumeration is helpful in understanding material things, it can be used to understand abstract concepts. For example, Aristotle says that wisdom is composed of scientific knowledge, plus understanding, where understanding is the grasp of first principles and scientific knowledge is the grasp of demonstrated reasoning that follows from first principles. Whether or not Aristotle is correct, his enumeration may help us understand the nature of wisdom.

9- Thought Experiments

When philosophers want to clarify the relationship between concepts, they often consider hypothetical scenarios meant to isolate one or more features of a concept and place it in the appropriate relationship with other concepts. Such hypothetical scenarios are called thought experiments. These imaginative scenarios allow us to test or compare concepts to better understand their connections and logical consequences.

Philosophers have used thought experiments for as long as we have a written record of philosophical thought. For instance, Plato devised an elaborate thought experiment in *The Republic*, in which he depicts Socrates and several of his friends describing an ideal city. The purpose of this thought experiment is that if the philosophers could describe an ideal city in detail, they would be able to identify which part of the city gives rise to justice.

Aristotle, a Greek philosopher who followed Plato, arrives at the famous claim that “nature abhors a vacuum” (i.e., nature would not allow empty space between matter) by constructing a thought experiment. To argue for this conclusion, Aristotle assumes that there is such a void and then asks, how could one know the distance between two points in a vacuum? If there is any distance between two points, Aristotle reasons, that distance would have to be the property of something. But, by hypothesis, there is nothing between the two points: it is a pure void. Aristotle bases his reasoning on the idea that it is impossible for properties to exist without something they are the property of. This argument reveals that Aristotle thinks distance is a property of matter. Accordingly, it is impossible to measure distance in a pure void. Therefore, Aristotle reasons, it is not possible for a void to exist because it would occupy a distance that has no measure. Puzzles like this one can prompt fruitful philosophical reflection. What do you think about it?

Thought experiments are also common in ethics as a way of testing out moral theories. A moral theory could be supported by a thought experiment if the result of applying the theory to a hypothetical case made good moral sense. On the other hand, the thought experiment might undermine the moral theory by demonstrating that when the theory is applied, it results in an absurd or immoral outcome. In any case, thought experiments can help us clarify the relationship between our concepts and theories.

Table 1.2 summarizes these four methods of conceptual analysis.

Type of Conceptual Analysis	Description	Application
Predicates	Predicates are descriptive terms, like “yellow” or “six feet tall”. The role of conceptual analysis is to identify the right predicates for analysis and to clarify the relationship between them.	Predicates can help us clarify statements. For any sentence, we can ask, what is being predicated, and how is it being predicated?
Descriptions	A definite description is a way of analyzing names and object terms for the purpose of making them more like predicates. This way we can clarify what we are talking about without resorting to gestures, context, or direct experience.	Understanding that language is composed of definite descriptions and predicates can help us remove some of the ambiguity and vagueness that is a natural part of speech.
	The process of enumeration can help us specify	Since claims about the whole can be analyzed as claims about its parts

Enumeration	the nature of the thing we are talking about. In effect, we are identifying the parts that make up a whole.	and claims about how the parts pertain to the whole, it is helpful to enumerate the parts and consider how claims about the whole relate to claims about the parts.
Thought experiments	Thought experiments are hypothetical scenarios meant to isolate one or more features of a concept and place it in the appropriate relationship with other concepts.	Thought experiments allow us to test or compare concepts to better understand their connections and logical consequences.

Lecture :05

- The relationship between philosophy and sciences

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- Defining the relationship between different sciences and philosophy .
- Summarize the broad and diverse origins of philosophy

1- **Introduction:** It is known that once a person exists in society, he undergoes a series of activities Educational and educational. Since this

matter is related to the social vision of man and life, it reflects A philosophical aspect proven by the nature of philosophy and its goals. What is education? What are the limits of its relationship to philosophy? The concept of education: Language: Education is taken from the word educate which means rising, , and it also means increase, development, and improvement, in confirmation of what the Arabs say in this regard: meaning increase and growth. It also means growth and growth. Therefore, the general meaning of education is to provide knowledge, develop the individual's personal abilities, and direct him to... Get involved in practical life, in order to hold positions or perform specific tasks that serve and achieve society As a citizen. Terminologically: Philosophers and ethicists have defined education in their words It is the art of leading and directing a person in his building and education. There is a close relationship between the two, as philosophical activity is theoretical and educational activity Practical, if the mission of education is not directed only to teachers as teachers, but rather to them As educators, the issue does not stop at how to teach language or physics. But it's how to build The character of the people of the nation. Thus, education is a building process and not just dry education, as one might say Also, this relationship between them is an inevitable relationship that falls within the framework of (philosophy of education), which is a study Philosophical education. It is philosophy that may provide theories and help in understanding the problems and methods of education And its topics. This relationship between philosophy and education may go back since ancient times, and its roots extend from Plato To Gondiwe,¹⁶ they presented

¹⁶ - Ali Al-Qaimi, Foundations of Education, previous reference, pp. 26/27 2 Ibid., p. 30

philosophical theories of education and its problems, so any educational work becomes a work

Philosophical ¹⁷1. Education as a science is a research into goals and values and arriving at theories that may be theories Educational education that serves the individual and society, and this is a philosophical mission, and in this way it can be said that “goals Educational standards, moral standards, and social values are merely philosophical topics that are treated from a different perspective “Educational” 2 The close relationship between philosophy and education emerges from the fact that they investigate human beings, because all the issues that... It raises issues related to humans, such as behavior, learning, and formation, and they are educational and philosophical issues, meaning that Philosophy meets pedagogy in its theoretical aspect, and it needs it to enhance its views on topics What you propose about man 3 Philosophy and education in this way are in a complementary relationship, because they share One topic, but in terms of means they are different, because both philosophy and education are presented Some issues related to the values and knowledge of individuals and learners, which are topics It concerns philosophy and education, but in terms of the method they differ, because the method of education is An applied scientific process, while the method of philosophy is a contemplative mental process, and this means that they share Subject and differ in means 4

2-The concept of philosophy of education: Philosophy of education is a mental effort to discuss, analyze and criticize a number of basic concepts On which educational work is based, such as human nature, school activity, experience, and knowledge. In addition to discussing concepts, educational philosophy also analyzes and critiques educational problems, and more This philosophy of education seeks to discuss the basic aspects and satisfactions on which theories of education are based In terms of teaching methods, organizing curricula, and managing education...however, the philosophy of education is keen On the overall view. That is, not stopping at the details and immediate causes, and thus making sure to try awareness of the basic drivers of educational work from within it or through the societal structure, all within A framework of analysis and criticism based on the use of rational evidence, logical evidence, and adherence to experience¹⁸. In general, the scope of the philosophy of education expands to include the generality of educational experience and its sciences. 1 Here, then, the science of education It is one of

¹⁷ - Ibid., p. 30

¹⁸- Ibid - p 43-44,45

the sciences that was under the wing of philosophy, and this science did not become independent except in the modern era. When he developed his own curriculum. Despite the independence of education from philosophy¹⁹, it is It relied on philosophical ideas in order to determine its features and content. This is what shows that relationship The close history between them, and since philosophy examines existence, values, and knowledge, which are related issues With the human being to whom education is directed, and since philosophy in its modern concept is related to human experience, Since education is a human experience and its content includes the transfer of knowledge and human experience from one generation to another For a generation, the philosophy of education is the application of philosophical outlook to the field of human experience that we call... Education ²⁰. Education also depends on theoretical philosophy, because many educational theories are based on another The end is philosophical problems, for example, who specializes in education in order to understand man and his reality. he must understand the nature of this human being's nature, as well as understand the nature of society, which are philosophical problems ²¹ as well Philosophy of education can guide educational action, as it contributes to understanding education and providing it with its theories Relationship with education, it determines the goals that education must aim for and the general means by which We should use it to achieve those goals.²²

Philosophical trends in education: Plato saw that the goal of education is to serve the state and society, so he called for it to be subjected to its control, because The state needs all its children in all specializations, and the teacher has a major role in the educational process. ²³

He is the example and creator of the conditions of the learning process, and he is the motivator, assistant, guide and distinguisher of inclinations It has determined the needs of learners and the definition of knowledge

.Plato sought to reform the individual and society, achieve knowledge of goodness, and train the soul On truth, goodness, and beauty, and these ideas are the same as those spoken by his teacher, Saq Aart

2- 1 Natural tendency: Rousseau believed in the innocence of the child and the goodness of the child, and for this reason he called for the edu-

¹⁹ - Ibid - 53- 54

²⁰ - Ibid -p 93

²¹ -ibid- p 99

²² - Omar Ahmed Hamshari, Introduction to Education, 2nd edition, Safaa Publishing and Distribution House, Amman 2007- p 111- 112

²³ - Naeem Habib Jamini, Philosophy and its Educational Applications, Ibid p 100- 101

cational process to take place Education on freedom, meaning that his inclinations and inclinations are respected, that he is allowed to come into contact with his natural surroundings, and that Take care of what has passed in development so that the child can live in the present instead of the concerns of adults. In Rousseau's view, the child is equipped with the preparations for learning that allow him to gain experience through practice And suffering in the natural world.

2-2 -The pragmatic trend: This trend is the most famous trend and its pioneer is John Dewey, and he believes that Education is life in the sense that it is not preparation for life, but rather life itself, and based on that His view on the following ideas: The goals of education stem from within education and not from outside it, that is, they stem from the student's needs and inclinations And his activity. Linking theoretical knowledge and work, that is, connecting the school to the environment. Pushing the learner to independence in thought and action. Adopting a problem-solving approach (the presence of a problem in front of the learner and a purpose for solving it and relying on work Collective.²⁴ The American John Dewey is considered a representative of this trend, and he wrote many books, the most important of which is *The School And Society* in 1899 (in which he concluded that the school is society²⁵. He has another important book, which is: (*Democracy and Education* 1916), in which he focused on the importance of the learner's freedom to choose his thoughts and beliefs. And its values, the philosopher focused on many of his works that are related to education (the child), as he considered it Axis of the educational process 1

2-3- The relationship of philosophy to politics. Introduction: Human life is dominated by an organized social character resulting either from free will or from It is an authority, and within this framework, the forms of organizational practice diversify and branch out to include various types of activity. This is what brings together the wills of individual existence and the wills of social existence within a distributed organizational circle It contains responsibilities and roles expressed in politics, and based on that, the human being is described as a political being. If we take into account that he thinks and needs to practice this policy consciously, knowledgeably, and considerately, then that is the case It makes it linked to the intellectual-philosophical dimension, which is the other side of human activity. But what it represents this relationship? What is its nature? and what are its limits?

²⁴- Fouad Zakaria, *Plato's Republic*, Egyptian General Book Authority, Cairo, without edition, 1985, p. 12.

²⁵ - Omar Ahmed Hamshari, *Introduction to Education*, Ibid, pp. 88/87 39

Linguistic definition: The word “politique” is derived from the Greek word “polis,” which means The city, that is, the population center that makes up what is called the city. From the Latin word (politia), which Its meanings include the state, the constitution, the political system, citizenship (the rights of citizens), and from the word (politica). Which means political matters and everything related to the state. In general, the linguistic meaning is related With the word (cité) or (polis), this is because the meaning of the city refers to what is known as the state. It was The city, according to the Greeks, performs the same tasks that the state performs on the political level Social, economic and security. This word is also related to the word (polise) ²⁶, which indicates 1 Organization, control and discipline in a society or political unit 1 This concept has developed a lot, so I knew It includes everything related to governance, authority, and the state, and it also includes everything related to internal politics External Affairs 2. In the Arabic language, we may find the origin of the word, which is politics, derived from (Al-Sous), which is Leadership, and if they established it,

It is said that they established it and established it, and the foundation of the matter is politics through which it was established. Licorice is also the nature And creation and character. Politics means doing things in a way that suits them, and what is meant by the matter here is everything related to it the interests of people and thousands of individuals, and the term “order” has become common, as it has become linked to governance and the state. This meaning is referred to by²⁷, where he says, “It is from the word sus, which It means leadership, as they are called Susa. And whoever established it is said to have established it. The meaning is to take over as a mother Or a matter, from that the basis of the matter is politics, and the matter is the ruling, and thus what is meant by the word politics In general, governance and affairs.

2- 4- In philosophical terms: politics is organizing the affairs of the state and managing its affairs. It indicates activity Social power supported by force based on some concept of right and justice to ensure external security and peace The internal social system of political unity, and to control conflicts and the diversity of interests and viewpoints To prevent disruption of the cohesion of the political unit, using the least possible amount of violence. And as it is It is clear that politics relates to the state, but its meaning is not limited to that only, but rather includes what is individual It is not collective, such as the policy of the individual himself, or the policy of the family, or any

²⁶ - Omar Ahmed Hamshari, Introduction to Education, Ibid op. cit., p. 95 40

²⁷ - Ibn Manzur - Lisan al-Arab , p 243

action based on previous planning, such as speech Development policy, education policy...etc Politics in this way is about organizing society, achieving its unity, and creating the institutions on which it is based.

In addition to enacting laws and working to implement them, they enhance the existence of society and, through it ²⁸, the existence of society. 2 Ibid., p. 3
3 Individual 1 There is a difference between two types of political study. It relates to political science, which is a practical science An empiricist is concerned with what is. Political philosophy is a contemplative, intellectual study concerned with what should be²⁹.

2-5- Political science: There are many definitions of this science, including that it is a set of principles that have been proven by experience Its validity, which relates to the process of making decisions that are binding on all of society, those decisions that address values Different material and moral, it is a form of organizing the common life of human beings. It also means “the study of Political institutions, processes, behaviors and doctrines with the aim of deriving laws and generalizations of different interpretations Phenomena resulting from political action

2--6- Political philosophy: is the knowledge that is primarily concerned with studying the theoretical and intellectual field of the political system Whether through criticizing prevailing political phenomena, or through the practice of intellectual theorizing, by providing insights Ideas that deal with the political field as it should be, and here political philosophy is a branch of The branches of philosophy aim to reach and discover the truth related to the fundamental principles of political life and knowledge The relationships of these principles to each other.

2-7--Method in political science: Political studies are dominated by the traditional method and the method Experimental: The traditional method is based on the critical evaluation of the researcher, while the experimental method is based on Observation, hypothesis and experiment, that is, adopting analysis based on statistical information ³⁰,.

3- The relationship of philosophy to politics:

²⁸ - Issam Suleiman, Introduction to Political Science, 2nd edition, Dar Al-Nidal for Printing, Publishing and Distribution, Beirut 1989, pp. 01, 02

²⁹- Ibn Manzur, Lisan al-Arab, Volume VI, Al-Hawza, Iran, 1405 AH, p. 108 41

³⁰- Issam Suleiman, Introduction to Political Science, ibid., p. 06

3-1- General relationship: Politics is a human matter, as is philosophy, because man is a social being with rights And duties, and he knows his rights and duties, because he is a thinking being, so politics is not an authoritarian activity whose center is Rather³¹, it is a human activity centered on the human being, which is what philosophy is concerned with.³²

Historical relationship thought has been mixed with politics since ancient times, as ideas were found that investigated nature Governance and the relationship of the rulers to the ruled and their characteristics. Philosophy was linked to politics in order to criticize the situation - The list exists to achieve better and more ideal conditions, as expressed, for example, by Plato in his call for rule Philosophers and Marsilio of Padua in his call to determine the authority of the Church,³³

here lies the role of philosophy in setting Certain legislation outlines the different methods of governance. When Plato researched his virtuous city, he presented it - The ideal solution he saw, and Hobbes tried in the 17th century to save his country from religious conflict and war. Civil rights, and John Locke came after him, fighting to establish the property rights of individuals and maintain them by law. It protects against the risks of absolute ownership.

3-2 Cognitive relationship: Political philosophy is nourished with ideas that change and direct people, so every policy You need an ideology or guiding ideas. Philosophy contributes to creating concepts related to the meaning of the state or the meaning of the ruler's relationship of the governed, and how political organizations or political institutions such as society work Civil.

Philosophy opens up to politics the possibility of formulating goals and mobilizing energies to achieve them, such as an idea The welfare state in the capitalist system or the idea of equality in communist society , Philosophy contributes to clarifying the human dimensions of political principles related to the state and its systems Institutions. Philosophy determines the strategy of political practice in terms of acceptance or rejection, that is, it sets it according to it Judging political action by justice or injustice, for example,

³¹- Hannah Arendt, What is Politics, 1st edition, published by: Zuhair Al-Khuwailidi, Salma Belhaj Mabrouk, Dar Al-Aman, Rabat, 2014, p. 33

³²- Muhammad Waqi Allah, Introduction to Political Philosophy (An Islamic View), 1st edition, Dar Al-Fikr, Damascus, 2010, p. 23

³³- Ibid., p. 39 42

philosophy has a critical role to reveal negatives Political work, for the purpose of reform.³⁴

Politics represents a field for realizing philosophical ideas. Philosophy makes use of politics to confirm its realistic nature that correlates with the change and development of events Politics provides data that helps contemplate and think about people, society, and the state. Political philosophy is concerned with studying the concepts and relationships of power, government, state, people, law and right Freedom and peace, and here lies the connection between philosophy and politics, especially since Plato, who was calling The need to strengthen the relationship between them.³⁵

For example, Plato attributed the rule to the hand of the philosopher, and considered him to be the right man In assuming leadership. Aristotle was also Alexander's teacher-philosopher and even his guide in his politics Rousseau, the modern philosopher known as the teacher of modern Europe, developed many of his political theories Establishing basic constitutional principles.³⁶

The history of human thought is a history that bears witness to the great role played by philosophers, and not as a matter of fact Abstract contemplation, as some claim, but also as politicians and theorists, and here it cannot be isolated ,These people are far removed from history or political events. Rather, their images can be considered a true mirror that reflects us Their role and opinions in changing their social, economic and cultural reality³⁷

Politics is the science that studies everything related to power and the state. It is an independent science from the rest Other sciences, but this science cannot dispense with philosophical theories and doctrines, as they are It represents the spiritual side of political science. "It is not possible for a modern person to organize his world As if there had never been an Atheist, Plato, Aristotle, Descartes, Hegel, Marx, or Tao. Nietzsche. Rather, we must acknowledge that the twentieth century still bears the effects of all of these, such that... It is difficult to imagine current political systems without referring to the history of philosophy."

2-4 - Some opinions in political thought:

³⁴ - Abd al-Rahman Tishuri, On the Relationship between Philosophy and Politics, Issue No. 1337, Year - 10/40/08/2005. 08

³⁵ - Amira Hilmi Matar, Political Philosophy from Plato to Marx, Dar Al-Maaref, Cairo, 5th edition, 1995, p. 5 43

³⁶ - Ibid., p. 15

³⁷- Zakaria Ibrahim, Philosophical Problems, op. cit., p. 169

These opinions demonstrate the development of ideas on the subject of the emergence of the state As the clear embodiment of political practice. **1/ The idea of direct divine right:** It attributes the existence of the state to a god, and some rulers relied on it to rule Under the pretext that they are God's successors on earth.

2/ The idea of the indirect divine: It attributes the existence of the state and the ruler to the will of a god in directing events

3/ The idea of satisfying needs: that is, people's needs for each other prompted them to cooperate. So it was This is the reason for the existence of the state. Plato said it ³⁸.

4/ The idea of force: meaning that the state arose as a result of a will imposed by a person or group on others This is what I see (Plutarch).

5/ Rutla Arkaf Yakhairatla: It means that the state arose from many factors (social, economic, Political (and other things) making people divided into rulers and ruled, and their jobs varied accordingly. From Those who say so (Deji) 1

6/ The idea of the social contract: The content of this idea is that the human community was living in a state of nature Then it decided to move from it to the social and political situation based on a contract that allowed the presence of a ruler And they are governed. Those who said this included Rousseau, Locke, and Hobbes. ³⁹

7/ The idea of international law: which is that the state exists through merger, division, or separation based on Provides conditions: (people, territory, political system, independence)

4--The relationship of philosophy to sociology: Introduction: Philosophy is mainly concerned with man, whether related to his existential truth or his life reality. And also Sociology is interested in it, but it is mostly limited to the living aspect, as its activities are many Its problems differ, because the common goal between them is the human being. How do we understand the nature of the relationship between them? What are its fields? What are its limits?

³⁸ - Zakaria Ibrahim, Philosophical Problems, Ibid, p. 176

³⁹ - Muhammad Waqi', Introduction to Political Philosophy, Dar Al-Fikr Al-Mu'asmar, 1st edition, 2010, p. 70. 45

4-1-Linguistic definition: The foreign word “sociology” is taken from the two Greek words “soto.” And (logos) the first means meeting and the second means mind, knowledge and science. In the Arabic language it returns the word Meeting for the word: gather, i.e. unite and unite with others.⁴⁰

4-2- Definition of sociology: Some have defined it as the science that deals with human groups and interactions And the relationships between the members of these groups, or it is the study of the social life of human societies, and he considered it ⁴¹46 Some say it is the science concerned with the social rules and processes that bind individuals together as members Associations and institutions, also known as a descriptive, interpretive, comparative study of human societies.

They also look at time and place to arrive at the laws of development to which these societies are subject Humanity, as it appears in time and space, to arrive at the laws of development to which it is subject Human societies progress and change. It is also known as the science that is concerned with the study of human society⁴² (its phenomena, systems, and social structure). Its problems) is a scientific study aimed at description, analysis, and prediction.

Max Weber defined it in his saying, “It is The science that is concerned with understanding and interpreting social activity, and explaining its relative limit and result

"Individual" -The subject of sociology: It deals with everything social as follows. - Social analysis (methods, methods and approaches of social research) - The primary units of social life (social relations, personality, local communities). Urban and rural....(- Social institutions (family, school, places of worship, health care centers). And social....(- Social processes (social conflict, social classes, deviance, addiction))....

As a summary, the subject of sociology studies basic topics⁴³, including: Maximum economy and society social interaction, social processes, scientific facts, and mutual social relationships between It studies individuals through the processes of social interaction, and also studies the components of social structures such as groups General 1 The historical framework for the

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⁴¹ - Hadi Al-Shayb Radwan Yahya, Introduction to Political Science and International Relations, Arab Democratic Center for Publishing - 2017, p. 240 4

⁴²- Ibid., p. 244.

⁴³ - Hisham Mreizeq: Introduction to Sociology, Al-Raya Publishing and Distribution House, Jordan 2007, p. 17

emergence of sociology: Social thought is an ancient thought, and Greek philosophy was interested in it Represented by Plato and Aristotle, but it was contemplative. ⁴⁴

Ibn Khaldun is considered a pioneer of this thought through His interest in what he called environmental science, which falls within what is known as social philosophy, but he did not His efforts are completed to make the scientific science a clear science, and accordingly sociology is attributed in scientific history. To (**Auguste Comte**) in the nineteenth century, where he was called at that time Social physics. ⁴⁵

He made his subject social phenomena, and his goal was to discover the fixed laws that... Phenomena are subject to it. Then he was followed by **Emile Durkheim**, who made the study of phenomena Social science is the study of things in nature according to the principle of determinism, based on observation and statistics Comparison.

In addition to them, there were other scholars who contributed to this science. From another angle of view, they saw it In it, the social phenomenon is a human phenomenon that is not studied like the physical phenomenon among these people. **Gabriel Tarde, Dulay, Jules Muneiro, Max Weber.** And others. Circumstances of the emergence of sociology in the nineteenth century: The circumstances of emergence are due to three developments ⁴⁶. At that point 1 3, p. 111 4. 5. 48 **A/ Socio-economic developments:** They are associated with the collapse of the socio-economic system. The old European system represented by feudalism and the emergence of the new social system represented by capitalism Bourgeois industrialism⁴⁷. One of the features of this transformation is the emergence of the city as a center of productive industrial activity And the social phenomena that accompany this 1⁴⁸

4-3 Intellectual and philosophical developments: This stage witnessed an intellectual debate between ideas of change and development Called for by the philosophy of enlightenment and conservative ideas that

⁴⁴ - . poquet . 1995 p 28

⁴⁵- Farouk Abdel Muti, Auguste Comte, founder of modern sociology, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1993, p. 08

⁴⁶ - Jamil Hamdawi, Principles of Sociology, Dna, 2015, p. 08

⁴⁷- Khawaja Abdel Aziz, University Lectures on Contemporary Sociology, Dar Nuzhat Al-Albab for Publishing and Distribution, Algeria 2007, p. 05

⁴⁸- Ibrahim Othman, Introduction to Sociology, 4th edition, Publishing and Distribution House, Amman, Jordan, 2007, p. 27

emphasize the primacy of society over individuals and their role in socialization.⁴⁹

4-5 Political developments: Enlightenment ideas led to an attempt to change inherited conditions, which resulted in: These are social problems such as the circumstances following the French Revolution 3 Research methodology in sociology: There are two basic approaches that deal with the study of social phenomena: The explanatory approach that explains phenomena from the outside, as do material sciences such as physics, and method Understanding takes into account the specificity of the human condition, and is based on an internal understanding of social phenomena 4

A/ The interpretive approach: This approach has four methods, which are the method of testing by comparison. And it goes away The social phenomenon is characterized by generality and allows the possibility of predicting the occurrence of social phenomena Similar, and through comparison between social phenomena in one place or between several places⁵⁰, it is possible Access to the laws that govern them. B B- **B/Anthropological comparison:** studies primitive societies in terms of their systems, institutions, and traditions And its beliefs, economic and political activities, arts, and all of that to determine the principles of transformation Social human.

C/- Historical comparison: social phenomena are studied by comparing them with similar phenomena in the world Society itself at different historical stages, such as studying the development of marriage or property. - Surveys and statistics: It deals with a social phenomenon through what the numbers indicate And graphs to compare and draw conclusions from, such as knowing the divorce rate over a period of time And the reasons for the implications of this.⁵¹

D/The understanding approach: The German Max Weber contributed to its development and it is based on The idea of empathy and communication, meaning that since social events are relative psychological facts, they... To understand it, you must go deep into the mentality or psychology of the individual, group, or people to whom it relates They have the phenomenon,

⁴⁹- Souad Atta Farag: A History of the Development of Social Thought, Al-Tuwaiji, Egypt, 2006

⁵⁰ - Ahmed Abdel Moneim and others, steps and methods of scientific research, Arab Family Health Project, League of Arab States, Egypt, 2010 p. 40 49

⁵¹ - Mahmoud Odeh: Foundations of Sociology, Arab Renaissance Publishing House, Beirut, Lebanon, Data. p. 77

with knowledge in the sense of trying to live the phenomenon to understand it.⁵²

5 - The relationship of philosophy to sociology: In general, this relationship is subject to the same logic as the relationship with science. In philosophy, in that philosophy is concerned with the overall theoretical aspect and sociology is concerned with that aspect. Partially applied, and since there is a theoretical side to this science, philosophy is closer to what He is known for social thought, but it is far from it when he specializes in the field of The ideas of Enlightenment philosophy in the eighteenth century contributed to the formation of the intellectual reference for science the meeting.

The introduction to sociology was a theory specific to the social philosophy of philosophers, e.g. Auguste Comte was a philosopher before he was a sociologist, and he also contributed to the deepening of sociology. Philosophical consideration of philosophical problems, such as the problem of knowledge, the problem of ethics, the problem of Religion..... An example of philosophical efforts in this regard is that of Karl Marx, who said that Steps and methods of scientific research. and economic existence determines social consciousness, meaning that thought is a reflection of matter, as well as what Durkheim said that the categories of thought are social categories.

Philosophical thought feeds sociology with ideas and concepts, for example the idea of distinguishing between phenomena. Naturalism and spirituality according to Max Weber are traces of Kantian philosophy. The results of sociology benefit philosophy in forming comprehensive perceptions of man and society. The social results of philosophy make it possible to activate the mechanism of criticism and analysis. - Philosophy looks at social approaches to what it refers to and impacts them in a way that ensures that sociology achieves A comprehensive approach to human phenomena, as it cannot be satisfied with descriptive external treatment. And interpretism in humanitarian issues. thus, Sociology leads directly to the emergence of philosophical thought, as it has contributed greatly to the development of... Philosophical questions, as Durkheim believed, since sociology has contributed to raising topics. Many philosophical studies, but at the same time we find that a large part of social studies was generated by Philosophy, for example, the theories of Karl Marx are not sociological theories as some believe. They are purely philosophical theories.

⁵² - 2 Ibid., p. 73

2- The relationship of philosophy to psychology:

- **Introduction:** Since ancient times, philosophers have been interested in the subject of the soul until their thoughts and opinions about it diverged. Then, when The study took a scientific direction and became independent in its subject and method. After this, psychology no longer became Relationship with philosophy? If this relationship exists, what does it represent? Definition of psychology linguistically: Psychology (psychologie) is derived from the Greek word (psychelogos) ⁵³.

Consisting of two linguistic syllables (psyche) which means spirit, mind, or self, and the syllable (logos) which means science. By combining the two syllables, the word becomes psychology, the science of the soul, or science The study of the self, that is, the study of it as it reveals itself in its activity and apparent work in behavior.

1- Definition of psychology: It is a science that studies human behavior scientifically with the aim of arriving at laws Which it governs, whether the behavior is outward or inward, through monitoring it and researching its causes And his motives. For example, a psychological patient observes his external behavior (the tone of his voice, his movements, his gait...) and searches for the relationship of this to his surroundings (family, education, social environment....) and examines its internal causes) Psychological complexes, emotions, and inheritance..... (that is, it is the science that is concerned with various psychological events, whether in... Its apparent or invisible level of behavior, which is represented by emotional and subconscious mental processes, It is also known as the science that studies human behavior and animal behavior and what this behavior entails Aspects such as motives, emotions, reasoning, thinking, and learning....

2- Psychology subject : Psychology studies normal and pathological psychological events, as expressed by human behavior At its various levels, that is, whether it is an outward behavior such as smoking and stealing, or an inward behavior such as thinking My feeling indicates awareness, such as honesty in dealing with friends, or subconscious, such as hatred without a reason Or an intentional attack, such as migrating for the sake of earning money, or an unintentional attack, such as shivering. His method: The method

⁵³ - Tariq Al-Sadiq Abdul Salam, Khalid bin Abdul Aziz Al-Shraida, Introduction to Sociology, 1st edition, Dar Al-Jinan for Publishing and Distribution, Jordan, Amman 2020 pp. 19-20 51

is organized steps that arise in order to understand a phenomenon, and in psychology the method is based on Defining and defining the problem, imposing hypotheses, then testing them and analyzing data related to them using methods Statistic. Formulating and comparing the results achieved. The scientific nature of psychology is characterized by the presence of two types From experience (laboratory experiment, field experiment) ⁵⁴.

The laboratory experiment takes place in specific conditions in which the phenomenon is isolated and controlled, such as studying the intensity of tension and pulse. The level of intelligence is measured by Q1, while the field experiment is conducted through knowledge of specific situations By means of studying the case by collecting information about the individual by conducting an interview, examination, or other method Survey through interview and questionnaire⁵⁵

3- Objectives of Psychology: The scientific nature of psychology is evident in the objectives it seeks, which are: Understanding: This means knowing the outcome of psychological phenomena and revealing the relationships inherent in them and their relationship to phenomena Associated 3 Prediction: It means knowing the outcome of a psychological phenomenon by applying the law or general rule to it Other positions 4 Control: It means controlling the conditions in which the phenomenon exists to achieve specific goals.

4- Fields of psychology: The branches of psychology vary according to the psychological phenomena of human activity, including: Branches, for example. Developmental psychology, social psychology, educational psychology 6 Industrial psychology, clinical psychology... etc.⁵⁶

5- The development of psychology: Psychology did not turn into a scientific direction until after a long period of time Modern science, and this was delayed due to the nature of its subject, as it is not a material subject like the subject that The natural sciences deal with it, and the following are the characteristics of this subject.⁵⁷

6-Characteristics of the psychological phenomenon:

⁵⁴ - Mahmoud Abu Ghazal, Muawiyah, General Psychology, 2nd edition, Dar Wael Al-Urdun, 2015, p. 19

⁵⁵ - Muhammad Shehata Rabie, Fundamentals of Psychology, 1st edition, Dar Al-Masirah for Publishing, Distribution and Printing, Amman 2010, p. 32. 52

⁵⁶ - Fathi Al-Sharqawi Majda, Mahmoud, General Psychology, Cairo 2011, pp. 23-24

⁵⁷ - Mahmoud Abu Ghazal Muawiyah, General Psychology, , pp. 56-60

A/ An individual phenomenon: related to the person himself, as he is the only one capable of perceiving it.

B/ Temporal rather than spatial: that is, it is not specific to a place so that it can be observed and known.

C/ Not quantitative: that is, it is not measured directly⁵⁸ 1

6- Historical stages of psychology:

A/The stage of primitive thinking: It is the natural stage, in which the view of the self is mixed with images Religious and mythological as in Eastern thought.

B/The stage of philosophical thinking: It is a mental contemplative stage represented by Greek philosophers such as Plato Aristotle, in their study of the soul, its origin, nature, characteristics, divisions, and destiny,⁵⁹ C/

Experimentation and measurement stage: This stage came as a result of an attempt to adhere to the experimental method The study of psychology follows the example of the work of natural scientists and chemists, and is represented in experimental works such as the study Laboratory testing of sensation, perception, and mental processes, counting individual and mental differences, and conducting experiments On animals, the Wundt laboratory, which was established in 1879, is considered a distinctive sign of this activity in science The soul.⁶⁰

D/ The stage of the emergence of psychological schools: such as the connectionist school, which believes that psychological and mental lifem For humans, it is based on the connection of a series of emotional and cognitive events, and its method is introspection, the functional school ⁶¹, She was interested in studying the functioning of the individual's mind in its relationship with the environment., the school. The behavioral school was interested Behavior based on the stimulus-response relationship⁶². The Gestalt school focused on perception Its relationship to the individual's goals,

⁵⁸ - Ibid., pp. 43-44

⁵⁹ - Muhammad Hassan Ghanem, Introduction to Psychology, Helwan University 2004, p. 60

⁶⁰ - Mahmoud Abu Ghazal, Muawiyah, General Psychology, op. cit., p. 46 6 Zaghloul Al-Hindawi 2014, pp. 47-49

⁶¹ - Fathi Al-Sharqawi, Magdy Mahmoud, General Psychology, previous reference, pp. 264-270

⁶² - Ibid., p. 254-263

inclinations, and interests. The school of psychoanalysis focused on the treatment of mother earth Psychological and neurological by revealing the role of the subconscious, repression, and instincts in psychological phenomena. The stage of maturity of psychology in the 20th century. This science has become distinguished by its subject, method, and goals. And its specialists.⁶³

7- The relationship of philosophy to psychology: There are connections between philosophy and psychology related to the subject and history And the goal 1/ Both philosophy and psychology are concerned with man and try to understand his reality, as man is a soul and a body There is an interaction relationship between them that raises cognitive and existential questions that require consideration, if it is psychology, for example Philosophy investigates perception, thinking, and emotions, their nature, relationships, and influence. Philosophy investigates reality The mind, insofar as it is aware and thinking, examines emotion insofar as it is a motive for action and activity From a comprehensive, comprehensive and not experimental angle, that is, philosophy meets psychology in its theoretical aspect, and it is She needs him to enhance her views on the topics she discusses about people and their lives. And this relationship is The relationship that emerges clearly in philosophy in the philosophy of knowledge B: The methodological aspect: If the direction of psychology has become experimental, this does not mean that it has dispensed with - Absolutely from a rational perspective. However, it is one of the human sciences in which rational consideration is intertwined Hypothetical and deductive. Hence, philosophical thinking can contribute to studying the approach it takes Psychology in its principles and foundations, especially since scientific results in psychology have a direct relationship In humans.

7-1- The existential aspect: This matter relates to the life of the human soul as a whole in its relationship to values - Society and religion. Because the study of the soul, whatever it may be, ultimately reflects on the person and his attitudes and results Psychology does not remain partial, but rather is taken in a comprehensive context related to the entire person and his life.⁶⁴

⁶³ - Fathi Al-Sharqawi, Majda Mahmoud, General Psychology, p. 17 53

⁶⁴ - Barihi, Trends in Contemporary Philosophy, Dar Al-Kashaf Publishing, Egypt, 1998, p. 38

7- 2- Historical connection: Historically, philosophers have delved into many issues related to the soul and contributed ideas There is much in this regard regarding the essence of the soul, its divisions, and its attributes, and its facts coincide with what science has reached New breath.⁶⁵

7-3 - Relevance in terms of goal: When philosophers speak about the subject of philosophy, it is because they are targeting Knowledge and understanding, so do psychologists. Therefore, philosophy is indispensable for psychology, as are the results Psychologists, even if it is partial, it directly affects the person and has implications in his life, and this is clear From the research of Freud, who transferred the idea of the unconscious and instincts to the field of values and civilization 1. Limits of difference: Although psychology is a human science, it is not a standard science, but rather a practical science It relates to human actions, both outwardly and inwardly, and then takes an experimental approach to deepen its roots Psychological events and the context of their interactions and activities to understand them and provide solutions to existing problems and problems. While philosophy has a comprehensive nature, it is concerned with the basic principles and rules that constitute psychological life in relation to it With knowledge and life as a whole, to understand it and take visions and perceptions about it. However, it is worth noting that the psychologists who played a role in the separation of this science from... Philosophy They had philosophical interests such as Fechner, Dewey, and William James. Also some schools Psychology has philosophical roots such as functionalism. The results of psychological research in turn led to philosophical consideration as well It is apparent in the trends of pragmatism, existentialism, and Janlakan's structural ideas, which were inspired by psychoanalysis.⁶⁶

8-The relationship of philosophy to ethics Introduction: Philosophy deals with various topics, namely the topic of existence, the topic of knowledge, the topic of values, and so on The last section deals with major values: truth, goodness, and beauty. And between those values there is value Goodness, which means that there is a relationship between ethics and philosophy. What is the truth of this relationship and what is its nature? Morals are linguistically: it is the plural of character, and character is character and character. In a foreign language, it corresponds to it, for example, in: The French language has the word “morale” and the word

⁶⁵- Sigmund Freud, New Introductory Lectures on Psychoanalysis,, p. 86

⁶⁶- Sigmund Freud, New Introductory Lectures on Psychoanalysis, Ibid p. 88.

“morals” in the English language. These two words are derived From the Latin word mores, and its equivalent in Greek is ethos, which means habit. Hence this word The other name for ethics is ethice in Latin and éthique in French. From here I knew Ethics by habit, and the science of ethics by the science of customs. In a modern French dictionary definition, it defines morals It is the sum of rules of action and values that act as standards in society. As for the terminology, it is known Al-Jurjani says: "Creation is a well-established form of the soul from which actions emerge with ease and ease. Without the need for thought and consideration". What is meant by this is that character is a fixed psychological characteristic and can be - **Acquired behavior that results spontaneously**. This indicates that creation is an indication of the qualities inherent in - The self and the acquired characteristics that have become natural. In addition to this, there are two aspects; side An inner aspect is the form in which the soul is, and an outer, behavioral aspect embodied in actions. And he takes Accordingly, behavior has two aspects: it either reflects noble qualities or reprehensible qualities. Meaning that moral action It is the only act that can be praised and blamed, and therefore the established form can only be understood in relation to its effects that can be judged. For good or evil. Hence, the established form is different from the natural instincts and motives that are not reversible To praise or slander.

8-1Types of human activity: In general, humans practice three main types of activity. there Biological activity: This activity is driven by instinctive motives, such as seeking food, drink, and shelter⁶⁷. And there 2 Mental activity is activity based on thinking, contemplation, and the pursuit of understanding and knowledge. And there is activity Moral activity is an activity that a person practices based on his own inclination, will, and sense of duty. Freedom, choice, responsibility, the ability to judge good and evil, the tendency toward ideals, virtues, and commitment. With limits and controls. That is, this activity is practiced by humans. Because he has a conscience, moral sense, or taste Ethically. This activity interferes with and affects other activities⁶⁸. Accordingly, a person is described as A moral animal and a moral being. The meaning of man as a moral being: he is a moral being; Because he is the only one Among all beings, he is able to resist his impulses and direct them in a humane direction. That is, he has the ability to make... His motives

⁶⁷ - Muhammad Yusuf Musa, Investigations in the Philosophy of Morals, ed., Hindawi Foundation, 1940, p. 9

⁶⁸ - Muhammad Yusuf Musa, Investigations in the Philosophy of Morals, ed., Hindawi Foundation, 1940, Ibid., p. 40 57

are in the service of certain ends, rather than being ends in themselves. And he - in addition to this creature The only one who is not satisfied with what is, but looks forward to what can be. That is, it is in a dialectical relationship between Reality and ideal, between need and value, or between instinct and virtue. He is the only one who feels free - What he does and is responsible for what he does 1.

8-2-The subject of ethics: Ethics relates to voluntary actions, that is, those performed intentionally and by choice Human beings or actions that could have been avoided before they occurred. As for deeds, they are nothing but bad Those that cannot be guarded against are not included in the subject of ethics. Source of morals: These sources vary depending on trends. Society: The owners of this see – I do not see that society, with its knowledge and customs, is the source of morality. Reason: Those who hold this mind see that - The mind, with its wealth of elementary ideas, is the source and determinant of morality⁶⁹. Conscience: The owners of this see - I do not see that conscience, which is a hidden force in man, is the motivation for morality. Benefit: seen The proponents of this opinion do not believe that the inclination towards pleasure and benefit are the source o morality.⁷⁰

A- Characteristics of morality: Among the characteristics of morality are the following: Normative: that is, it determines for man - What it should be is not what it is. Practical nature: that is, it relates to behavior. Character Social: That is, morals are most evident in social reality through transactions. Multiple – Its sources: Various sources influence the existence of morals, such as: reason, religion, custom, inheritance...⁷¹

9- Issues in the philosophy of ethics: The field of ethics is one of the three values that the study of values deals with: The value of goodness. Goodness is defined as an act or behavior that conforms to the requirements of reason and achieves an ideal - Man as a human being, this means that an action is good only if it is done with the intention of achieving goodness For man, evil stands in contradiction to good as the act that leads to harming others. Whether it was for personal benefit or just to harm. The controversial issues are generally resolved This is why there are different points of view, where ethics is studied from the point of view that it is subjective or...

⁶⁹-. Zakaria Ibrahim, Philosophical Problems, (The Congenital Problem), ed., Misr Printing House, p. 50

⁷⁰ - Mustafa Abdo, Philosophy of Morals, Madbouly Library, Cairo, ed., p. 17

⁷¹ - Ibid., p. 70 58

Objectivity (developed by the mind or independent of it), relative or absolute (variable or fixed), normative or descriptive Which ethics determine what should be or only describe human behavior as it is (an end or a means). For other purposes (morality exists if it achieves benefit and prevents harm, or does it only exist if the response is good) This is in addition to its sources and nature. . Sections of Ethics: Ethics is divided into theoretical ethics and practical ethics. She studies theoretical ethics Good, evil, conscience, virtue, freedom, right, duty, responsibility, intention, intention... Practical ethics studies the issues of theoretical ethics, but from the point of view of their application. That is, from where it is a verb And behavior to judge it as good or evil, and its conformity or non-conformity with moral standards. And morals Theory lags behind practical ethics, because it is contemplative thinking that examines the foundations and facts of ethics. And may It appeared at the time of Aristotle and then flourished more under Plato and Aristotle. Practical ethics is practice 59 Morality, therefore, existed before among the peoples of the ancient East, and it generally exists in the presence of man. N1 . The relationship of philosophy to ethics: The relationship of ethics to philosophy appears clearly in Aristotle's division of the sciences He made the sciences into two categories: theoretical sciences that include theology, mathematics, and natural sciences, and practical sciences that include Ethics, politics and economics. Ethics as a practical science has two aspects: Related aspect With man himself, his desires and inclinations. An aspect related to human action on things and includes the arts. And this division It shows that ethics is a practical science and an essential part of philosophy. Ethics has this status as well In the modern era, Descartes made it part of the tree of philosophy, whose roots are metaphysics and whose trunk is science Nature and its branches are medicine, mechanics and ethics. The value of morality lies here because it relates to the self And its emotions or the person's behavior. It had the same interest as Kant, who made it a field of... Areas of questions addressed by philosophy. What can I know?) Knowledge (What do I want - - I have to work?) Ethics (What may I hope for) Religion (? What is the essence of man ?) Science - - Human) .

9-1. The nature of the relationship between philosophy and ethics: This relationship can be defined in the following points: Related Ethics is about man, and philosophy is thinking about man and the world. Hence, it is comprehensive and more general than ethics. - Ethics reveals truth (good). There is a difference between theoretical and practical ethics, as while - Theoretical ethics approaches philosophical consideration, as practical ethics

mostly follows individual wills. Philosophy works to awaken a sense of values by revealing the human character of existence. – – Morals follow the individual self and are affected by various internal influences, such as emotions, or external influences, such as habits Social . As for philosophy, it is primarily rational, supported only by proof and inference. The phenomenon - 72.

Ethics is a complex phenomenon in which different sources overlap, whether in its composition or direction Be religious or Sufi ethics, for example. Ethics relates to judgments of value, not judgments of reality.

9-2. The historical relationship between philosophy and ethics:

In general, ethics is a field of thought Humanity is independent of place and time, so moral thinking was found among ancient peoples What is known as Eastern wisdom among the Egyptians, Babylonians, Persians and others, and then developed with the development of history .⁷³

However, the topics remained the same, which are good and evil actions, virtues, and ideals, although The way of looking at it has changed through different angles and objectives. What distinguishes ethics in Eastern wisdom It is related to practical life, religious beliefs, and mysticism, so it was mostly wisdom and sermons And advice. The real flowering of ethical studies came from the Greeks, who gave it dimension.

Theoretically, especially according to Aristotle, Plato, and Aristotle. the reason for this is that it is associated with mental meditation What it means is the desire to know the facts. This can be summarized as follows: Greek ethics was - Mental in the sense that what determines the nature, simply, ideals, and goals of morality is reason, not emotion or background Religious. for example, it is immorality to link virtue with knowledge. Morality had a goal, which was to achieve the highest good or - Happiness, for example, Plato saw that happiness is the realization of total goodness, which occurs by achieving a balance of forces self. In the Middle Ages, ethical studies tended to combine ethical ideas With religious concepts, the demand for happiness has changed from a rational demand to a religious demand, even if some maintain it On the rational character through the influence of the Platonic and Aristotelian mental heritage. But in the modern era, it was taken Ethics is a clear philosophical trend. The trends have varied into rational, intuitive,

⁷²- Zakaria Ibrahim, *Philosophical Problems, (The Congenital Problem)*, ed., Misr Printing House, p. 97

⁷³ - Ibid., p. 105

experimental, and utilitarian. Attempts were made to study ethics objectively, especially in the nineteenth century by **Durkheim**. Wolff Brill and others, 2. But despite all efforts, ethics remained a philosophical topic⁷⁴. now we know clearly that the foundation of his philosophy is in the self-conscious mind that understands the universality of existence, and that its source is from God.

Doing so, he gave it **a holistic character: The philosopher** is mathematical and physical, engaged in medicine, ethics, politics, sociology and psychology. This is why philosophy from its beginnings was considered the mother of all science.⁷⁵

Immanuel Kant (1724-1804) can also be added to the concept of philosophy, for it is "**the science of laws that reveal to thought when** it criticizes its activity and reconsiders itself, so that philosophy is the mental knowledge arising from the perceived meaning of the mind."

It is, therefore, a set of definitions and concepts throughout the ages in different cultures, **all of which have affirmed that philosophy is of a purely mental and contemplative nature, with the aim of knowing absolute truths and seeking to correct human action and the pursuit of happiness. It is interested in the study of general questions** relating to existence, reason, knowledge, ethics and politics, which gave it **a concept and wide consideration to the breadth of its subjects and their comprehensiveness of all issues**, as it was not limited to theology and mental existence - as is common - this made us emphasize that the multiplicity of its subject gave it a problematic character that led to the diversity and multiplicity of its concept and significance.

10- The historical relationship between philosophy and ethics religion:

- Introduction:

The relationship between philosophy and religion is indeed a matter that deserves attention and study, and this is because of the historical nature of that relationship. in the ancient Orientals , philosophy was already used as a tool for the service of religion and the affirmation of religious beliefs, and in the Middle Ages as a tool for reconciling reason and transmission or between wisdom and law. It was also used by Western theologians and theologians in Islam to defend religious belief.

⁷⁴ - Zakaria Ibrahim, Philosophical Problems, (The Congenital Problem), ed., Misr Printing House, p. 97

⁷⁵ - Ibid., p. 108

Saint Anselm saw faith as necessary for reason and a prerequisite for proper thinking. For Muslim theologians and philosophers, the relationship between philosophy and religion is manifested by the defense of the Islamic faith by philosophical speech or saying, i.e. by philosophical pilgrims and mental proof. Philosophy has been used at one time to serve religion, at another time to understand religious beliefs or to defend religion.

In addition to all that has been said, we point out that there is a philosophical specialty, the philosophy of religions, which examines the holistic concepts used by theology and critically examines them, such as the concept of: God has a relationship with his creatures, the concept of the soul, its immortality, etc. in order to prove its existence, deny it or give it a picture other than that which was painted by revelation and religion.

10- 1-The relation of philosophy to science: The so-called philosophy of science is a clear evidence of the strong link between philosophy and science, as philosophy is a critical and analytical movement of the principles, concepts and methods of science. His philosophy defines science as the critical study of the principles, assumptions, and results of science because philosophy follows the footsteps of science with criticism and analysis. Among the questions posed by the philosophy of science, for example, what is the difference between scientific knowledge in the natural sciences and scientific knowledge in the social sciences? Is knowledge based on accumulation and communication, or is it based on some kind of scientific revolution and cognitive rupture? These are questions that are at the heart of the relationship between philosophy and science.

Philosophy and the various humanities have a close relationship, with political science based in its origins on Plato's political dialog and Aristotle's political book. In addition to its development with the theories of Machiavelli, John Locke, and Thomas Hobbes

11- The relationship of philosophy to historiography: It is revealed through what is known as the philosophy of history. It is concerned with the study of historical events in order to uncover the philosophical theories that explain the movement of history and the laws that control this movement, and as a model of the problems posed by the philosophy of history in this context we find the problem of the interpretation of history. There are some philosophers who have gone on to interpret history in a teleological way, and there are some who have interpreted it in a spiritual way, and there are some who have interpreted it in a materialistic way, as has the problem of who makes it? Does history make history or does history make history?

12- Philosophy and biology : the relationship of philosophy to science, especially medicine, and the moral and human values offered by philosophy to medical science, which is known today as bioethics. They appear in matters such as organ transplantation, embryo transfer, euthanasia, etc. where moral values interfere with the direction of medical behavior.

Thus, the anti philosophy movement did not make it completely independent of philosophical theories, whether moral, social, or psychological. Today, philosophy has to do with most of the modern sciences, both human and natural.

This makes the topics and issues studied by philosophy as diverse as the fields in which people are interested: existential, cognitive, moral, political, and social...etc. However, the most important areas and issues that philosophy addresses can be limited to the following:

13- Issues of knowledge (epistemology), in which philosophy raises questions related to human knowledge in terms of its possibility, sources, nature, limits, value, means, types...etc.

14- Issues of Existence (Ontology) Philosophical thought examines these issues, those problems related to existence, such as: Is existence one or multiple? Philosophy here also investigates what is called the truth of existence, the evidence of existence and nothingness, freedom, and issues of after nature...etc.

15- Issues of values (Axiologie) - Here philosophy deals with problems related to values, such as research into correct and corrupt thought (the science of logic) and behavior and its results in terms of good and evil (the science of ethics). Finally, philosophy searches into human taste in terms of the beautiful and the ugly). aesthetics). 1- Theory of knowledge: The theory of knowledge is known as epistemology, which in its entirety means the critical study of science. It is "critical knowledge of the principles, hypotheses, and results of science." It is, as defined by Rozanthal, "an important section of philosophical theory. It is a theory of the human ability to know reality, the sources, forms, and methods of knowledge and truth, and the means of achieving it." ". The theory of knowledge deals with the study of cognitive problems in terms of the human ability to know, even if his knowledge is limited or absolute, as well as the source of knowledge, i.e. its source is its limits and possibility. It raises several questions: Is human knowledge possible? What are the limits of its possibility? What is its source? What is its nature? In order to answer these major problems, we must refer to some philosophical theories that attempt to discuss these questions, as follows: A- The possibility of knowledge? What is meant by this is the extent of the

human being's ability and ability to gain knowledge of all kinds and his limits to that, even if they are absolute or relative, total or partial? A1- The skeptical doctrine: There are deep roots of the skeptical tendency in the history of philosophy extending back to Before Socrates, starting with Parmenides and Heraclitus. The same applies to the Sophists who considered facts to be individual and variable, differing according to individuals, since man is the measure of all things. The emergence of doubt in its philosophical form goes back historically to the skeptical school, which believed that the human mind is incapable of understanding the truth, that is, the truth of things that appear different to different individuals, and therefore how can we know certainty? Abu Hamid Al-Ghazali (1059-111 AD) acknowledges the role of systematic doubt in the process of knowledge, as he says at the end of his book *Mizan al-Amal*: "He who does not doubt does not see, and he who does not look does not see, and he who does not see remains in blindness and misguidance." Al-Ghazali had systematic doubt. He was not afraid of the resulting consequences, as he did not only doubt the tangible things, but even the intelligible things, which is what he talked about in his book *The Rescuer from Error*. In the modern era, Descartes also adopted this skeptical approach, the systematic doubt that aims to build facts and reach certainty by rejecting everything that has not been proven to be true, or what does not seem obvious intuitively. He says in his book, *The Essay on the Way*: "I thought that I had to posit Aside from everything that I imagine is subject to suspicion or doubt, and I write it off as absolutely corrupt, in order to see what remains for me after that of something that is firm and true, and capable of complete trust." Descartes doubted the sensible things with reason and the intelligible things.

lecture 06

, importance and its relation to other sciences

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- Defining the importance of philosophy .
- Summarize the fact of needing of philosophy

Introduction :

Questioning the value and importance of philosophy to human thought is nothing new, especially in light of the certain facts provided by experimental science and the firm and fixed laws that characterize its various studies, what is the point of philosophical thinking and philosophy in the presence of physics and fine mathematics? Does the mind need these open and infinite philosophical questions in the presence of certain scientific answers? All these questions come to mind by those who doubt the value of philosophy and its usefulness in life, especially in contemporary ones.

Philosophy is also commonly said to the general public to be nothing but empty and useless words, gossip and a waste of time.

However ,the defense of philosophy must look at its characteristic features, **which are a constant and continuous question that awakens the mind and pushes it to research and think about** itself, and to contemplate all the phenomena surrounding it, thus seeking to know the ultimate ends and distant truths. this is achieved through the act of **philosophical question, which gains the mind the queen of criticism, scrutiny, and naive non-acceptance of data** in search of the new continuously through evidence and proof.

We also discover this value through **Descartes's assertion** that philosophy alone distinguishes us from savage and savage Nations, and that the civilization of every nation is measured by the prevalence and correct philosophy in it. It transcends man and makes him transcend his animals of thought, as well as his individuality to embrace all. It is like linking **human humanism to philosophy and philosophy**. To be human must be philosophized, and to philosophize must be human.

Philosophy, as Parmenides (Plato's protagonist) asserted, " philosophy ... is our flesh and fat ... our vigilance and sleep ... our reality, our dream, our

present and our hope", confirms our innate close connection to philosophy and the inability of the mind to do without it in the entire moments of its life.

The Roman orator Cicero points to this importance as "the art of life", that is, a process of questioning that ensures dialog with oneself, with others, with the world, and its belief in ideals and values.

The value of philosophy, therefore, lies in the affirmation of human thought, transcendent of nature, and its tendency toward the absolute to achieve its humanity, and its liberation from reality in search of the truths and ends of absolute things.

My journey into philosophy has begun quite recently, but already I see a host of pronounced benefits, and a panoply of others have begun to take root. What follows is my exploratory ideas into the importance of philosophy to the individual, namely: It promotes a dynamic intellect, allows us to think differently, gives our lives direction, enriches our existence and promotes a love of learning. I would like now to leave a quote from C.S Lewis, explaining why I decided that I am qualified to write this while still early on in my philosophical learning.⁷⁶

The fellow-pupil can help more than the master because he knows less. The difficulty we want him to explain is one he has recently met. The expert met it so long ago he has forgotten. He sees the whole subject, by now, in a different light that he cannot conceive what is really troubling the pupil; he sees a dozen other difficulties which ought to be troubling him but aren't.

Philosophy fosters a dynamic intellect, the ability to adapt

Philosophy provides us with *meaningful intellectual discourse*. Too often do we either just accept things to be true, and move on, or fail to be persuaded at all; humans tend to settle into a comfortable state, an intellectual monotone. To disrupt this state, and to maintain active and inquisitive minds, we require not just a source of intellectual conflict (such as a political debate, which is rarely fruitful), but meaningful discourse; philosophy.

But what separates philosophy? What makes it meaningful? In my mind this is the fact that it deals with our **fundamental** beliefs, problems at the very core of our existence, that we would otherwise take for granted: the existence

⁷⁶ <https://louiskruger.medium.com/the-importance-of-philosophy-8cf0fc66315a>

of god(s), what is happiness, the nature of reality, et cetera. While we usually assume the answers to these problems (due to them rarely being questioned in daily life), based mostly on what we were taught during childhood, now the answers become outcomes of rational thought, an intimate and personal product (not the random outcome of your surroundings, but of yourself). Therefore, meaningful thought over these problems, prompted by the ideas we encounter in philosophy, strengthens our foundation — the beliefs we build ourselves upon (and act on).

Philosophy is about being exposed to these fundamental ideas, rebutting some of them, adopting others. The cornerstones of our existence are in this manner maintained, and replaced when necessary, and therefore the entire building (which is our life), is stronger.

It is by **self-reflection** that this maintenance and replacement takes place. The ideas of philosophy, being as deep and foundational as they are, give provoke this introspection. We not only change who we are, but come to know ourselves. And an intimate knowledge of the self has many benefits.

Through philosophy we *can* develop **intellectual modesty** (I say can because the opposite is often true in academics). Being exposed to such monumental, *unanswered* questions imparts a sense of modesty in a person; when confronted with the extent of what we do not know we cannot help but be awed into intellectual humility. It also practices this, by the aforementioned process of questioning our assumptions, thereby removing delusions of wisdom. Furthermore, from the constant assault of our ideas by those much more intelligent than us arises a *detachment* from them. We learn to not take ourselves too seriously, but to be open to new thoughts.

To teach how to live without certainty, and yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it — Bertrand Russell

These factors culminate in an intellectual fluidity, an ability to adapt, to reinvent ourselves, which is becoming increasingly important in modern society. Through intellectual modesty we are opened to new ideas, our minds fertile soil for the seeds of change to take root. This constant shifting of our fundamental ideas also accustoms us to change, not superficial and paltry, but dramatic reinvention of ourselves (which becomes necessary with the advent of life-changing technology, revolutions in the way we live and work that are

becoming ever more frequent). A strong foundation ensures we are not swept up and tossed about by the winds of change, but remain firmly anchored; we become like a windmill, harnessing the change, but remaining unperturbed. Philosophy fosters a dynamic intellect, and the ability to effectively adapt to new situations.

2- The search for truth enriches your life;

I truly believe that philosophy has enriched my life. It is a lofty and empowering pursuit, one that lends grace and flight to the soul, a joy borne from the acquisition of knowledge. Philosophy is usually referred to as an “ivory tower” subject in a derogatory fashion, meaning a disconnect from reality. However, the study of truth is a noble pursuit, and it does not always have to return to reality; we can do something purely for the joy and enrichment it brings, without clear practical benefit (which philosophy by no means lacks however). Philosophy can serve as an escape from reality, or more accurately a transcendence of it.

Plato believed that the purpose of man was to make use of his rationality, to attempt to find truth — the perfect, quintessential forms of things, that exists outside of our physical perception, and rather within us. He believed that philosophy was therefore the noblest and most fundamental pursuit of man. The pursuit of the truth, some argue, makes us human.

So, while philosophy might sometimes justifiably be called an “ivory tower” subject, is this really that bad?

Truth has no inherent value, outside of its application?

Many might argue here that objective truth has no inherent value, and that the purpose of knowledge is to benefit society; therefore philosophy, the pursuit of this truth, is not useful. But (disregarding the false notion that the knowledge of philosophy is never applied) are you not philosophizing in undertaking this debate, and for this very reason it **is** important?

Furthermore, if early Homo Sapiens decided that the only useful thing to do is that which directly benefits society, would they not still be hunting animals and gathering fruit. Because why look at the stars, and wonder; philosophize about possibilities?

An example closer to home is that of the Space Race and subsequent moon landing of 1969. Would we move to deny such an event from ever taking place, reasoning that the money could be spent to the immediate benefit of those in need? While this is certainly an important consideration (and a balance must be found), we must also not deny 1) that the pushing of boundaries, discovering new frontiers (in thought and actuality) is a profoundly human endeavor and 2) that the technology developed there has opened up many long-term possibilities and benefits, which could not be visualized at the time.

And therefore the pursuit of truth, pushing our intellectual boundaries, is important, necessary for advancement and indulgence of our nature.

3- It nurtures a love of knowledge;

Philosophy comes from the Greek word *philosophia*, meaning a love of wisdom. Philosophy teaches a love of learning, of knowledge, and of wisdom. Ideas are the substance philosophy is built of, and they are treasured and respected. Through philosophy we learn to appreciate ideas through their study, not only looking at the face-value, but also seeing an element of craftsmanship, of elegance and grace, buried in them. Philosophy transcends the material value of an idea, the contribution it has to the physical world, and also looks at its inner quality. Being able to see the magnificence of ancient musings, possessing the ability to marvel at ideas, though outdated and erroneous, and find the beauty and value in them. This is one of the arts of philosophy.

In the same way as we today can admire a well-constructed and elegant building, though our current means are far superior to the ones employed in its making, so should we learn to appreciate ideas. Through this appreciation of good craftsmanship, judging an idea not only by its material value, but also by its eloquence and elegance, we learn a love of the inherent quality of ideas, and therefore a love of knowledge, of learning and growing in wisdom.

4-Philosophy changes how you think;

5- It deepens your perspective;

Philosophers dare to venture where no other discipline does, to attempt the vast wildernesses and indomitable bergs at the edge of human thought. Philosophers inquire deeply into a variety of problems — this inquiry can open up new paths of thought for the individual.

Through learning philosophy we start to look at a variety of new things, which we otherwise would assume. It functions the same way as science in this regard. Science reveals to us laws of nature, which change the way we think about things from an early age. Similarly, philosophy reveals to us yet another layer of existence, one arguably more fundamental than that of science. It is the layer of thought, of human experience, of the very nature of our reality (and how we acquire the knowledge of science) — problems scientists do not roam for fear of being lost in amorphous world of thought and speculation. They prefer the concrete world, where things can be seen, and tested; a firm conclusion reached.

This ‘layer’ opens up new perspectives for us, and I believe cultivates new ways of thinking. We start to look at problems from a philosophical perspective, one which is always present, but is now deliberately developed. This added perspective grants an enrichment of thought, and a new depth of viewing things.

6- It widens your perspective;

The ideas of philosophy are vast and varied. Through learning philosophy you are exposed to thinkers from different social statuses, different cultures and different historical periods. The breadth is truly astounding.

There are thinkers such as Diogenes, an ancient Greek who lived in a barrel, embracing abject poverty. There are spoilt princes, such as Siddharta (Buddha), who later converted to a life of denial. There are great monks and wise men, such as Laozi, a Chinese Taoist philosopher.

Philosophy exposes you to such a wide assortment of ideas and backgrounds that it greatly extends the width of your perspective. If you can truly start to consider problems from these different viewpoints, and see the wisdom in the ideas of those who differ dramatically to you, your thinking will inevitably be enriched.

7- Philosophy gives direction;

It is not possible to run a course aright when the goal itself has not been rightly placed.” — Francis Bacon

We all have some sort of ideal in our lives, things we aspire to be, people we attempt to emulate. Philosophy is the construction and refining of ideals — it attempts to rationally and systematically develop our idea of the truth, and define the best form of things.

Ethics, a branch of philosophy, attempts to define the ideal conduct. What is the best path to happiness, what is happiness, what gives us meaning, how can we act virtuously et cetera. These are ideals which philosophy attempts to define and understand.

This refining and development of our own ideals is beneficial as it serves as a goal. The better the goal, the better our means for getting there will be. If the goal changes, so will our means, the path we take to get to the destination. These are the daily actions we take, the decisions we make, and our attitude to life. In this way philosophy has a pronounced influence on our existence.

> *”Seek ye first the good things of the mind, and the rest will either be supplied or its loss not be felt” — Francis Bacon*

Philosophy allows you to seek the truly good things of the mind (by defining and understanding them), and from the knowledge of these things comes an attainment of them.

Philosophy has practical and immediate benefits

8- The ideas have practical import;

Many of the ideas of philosophy have practical application. Most philosophies had some form of the good life, teaching you how you can attain a perfect existence. We can pick and choose from these ideas, implement those that work, and discard those that do not. We can build a better existence for ourselves in this way.

One of the philosophies I find intriguing is Daoism. They have this idea of Wu Wei, action through inaction, or effortless action. The idea is that you do not strive to solve problems (breaking the barriers nature has placed in front of us), but flow around them, following the path of least resistance. I incorporate it into my writing strategy by working on a problem (an article) until I start to encounter friction (a barrier) — lack of enjoyment, lack of ideas etc. Then I start writing another one. By switching between the tasks I find most

interesting at the time, following the path of least resistance, I get much more writing high quality writing done than I usually would.

9- You develop skills, which benefit your career

Learning philosophy develops your skills of argumentation and rational thinking by you being exposed to different viewpoints, being forced to consider them, and either conceding to them or justifying your own viewpoints. Reason is the tool of philosophy (similar to the relationship between science and mathematics), and through the practice of philosophy is honed. Philosophy also improves your skills of writing, reading comprehension, summarization and critical thinking among others.

We often consider philosophy to be of little practical application in a career. People believe it to be only useful for a narrow range of jobs — a niche and impractical skill. This simply isn't true. (and there is evidence to back this claim up). Bear in mind, however, that while these statistics may seem impressive, there is much discussion to be had around them. For instance, it may just be that more academic people are attracted to philosophy, due its nature, accounting for the very high test scores. A better discussion of the topic can be found here (don't expect a solid conclusion, this is philosophy after all!).

So, while philosophy might not translate directly into a career as well as other degrees, it does lend benefits which I believe outweigh this drawback. It is flexible, and if you can apply it to another field, it will be a powerful tool

lecture 07

: Philosophical doctrines

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- **Discovering the main philosophical doctrines**
- **Making difference between philosophical doctrines**
- **Summarize the different philosophical tendencies**

Introduction: From the first (earlier) definitions of philosophy, it has been shown that it is characterized by universality and generality, as it does not stop at partial and close facts, but as Aristotle defined it as "the science of existence with what is there", it is concerned with distant subjects and the ultimate ends of this existence. In addition to the concept presented by Descartes that it is "more like a tree with

its metaphysical roots, its natural trunk and its branches are the whole of the other sciences medicine, ethics and mechanics", these concepts show the universality of philosophy in terms of its subject matter and field of study, studying and interested in all fields and subjects to know its truth and purpose.

1- The doctrine of reliability or dogmatic

assertiveness - Dogmatism:

The characteristic of dogmatic assertiveness is given to every doctrine that has not prepared its propositions and ideas with sufficient analysis, discussion, and criticism. This tendency believes that human knowledge has no limit to which it can stop. If a person falls short in knowing the universe and everything in it, then this is not due to a deficiency in the nature of his mind or the nature of things, but rather it is a deficiency that depends on the removal of obstacles, so it disappears. The dogmatists or trustists are generally those who adhere to the rationalist doctrine and Empiricist alike, both schools of thought before Kant believed in the source of the knowledge they took, and saw no objection to deriving from that source knowledge of everything. Since these people have a true and absolute belief in the truth of their opinions, and that what is hostile to them is false, then the doctrine and opinion of the philosopher are what represent the truth. In their view, facts do not change with time and place. The German Kant is considered the first to notice this tendency and strongly criticize it through his critical doctrine. We

point out here that there are types of dogmatic tendency. There is naive dogmatism, which is represented by the man in the street, and there is materialistic dogmatism that defends belief in material reality (science), and there is Religious dogmatism.

2- Rationalism:

Rationalism refers to the philosophical current that recognizes that the mind is the source of true knowledge. Rationality rejects everything that contradicts the mind or what the mind cannot explain. The pioneers of this doctrine adhere to the saying that the mind is an innate force or faculty that includes many distant principles. Regarding experience and myth: the principle of subjectivity, contradiction, the third raised causality...etc. These principles and other principles are innate, completely general, absolute and necessary, and they are not the subject of experimental acquisition, but rather exist in the mind since its inception, and accordingly they become a priori or rational axioms. Truths that are self-evident, and therefore true at all times and places. The father of modern philosophy, René Descartes, is considered the founder of the rationalist doctrine in modern European philosophy, because he restored reason to its true authority after it was destroyed by the skeptical school. Descartes also rejected the religious authority imposed by the church, rejected the Aristotelian system as a source of knowledge, and rejected all truth. To reason alone, making intuition and clarity a criterion for right and wrong. In his book (The Essay on Method), Descartes defined the rational approach through four basic steps: intuition, analysis, synthesis, and statistics. Therefore, a person cannot reach certain truths except by following these steps in his approach.

3- Empirism:

In the scientific meaning, means observing phenomena within certain scientific conditions in order to study them and extract their laws. The experimental is what is based on experience and is not satisfied with rational and experimental considerations. It is a philosophical cognitive current that believes that the source of knowledge is experience (sense). Francis Bacon is considered one of Pioneers of experimental philosophy, where he defended the necessity of controlling nature And harnessing it for the benefit of man, and that knowledge is the product of experience, and he contributed through his two books, "Tafsir." Nature and the New Organon demonstrate the necessity of abandoning prejudices, and instead must impose (i.e. apply) careful observation and experiment. In this context, John Locke believes that

the mind generates a blank page and it is the sensory experience that writes its lines on this blank page. Locke refused to accept the innate opinions that rationalists said existed, and if that were true, all people in every time and place would be equal in science. As for Hume (1711-1776), he divided our perceptions into two parts: impressions or sensory impressions on the one hand, and ideas on the other hand. Ideas, in Hume's opinion, are nothing but faded, diminished, weak-effect images of sensory impressions. My idea of the thing in front of me is its sensory image that was impressed on my senses, but after its influence weakened and became dull, and if the sensory image of this thing had remained as strong at the time of its impression on my senses, it would not have turned into an idea. He says in his book 'An Inquiry into Human Nature': "All the perceptions of the human mind go back to two distinct senses: impressions and ideas."

4- Instrumentalism: Pragmatism It is also known as the doctrine of action and behavior, and pragmatism is a contemporary philosophical doctrine that emerged and flourished in the United States of America and England, where it rejects knowledge to be purely theoretical and speculative (criticism of traditional philosophy) and says to return truth to benefit. Pragmatism also holds that the criterion for the truthfulness of ideas is in their practical consequences. The truth is known from its success. However, it must be pointed out here that the principles of pragmatism have known different interpretations by its pioneers, and degrees of variation and disagreement. While the more stringent current declares that the correct cause is the one that leads to individual success, the more moderate current believes that what is real is what can be verified by objective facts, and whether this or that, every pragmatist sees that benefit, value, and success. They are the only criteria for truth, but what pragmatists disagree about is the condition of this benefit. As Charles Peirce believes in an article he wrote in 1878 AD under the title: How do we make our thoughts clear? He believes that in order to find meaning for an idea, we must examine the practical consequences resulting from the idea. Without this criterion, the conflict over the meaning of the idea remains unfinished and does not lead to any benefit. Instead of asking about the source of the idea, pragmatism turns towards its results, which contributed to shifting thinking towards action instead of contemplation, and from here the second representative of pragmatism, William James W. James defines truth as: "the immediate value of thought." James goes on to base his theory of knowledge on experience. This experience differs in its meaning from the British experiment and in its traditional scientific meaning, by which he means

success, benefit, and truth. In the field of psychological or mental experience, what is considered real is what is useful to thought and what provides us with reasonableness, which is the feeling of comfort and peace. In the field of physical experience, the benefit lies in prediction, action, and influence on the outside world. While belief is real in religious experience if it contributes to achieving reassurance for the soul and helping a person to endure life's trials. For example, if belief leads to changing the behavior of the believer, then this faith is real and is What carries the meaning of divinity

5-Ontologie: Ontology is a term that is sometimes used as a synonym for metaphysics, but it more accurately refers to that branch of metaphysics that studies existence in its most abstract and general form. The German Wolf (1679 - 1754) is considered the first to give the name ontology to the study of existence and to make it a branch of metaphysics, which includes in addition to research into the universe, the soul, and theology. Ontology examines the general characteristics of existence in order to develop a theory about the nature of the world, and to consider whether cosmic events are based on a fixed law or occur by chance and agreement, and whether these events appear on their own or arise from necessary causes that occur in accordance with the laws of matter and Movement, and whether it is aimed at a goal or occurs spontaneously and unintentionally...etc

A- The concept of existence: Existence is a philosophical concept that refers to the absolute reality and its corresponding nothingness, whether this reality is material, spiritual, entities, or state. Existence is also defined as every judgment that involves determining existence, and is expressed by the verb being. Existence has degrees of intensity, and for this reason the scholastic philosophers (Scholastics) and Muslims used to distinguish between the existence of God and the existence of all other beings, and existence in God is stronger than in man, because the existence of God is necessary to exist by itself, while the existence of man is possible to exist by itself.

C- The nature of existence: It is considered one of the most important philosophical problems that sparked widespread controversy among philosophers, starting from Greek philosophy to modern philosophy, passing through philosophy in the Middle Ages. The mind's interest in knowing the truth of existence and its nature is one of the priorities of its thinking, whether in terms of features or attributes. This is what has been discussed by many philosophical systems.

B-1- One-sects: The doctrine of unity is the oldest metaphysical doctrine in Western philosophy, and although the doctrines of unity take various forms, they agree on one opinion, which is that the origin of the world is one, and that all existence is due in its origin to one principle or one substance. Therefore, ontological monism is that view of the world that searches for unity in reality, and attributes all existing reality to one origin or one essence, which may be matter, spirit, essence, law...etc. Monism is divided into several directions:

B-2 - Material monism: In Greek natural philosophy before Socrates, the philosophers attributed the origin of existence or the world to a single material origin from which all other things emerged. Thales attributed all things to a single origin and principle from which everything emerged and through which everything was formed, which is water. Anaximenes claims that the origin is air, and Anaximander confirms this. The origin of things is an indeterminate essence called the infinite or the limitless. Heraclitus considers fire to be the origin of things, and the Pythagoreans who believe that number is the origin of existence. In all of this we find that the principle is one and material. This doctrine extended until the modern era, as Thomas Hobbes (1588 - 1679) went to defend material monism, affirming the existence of only this material universe that is characterized by its specific dimensions: length, width, depth, and height. He affirmed that every event that occurs is A type of physical movement, and even sensations are nothing but internal movements in a living physical body. We find the materialistic monism in the modern era with Isaac Newton, who believed that various phenomena are of a material nature. The mind, for example, is a form of matter that is characterized by strength, diversity, movement, and thinking. There is no such thing as a spirit or mind that is independent of matter, as phenomena are not Emotionality is a function of human organs. Thinking is a function of the brain, just as taste is a function of the tongue. G. Cabanis says, "The brain secretes thinking just as the liver secretes bile and the stomach digests food."

D- Spiritual Oneness: - Spiritual monism (idealism) explains existence through the spirit or mind alone. The nature of the things that lie behind the tangible phenomena is spiritual in origin. The spirit in spiritual schools of thought is the source of material and physical phenomena. If we are unable to perceive things with the senses but rather know them through abstract thinking, we will result in Therefore, nature is inevitably spiritual. And among those who adopt this ontological interpretation, we find the German idealistic (absolute) philosophy. Among its philosophers are Fichte, Schelling, and He-

gel. To support and justify its ontological point of view, it proceeded to present two arguments:

-First: Every existence, as it is known, depends on experience, and therefore every existence depends on the one who performs that experience, who is the mind, consciousness, or spirit, and therefore the mind, spirits, and ideas are all that exists. Therefore, the mind or spirit is the ultimate reality.

- Second: We perceive or feel ourselves (the self) as being non-material or spiritual beings whose existence cannot be united with the existence of material bodies. This is an intuitive feeling that is not disputed by many idealist philosophers, and accordingly, as long as human nature is spiritual. Idealistic, this reveals that the characteristics of the cosmic nature are spiritual, and since we know that we are spiritual beings, we have the right to say that the world has a spiritual nature, as “the structure of reality is similar to the structure of our minds.” The author of the 'Phenomenology of the Spirit', that is, Hegel, believed that the mind, the spirit, or the absolute, as he called it, is the principle that governs the world and makes history. The universe and this world are, in their origin, nothing but that spirit or the absolute, which developed over time and was embodied in the end in the form of a human being. Accordingly, all manifestations of civilization, including science, culture, religion, and philosophy, are nothing but manifestations of the Absolute through the dialectic that condemns all things to change. Consciousness is what determines existence.

E- Neutral monism: Regarding this ontological conception, it rejects the previous two proposals, namely the materialistic monism and the spiritual monism, trying at the same time to find a comprehensive solution to this metaphysical problem. This solution is as close as possible to - Spinoza B.

The ultimate reality or existence is neither material nor spiritual, but rather a neutral essence (God) such that spirit and matter are merely attributes of Him. For example, looking at the human mind and body as two aspects of the same single essence underlying them and Thus, whether we call the event “material” or “spiritual” depends on the way we look at it. If we look at it through the aspect of certain relations, it appears to us as a mental event, and if we look at it through the physical aspect, it appears as if it is a physical event, but the reality is that it is the same event, representing only a modification of the same single essence. In addition to all that has been said, Spinoza believes That everything that exists is God, and since the essence or God is one, eternal and infinite, reality in turn is one, eternal and infinite.

4 -Ontological tendencies:

-4-1 The doctrines of multiplicity: The doctrine of multiplicity also has its representative among the prominent philosophers who lived before Socrates. Empedocles returns things to four principles: water, air, fire and earth, and adds to them two non-material principles, namely love and conquest, to explain by them things and how they exist in the world, and these four elements in a simple view that cannot be analyzed into simpler ones or one can be reduced to another. The school of atomists replaces mixed-quality elements with an infinite number of atoms that differ only in quantity, and Anaxagoras attributes all things to two independent fundamental principles: (plasmic) matter, which he imagines as a formless type of aerosol, composed of a number of elements. Infinite, then the mind that manages and organizes matter. Both Plato and Aristotle combine these two doctrines (the doctrines of unity and multiplicity), so the idea of unity appears in their theory of the Maker and the First Mover, and the idea of multiplicity appears in the theory of structure and form or matter. There is no doubt that Plato is closer to the doctrine of unity, because he is considered an example of goodness, or God. The absolute principle of everything that exists and everything that exists. Aristotle, on the contrary, considers the pure (pure) form, or the form abstracted from matter, as a first mover. He assumes the existence of something else capable of movement. We also find a multiplicity of ontological interpretations in the modern era with the German Leibniz. W. Leibniz, the founder of the modern spiritual doctrine, interpreted the nature of existence in a dynamic manner and determined that existents are composed of spiritual atoms (calling la monade) that are finite in number and are eternal. They always tend to work and move. Things are composed of them. They are created by a Creator and emanate from Him just as light emanates from the sun, which is It rises from inanimate objects to animals, then to man, to God (the caller), and from there the external world or matter in all their forms does not have an existence in itself.

5- - Values Theory (criticism doctrine) : Axiologie Axiology or the philosophy of values is a field of philosophy that discusses issues related to ideals or absolute values, which are truth, goodness, and beauty in and of themselves, not as means leading to achieving ends. Among the issues that axiology addresses is problematic: Are these values merely meanings in the mind, or do they have an existence independent of the mind that perceives them? We point out here that this research deals with various issues related to: logic, ethics, and aesthetics. That is, in that they are normative sciences that investigate what should be, and are not positive sciences where their study is limited to what is. The first core of this study goes back to Plato's theory of

ideals and Aristotle's writings (God in logic, ethics, politics, and metaphysics) and the studies of Stoicism and Epicureanism in the ultimate good. As for the philosophers of the Middle Ages, Saint Thomas Aquinas believed in the unification of the highest value and the first cause, that is, God, as a living, eternal, good being. Values were treated in modern philosophical thinking in independent philosophical sciences, which are the normative sciences, as previously mentioned. Let us not forget here that Kant had addressed the issue of values in his famous Critical Trilogy, devoting his book 'Criticism of Pure Reason to the value of truth, Critique of practical reason to the value of goodness, and finally 'Critique of the faculty of judgment to the value of beauty'. In the twentieth century, the first to use the term axiology was Paul Lappé in his book *The Logic of Will* and Hartmann in 1906 AD, and after that, various studies continued in the context of the study of values.

1 Meaning of value: As for the word value in philosophy, it has been used in multiple fields to refer to words that were common in ancient philosophy, such as goodness, the highest good, and perfection. The German Nietzsche is considered the most important person who worked on its widespread spread in intellectual media. The success and popularity of his philosophy is what led philosophers to pay increasing attention to it. It is a word for which it is difficult to determine an exact meaning because, as Andre Lalande says, it often indicates a moving perception, as it represents a transition from reality to what should be, from what is desired to what can be desired. . From the subjective point of view, value means the characteristic that makes a thing desirable or desirable, and in this sense it may be called (use value). From the objective point of view, it indicates the characteristics that characterize the thing that make it worthy of appreciation. Therefore, if the thing in itself is worthy of Highly valued, such as truth, goodness, and beauty, its value was absolute.

6-- Types of values: The three absolute values: truth, goodness, and beauty are among the most important values topics that interested me Philosophy from the dawn of its history to the present day, and therefore it serves as philosophical investigations or goals of the famous sciences, which are the sciences of normative philosophy.

6- 1- **Right definition :**

Truth is a human value synonymous with what is true and honest, toward which all human thinking strives. Philosophy has defined the science of logic on the basis that it allows distinguishing between true and corrupt thought, according to certain rules. Philosophical schools of thought have differed in determining the criterion of truth, as there are those who consider what is true to be the conformity of thought with itself (rationality), while others consider

what is true to be the conformity of thought with empirical reality), and another stream makes scientific interest or benefit a measure of pragmatic truth.

6-2- Goodness: It is what benefits others in word and deed, and its opposite is evil, and good is good for its own sake and for the pleasure, benefit, or happiness it achieves. Terminologically speaking,

Goodness has several definitions. It means perfection and happiness, and for some it is the highest, highest, and finest value. While Plato considers beauty to be the splendor of goodness, Kant believes that beauty and majesty are complete symbols of the ideal of goodness. As for Christianity, its view of goodness is based on obedience to divine law, while Islam considered what is good and beneficial to man to be goodness itself, and ethics is the philosophical science that specializes in researching issues and issues of behavior.

6-3- Beauty:

Kant defined it by saying: “What delights all people without abstraction.” Here it refers to everything that arouses in people a unique feeling called aesthetic emotion, and beauty is what conforms to some standards of balance, flexibility, harmony, and perfection in its kind, and with other qualities and qualities, and aesthetics) Esthétique is what allows us to distinguish between the beautiful and the ugly, and to recognize the conditions of beauty and its function in our lives.

German Idealism; is a philosophical movement centered in **Germany** during the Age of Enlightenment of the **late 18th** and **early 19th Century**. It **developed** out of the work of Immanuel Kant and is closely **linked** with the Romanticism movement. It is sometimes referred to as Kantianism (although that more correctly also involves **acceptance** of Kant's ethical and epistemological views).

Other than Kant himself, the main contributors (who all had their **own versions** of Kant's theory, some close in nature and some quite distinct) were Johann Gottlieb Fichte, Friedrich Schelling, Georg Wilhelm Friedrich Hegel and (arguably) Arthur Schopenhauer, and additionally **Friedrich Heinrich Jacobi** (1743 - 1819), **Gottlob Ernst Schulze** (1761 - 1833), **Karl Leonhard Reinhold** (1757 - 1823) and **Friedrich Schleiermacher** (1768 - 1834). Although essentially a German movement, the Swiss-French writer and philosopher **Madame de Staël** (1766 - 1817) introduced (in her famous book "*De l'Alle-*

magne') the works of Kant and the German Idealists to French thinkers, who were still largely under the influence of John Locke at that time.⁷⁷

In general terms, Idealism is the theory that fundamental reality is made up of **ideas** or **thoughts**. It holds that the only thing actually **knowable** is **consciousness** (or mental entities), and that we can never really be **sure** that matter or anything in the **outside world** actually **exists**. The concept of Idealism arguably dates back to Plato, and reached a peak with the **pure Idealism** of Bishop George Berkeley in the **early 18th Century**. See the section on the doctrine of Idealism for more details.

The German Idealists, however, were **dissatisfied** with Berkeley's rather naive formulation. In the 1780s and 1790s, Immanuel Kant tried to bridge the **two dominant philosophical schools** of the 18th Century: Rationalism (which held that knowledge could be attained **by reason alone**, a priori), and Empiricism (which held that knowledge could be arrived at only **through the senses**, a posteriori). Kant's Transcendental Idealism claims that we know **more** than Berkeley's ideas in our minds, in that we also directly know of at least the **possibility** of "**noumena**" ("things-in-themselves"), which are both empirically and transcendently **real** even if they cannot be directly and immediately known. The actual "**phenomena**" which we perceive and which we **think** we know are really just **the way things appear** to us and not necessarily **real**.⁷⁸

Other German philosophers of the time used Kant's work as a **starting point**, adding in their own **interpretations** and **biases**. As a movement, it was not one of agreement (although there was some **common ground**), and each successive contributor **rejected** at least some of the theories of their predecessors. Many of the German Idealists who followed Kant, effectively tried to reverse Kant's refutation of all **speculative theology** and reinstate notions of **faith** and **belief** in their explanations of what exists **beyond experience**, a trend which was continued later in the 19th Century by the American Transcendentalists.

Jacobi, although in agreement with Kant that the objective thing-in-itself cannot be directly known, tried to legitimize belief and its theological associations by presenting the external world as an object of faith, even if logically unproven. Schulze tried to use Kant's own reasoning to disprove the existence of the "thing-in-itself", arguing that it cannot be the cause of an idea or image of a thing in the mind. Following from Schulze's criticism of the notion of a "thing-in-itself", Fichte asserted that there is no external thing-in-itself that produces the ideas, but our representations, ideas or mental images are merely the productions of our ego, or "knowing subject". Schelling's view was that the ideas or mental images in the mind are identical to the extended objects which are external to the mind ("absolute identity"), so that there is no

⁷⁷ - https://www.philosophybasics.com/movements_modern.html

⁷⁸ - https://www.philosophybasics.com/movements_modern.html

difference between the subjective and the objective. Schleiermacher's variation was that the ideal and the real do not have a productive or causal effect on each other, but are united and manifested in the transcendental entity which is God.

Another German Idealist, G. W. F. Hegel, claimed that pure abstract thought (as in Kant's formulations) is limited and leads to unsolvable contradictions. In order to overcome these shortcomings, Hegel introduced the integral importance of history and of the "Other" person in the awakening of self-consciousness. In the process, he established a whole new movement of Hegelianism, which in turn was hugely influential in the later development of Continental Philosophy, Marxism and (by virtue of its opposition to Hegel) Analytic Philosophy.

Schopenhauer claimed that Kant's noumenon is the same as Will, or at least that Will is the most immediate manifestation of the noumenon that we can experience. He saw the "will-to-life" (a fundamental drive intertwined with desire) as the driving force of the world, prior to thought and even prior to being.

Schopenhauer's criticisms of the later German Idealists is seen by some as a sort of "back to Kant" movement, giving impetus to a Neo-Kantianism movement in the mid-19th and into the 20th Century, which yielded the Kantian analyses of such German philosophers as Kuno Fischer (1824 - 1907), Friedrich Lange (1828 - 1875), Hermann Cohen (1842 - 1918), Paul Natorp (1854 - 1924), Nicolai Hartmann (1882 - 1950), Ernst Cassirer (1874 - 1945), Wilhelm Windelband (1848 - 1915), Heinrich Rickert (1863 - 1936) and Ernst Troeltsch (1865 - 1923).

Also in the mid-19th Century to the early 20th Century, a movement which became known as British Idealism revived interest in the works of Kant and Hegel. The leading figures in the movement were T. H. Green (1836 - 1882), F. H. Bradley (1846 - 1924), Bernard Bosanquet (1848 - 1923), **J. M. E. McTaggart** (1866 - 1925), H. H. Joachim (1868 - 1938) and J. H. Muirhead (1855 - 1940).

Platonism; is an ancient Greek school of philosophy from the Socratic period, founded around 387 B.C. by Socrates' student and disciple, Plato, and continued by his students and followers. It was based in the Academy, a precinct containing a sacred grove outside the walls of Athens, where Plato delivered his lectures (the prototype for later universities). Platonism was originally expressed in the dialogues of Plato, in which the figure of his teacher, Socrates, is used to expound various doctrines.

Plato's philosophy is best known for its Platonic Realism (also, confusingly, known as Platonic Idealism), its hylomorphism (the idea that substances are forms inhering in matter) and its Theory of Forms ("Forms" are the eternal, unchangeable, perfect universals, of which the particular objects we sense around us are imperfect copies). It poses an eternal universe, and describes idea as prior to matter, so that the substantive reality around us is only a reflection of a higher truth. (see the section on Platonic Realism for more details).

Platonic Epistemology holds that knowledge is innate, and the immortal soul "remembers" its prior familiarity with the Forms ("anamnesis"). Learning is therefore the development of ideas buried deep in the soul. Of these, the Form of "the Good" (the ideal or perfect nature of goodness) is the ultimate basis for the rest, and the first cause of being and knowledge. Plato held that the impressions of the senses can never give us the knowledge of true being (i.e. of the Forms), which can only be obtained by the exercise of reason through the process of dialectic (the exchange of arguments and counter-arguments, propositions and counter-propositions).⁷⁹

Platonic Ethics is based on the concept that virtue is a sort of knowledge (the knowledge of good and evil) that is required to reach the ultimate good ("eudaimonia" or happiness), which is what all human desires and actions aim to achieve (see the section on Eudaimonism). It holds that there are three parts to the soul, Reason, Spirit and Appetite, which must be ruled by the three virtues, Wisdom, Courage and Moderation. These are, in turn, all ruled by a fourth, Justice, by which each part of the soul is confined to the performance of its proper function.

The Academy, in which the school was based, is usually split into three periods: the Old, Middle, and New Academy. The chief figures in the Old Academy were: Plato's most famous student, Aristotle, who rapidly developed his own set of philosophies and a whole separate Aristotelian tradition; Speusippus (407 - 339 B.C.), Plato's nephew, who succeeded as head of the school after Plato's death in 347 B.C.; Xenocrates (396 - 314 B.C.) who was head from 339 B.C. to 314 B.C.; Polemo, from 314 B.C. to 269 B.C.; and Crates, from 269 B.C. to 266 B.C. After this time, the Middle Academy and New Academy were more vehicles for Skepticism than Platonism proper, before being re-founded, after a lapse during the early Roman occupation, as a Neo-Platonist institution in 410 A.D.

Around 90 B.C., a period known as Middle Platonism began, when Antiochus of Ascalon (c. 130 - 68 B.C.) rejected Skepticism, and propounded a fusion of Platonism with some Aristotelian and Stoic dogmas. Philo of Alexandria can also be considered a Middle Platonist, as he attempted to synthesize Platonism

⁷⁹- https://www.philosophybasics.com/movements_modern.html

with monotheistic religion, anticipating the Neo-Platonism of later philosophers such as Plotinus.

Platonism influenced Christianity first through Clement of Alexandria (c.150 - 216 A.D.) and Origen (c. 185 - 254 A.D.), and especially later through St. Augustine of Hippo, who was one of the most important figures in the development of Western Christianity. Platonism was considered authoritative in the Middle Ages, and many Platonic notions are now permanent elements of Latin Christianity, as well as both Eastern and Western mysticism.

Positivism; is a philosophical school developed by the French sociologist and philosopher Auguste Comte in the mid-19th Century.

Comte believed that Metaphysics and theology should be replaced by a hierarchy of sciences, from mathematics at the base to sociology at the top. The school is based around the idea that the only authentic knowledge is scientific knowledge, and that such knowledge can only come from positive affirmation of theories through strict scientific method (techniques for investigating phenomena based on gathering observable, empirical and measurable evidence, subject to specific principles of reasoning). For more details, see the section on the doctrine of Positivism.

As a religious system, developed by Comte later in his life, Positivism denies the existence of a personal God and takes humanity ("the great being") as the object of its veneration and cult, and in this respect has similarities to Humanism. Comte developed a hierarchical priesthood, positive dogmas, an organized cult, and even a calendar on the model of Catholicism.

After Comte's death in 1857, a division arose among the Positivists between the orthodox group under the direction of Pierre Laffitte (which maintained both the scientific and the religious teaching of Positivism) and a dissident group formed under Paul-Maximilien-Emile Littré (1801 - 1881). Orthodox groups (complete with its cult, sacraments, and ceremonies) were formed in England, Sweden, Brazil and Chile. For Littré, however, Positivism was essentially a method which limits human knowledge to the study of experimental facts, and neither affirms nor denies anything concerning what may exist outside of experience. Littré and his followers therefore rejected the religious organization and cult of Positivism.⁸⁰

Although not a large movement in terms of individual contributors, its influence on subsequent philosophic thought was quite profound. The principles of Positivism as a philosophical system were accepted and applied in England by John Stuart Mill, a major figure in the Utilitarianism movement. Later, in the

⁸⁰ - https://www.philosophybasics.com/movements_modern.html

early 20th Century, it gave rise to the stricter and more radical movement of Logical Positivism.

Humanism ; is a Renaissance movement in philosophy towards a more human-centered (and less religion-centered) approach. It has an ultimate faith in humankind, and believes that human beings possess the power or potentiality of solving their own problems, through reliance primarily upon reason and scientific method applied with courage and vision.

Rather than being a specific philosophical doctrine or school on its own (although see the section on the doctrine of Humanism and the doctrine of Atheism), Humanism is more a general life stance or attitude that upholds human reason, ethics and justice. It is a component of a variety of more specific philosophical systems, and is incorporated into some religious schools of thought. It is an optimistic attitude to life whose ultimate goal is human flourishing (see the section on Eudaimonism), doing good and living well in the here and now, and leaving the world better for those who come after.

In Ethics, it affirms the dignity and worth of all people and their ability to determine right and wrong purely by appeal to universal human qualities, especially rationality, and considers faith an unacceptable basis for action. It endorses a Moral Universalism based on the commonality of the human condition, and encourages secularism and freedom from religious rule and teachings.

In Metaphysics, Humanism considers all forms of the supernatural as myth, and regards Nature as the totality of being, and as a constantly changing system of matter and energy which exists independently of any mind or consciousness. It rejects the validity of transcendental justifications, such as a dependence on belief without reason, the supernatural, or texts of allegedly divine origin.

In Epistemology, it supports scientific skepticism (i.e. it questions the veracity of claims lacking empirical evidence) and the scientific method (the collection of data through observation and experimentation, and the formulation and testing of hypotheses).

In Political Philosophy, Humanism emphasizes individual freedom and responsibility, human values and compassion, and the need for tolerance and cooperation, and it rejects authoritarian beliefs.

Although some ancient Indian and Chinese philosophies, some individual elements of ancient Greek thought, and some medieval Muslim thinkers pursued humanistic, rational and scientific discourses in their search for knowledge, Humanism as an identifiable movement can be traced to late Medieval and Renaissance Europe in the 15th and 16th Centuries.

Renaissance Humanists were opposed to the dominant Scholastic philosophy of the day (derived from St. Thomas Aquinas), and this opposition revived a classical debate which referred back to Plato and the Platonic dialogues. Renaissance Humanists promoted human worth and individual dignity, and believed in the practice of the liberal arts for all classes.⁸¹

Such Renaissance thinkers as the Italian poet Francesco Petrarch (1304 - 1374), the Dutch theologian Erasmus, the English philosophers Sir Thomas More and Sir Francis Bacon, the French writers Francois Rabelais (c. 1494 - 1553) and Michel de Montaigne (1533 - 1592), and the Italian scholar Giovanni Pico della Mirandola (1463 - 1494) can all be considered early Humanists.

In the 19th and 20th Centuries, various organizations were founded to promote humanist principles, including the Humanistic Religious Association (formed in 1853), the British Humanist Association (1896), the American Humanist Association (1941) and the International Humanist and Ethical Union (1952). Some famous 20th Century humanists include Bertrand Russell, Albert Einstein (1879 - 1955), Albert Schweitzer (1875 - 1965), Isaac Asimov (1920 - 1992), Carl Sagan (1934 - 1996), Kurt Vonnegut (1922 - 2007), Gloria Steinem (1934 -) and Richard Dawkins (1941 -).

Logicism ; is an early 20th Century philosophical and mathematical movement, initially developed in the late 19th Century by the German mathematician and logician Gottlob Frege. It is based on the premise that mathematics is just an extension of Logic, and therefore that some or all mathematics is reducible to logic. It effectively holds that mathematical theorems and truths are logically necessary or analytic. For more details, see the section on the doctrine of Logicism.

Although the movement was fathered by Gottlob Frege, he later abandoned it after Bertrand Russell pointed out a paradox exposing an inconsistency in Frege's naive set theory. The Incompleteness Theorems of Kurt Gödel (1906 - 1978), which point out the limitations of all but the most trivial formal mathematical systems, also impacted on the credibility of Logicism to some extent.

Russell and Alfred North Whitehead, however, continued to champion the theory in their ground-breaking "Principia Mathematica", which was published in 1910 - 1913. None of these early proponents actually used the term "logicism", which was only applied retroactively.

There were subsequent attempts, known as Neo-Logicism, to resurrect Frege's theory through the use of Frege's own Hume's Principle. The British philosopher Crispin Wright (1942 -) was a strong advocate.

⁸¹ - https://www.philosophybasics.com/movements_modern.html

Logicism, along with Logical Positivism, was key in the development of the Analytic Philosophy movement later in the 20th Century.

Analytic Philosophy (or sometimes Analytical Philosophy) is a 20th Century movement in philosophy which holds that philosophy should apply logical techniques in order to attain conceptual clarity, and that philosophy should be consistent with the success of modern science. For many Analytic Philosophers, language is the principal (perhaps the only) tool, and philosophy consists in clarifying how language can be used.

Analytic Philosophy ; is also used as a catch-all phrase to include all (mainly Anglophone) branches of contemporary philosophy not included under the label Continental Philosophy, such as Logical Positivism, Logicism and Ordinary Language Philosophy. To some extent, these various schools all derive from pioneering work at Cambridge University in the early 20th Century and then at Oxford University after World War II, although many contributors were in fact originally from Continental Europe.

Analytic Philosophy as a specific movement was led by Bertrand Russell, Alfred North Whitehead, G. E. Moore and Ludwig Wittgenstein. Turning away from then-dominant forms of Hegelianism, (particularly objecting to its Idealism and its almost deliberate obscurity), they began to develop a new sort of conceptual analysis based on new developments in Logic, and succeeded in making substantial contributions to philosophical Logic over the first half of the 20th Century.

The three main foundational planks of Analytical Philosophy are:

- that there are no specifically philosophical truths and that the object of philosophy is the logical clarification of thoughts.
- that the logical clarification of thoughts can only be achieved by analysis of the logical form of philosophical propositions, such as by using the formal grammar and symbolism of a logical system.
- a rejection of sweeping philosophical systems and grand theories in favor of close attention to detail, as well as a defense of common sense and ordinary language against the pretensions of traditional Metaphysics and Ethics.

Early developments in Analytic Philosophy arose out of the work of the German mathematician and logician Gottlob Frege (widely regarded as the father of modern philosophical logic), and his development of Predicate Logic. Bertrand Russell and Alfred North Whitehead, particularly in their groundbreaking "Principia Mathematica" (1910-1913) and their development

of Symbolic Logic, attempted to show that mathematics is reducible to fundamental logical principles.⁸²

From about 1910 to 1930, Analytic Philosophers like Russell and Wittgenstein focused on creating an ideal language for philosophical analysis (known as Ideal Language Analysis or Formalism), which would be free from the ambiguities of ordinary language that, in their view, often got philosophers into trouble. In his "Tractatus Logico-Philosophicus" of 1921, Wittgenstein suggested that the world is merely the existence of certain states of affairs which can be expressed in the language of first-order predicate logic, so that a picture of the world can be built up by expressing atomic facts in atomic propositions, and linking them using logical operators, a theory sometimes referred to as Logical Atomism.

G. E. Moore, who along with Bertrand Russell had been a pioneer in his opposition to the dominant Hegelianism (and its belief in Hegel's Absolute Idealism) in the British universities of the early 20th Century, developed his epistemological Commonsense Philosophy, attempting to defend the "commonsense" view of the world against both Skepticism and Idealism.

In the late 1920s, 1930s and 1940s, Russell and Wittgenstein's Formalism was picked up by the Vienna Circle and Berlin Circle which developed into the Logical Positivism movement, which focused on universal logical terms, supposedly separate from contingent factors such as culture, language, historical conditions. In the late 1940s and 1950s, following Wittgenstein's later philosophy, Analytic Philosophy took a turn toward Ordinary Language Philosophy, which emphasized the use of ordinary language by ordinary people.

Following heavy attacks on Analytic Philosophy in the 1950s and 1960s, both Logical Positivism and Ordinary Language Philosophy rapidly fell out of fashion. However, many philosophers in Britain and America after the 1970's still considered themselves to be "analytic" philosophers, (generally characterized by precision and thoroughness about a narrow topic), although less emphasis on linguistics and an increased eclecticism or pluralism characteristic of Post-Modernism is also evident.

More contemporary Analytic Philosophy has also included extensive work in other areas of philosophy, such as in Ethics by Phillipa Foot (1920 -), R. M. Hare (1919 - 2002) and J. L. Mackie (1917 - 1981); in Political Philosophy by John Rawls (1921 - 2002) and Robert Nozick (1938 - 2002); in Aesthetics by Arthur Danto (1924 - 2013); and in Philosophy of Mind by Daniel Dennett (1942 -) and Paul Churchland (1942 -).

⁸² - https://www.philosophybasics.com/movements_modern.html

Existentialism ; is a movement in philosophy and literature that emphasizes individual existence, freedom and choice. It began in the mid-to-late 19th Century, but reached its peak in mid-20th Century France. It is based on the view that humans define their own meaning in life, and try to make rational decisions despite existing in an irrational universe. It focuses on the question of human existence, and the feeling that there is no purpose or explanation at the core of existence. It holds that, as there is no God or any other transcendent force, the only way to counter this nothingness (and hence to find meaning in life) is by embracing existence.

Thus, Existentialism believes that individuals are entirely free and must take personal responsibility for themselves (although with this responsibility comes angst, a profound anguish or dread), and emphasizes action, freedom and decision as fundamental in rising above the essentially absurd condition of humanity (which is characterized by suffering and inevitable death). For more details, see the section on the doctrine of Existentialism.

Existentialists refuse to belong to any school of thought, repudiating the adequacy of any body of beliefs or systems, claiming them to be superficial, academic and remote from life. It is a reaction against traditional schools of philosophy, such as Rationalism, British Empiricism and Positivism, that seek to discover an ultimate order and universal meaning in metaphysical principles or in the structure of the observed world.

Existentialism in its currently recognizable form was developed by the 19th Century Danish philosopher Søren Kierkegaard and the German philosopher Friedrich Nietzsche, although neither actually used the term in their work. The Phenomenology of Martin Heidegger was another important influence on the later development of the movement. It can be argued that Georg Wilhelm Friedrich Hegel and Arthur Schopenhauer were also important influences on the development of Existentialism, if only due to Kierkegaard and Nietzsche's opposition to Hegelianism and German Idealism.

Both philosophers considered the role of making free choices on fundamental values and beliefs to be essential in the attempt to change the nature and identity of the chooser. In Kierkegaard's case, this results in the "knight of faith", who puts complete faith in himself and in God, as described in his 1843 work "Fear and Trembling". In Nietzsche's case, the much maligned "Übermensch" (or "Superman") attains superiority and transcendence without resorting to the "other-worldliness" of Christianity, in his books "Thus Spake Zarathustra" (1885) and "Beyond Good and Evil" (1887).

The Phenomenologist Martin Heidegger was an important philosopher in the movement, especially his influential 1927 work "Being and Time", although he vehemently denied being an Existentialist in the Sartrean sense. Other major influences include Max Stirner (1806 - 1856), Karl Jaspers (1883 - 1969)

and Edmund Husserl, and writers like the Russian Fyodor Dostoevsky (1821 - 1881) and the Czech Franz Kafka (1883 - 1924).

Existentialism came of age in the mid-20th Century, largely through the scholarly and fictional works of the French existentialists, Jean-Paul Sartre, Albert Camus (1913 - 1960) and Simone de Beauvoir (1908 - 1986), all of whose works popularized existential themes, such as dread, boredom, alienation, the absurd, freedom, commitment and nothingness. Maurice Merleau-Ponty (1908 - 1961) is another influential and often overlooked French Existentialist of the period.⁸³

Sartre is perhaps the most well-known, as well as one of the few to have actually accepted being called an "existentialist". "Being and Nothingness" (1943) is his most important work, and his novels and plays, including "Nausea" (1938) and "No Exit" (1944), helped to popularize the movement.

In "The Myth of Sisyphus" (1942), Albert Camus uses the analogy of the Greek myth of Sisyphus (who is condemned for eternity to roll a rock up a hill, only to have it roll to the bottom again each time) to exemplify the pointlessness of existence, but shows that Sisyphus ultimately finds meaning and purpose in his task, simply by continually applying himself to it.

Simone de Beauvoir, an important existentialist who spent much of her life alongside Sartre, wrote about feminist and existential ethics in her works, including "The Second Sex" (1949) and "The Ethics of Ambiguity" (1947).

⁸³ - https://www.philosophybasics.com/movements_modern.html

Proposed texts for Analysis
<https://dphilo.org/texts/>

Text ;01

Read the text and answer the following questions :

The conceptions of life and the world which we call "philosophical" are a product of two factors: one, inherited religious and ethical conceptions; the other, the sort of investigation which may be called "scientific," using this word in its broadest sense. Individual philosophers have differed widely in regard to the proportions in which these two factors entered into their systems, but it is the presence of both, in some degree, that characterizes philosophy. "Philosophy" is a word which has been used in many ways, some wider, some narrower. I propose to use it in a very wide sense, which I will now try to explain. Philosophy, as I shall understand the word, is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All definite knowledge--so I should contend-- belongs to science; all dogma as to what surpasses definite knowledge belongs to theology. But between theology and science there is a No Man's Land, exposed to attack from both sides; this No Man's Land is philosophy. Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter, and, if so, what is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of order? Is man what he seems to the astronomer, a tiny lump of impure carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile? If there is a way of living that is noble, in what does it consist, and how shall we achieve it? Must the good be eternal in order to deserve to be valued, or is it worth seeking even if the universe is inexorably moving towards death? Is there such a thing as wisdom, or is what seems such merely the ultimate refinement of folly? To such questions no answer can be found in the laboratory. Theologies have professed to give answers, all too definite; but their very definiteness causes modern minds to view them with suspicion. The studying of these questions, if not the answering of them, is the business of philosophy.

Bertrand Russell – A HISTORY OF WESTERN PHILOSOPHY – page 10

Questions :

- 1- What is the main problem in the text ?
- 2- What is the position of the author here in the text ?
- 3- What do you think about his point of view ?
- 4- What is the conclusion deduced from the text ?

Text ;02

Read the text and answer the following questions :

The Greeks were not addicted to moderation, either in their theories or in their practice. Heraclitus maintained that everything changes; Parmenides retorted that nothing changes. Parmenides was a native of Elea, in the south of Italy, and flourished in the first half of the fifth century B.C. According to Plato, Socrates in his youth (say about the year 450 B.C.) had an interview with Parmenides, then an old man, and learnt much from him. Whether or not this interview is historical, we may at least infer, what is otherwise evident, that Plato himself was influenced by the doctrines of Parmenides. The south Italian and Sicilian philosophers were more inclined to mysticism and religion than those of Ionia, who were on the whole scientific and sceptical in their tendencies. But mathematics, under the influence of Pythagoras, flourished more in Magna Grecia than in Ionia; mathematics at that time, however, was entangled with mysticism. Parmenides was influenced by Pythagoras, but the extent of this influence is conjectural. What makes Parmenides historically important is that he invented a form of metaphysical argument that, in one form or another, is to be found in most subsequent metaphysicians down to and including Hegel. He is often said to have invented logic, but what he really invented was metaphysics based on logic.

Bertrand Russell – A HISTORY OF WESTERN PHILOSOPHY – page 66

Questions :

- 1- What is the main problem in the text ?
- 2- What is the position of the author here in the text ?
- 3- What do you think about his point of view ?
- 4- What is the conclusion deduced from the text ?

Text ;03

Read the text and answer the following questions :

THOMAS AQUINAS (b. 1225 or 1226, d. 1274) is regarded as the greatest of scholastic philosophers. In all Catholic educational institutions that teach philosophy his system has to be taught as the only right one; this has been the rule since a rescript of 1879 by Leo XIII. Saint Thomas, therefore, is not only of historical interest, but is a living influence, like Plato, Aristotle, Kant, and Hegel --more, in fact, than the latter two. In most respects, he follows

Aristotle so closely that the Stagyrite has, among Catholics, almost the authority of one of the

Fathers; to criticize him in matters of pure philosophy has come to be thought almost impious. *

This was not always the case. In the time of Aquinas, the battle for Aristotle, as against Plato,

still had to be fought. The influence of Aquinas secured the victory until the Renaissance; then Plato, who became better known than in the Middle Ages, again acquired supremacy in the opinion of most philosophers. In the seventeenth century, it was possible to be orthodox and a Cartesian; Malebranche, though a priest, was never censured. But in our day such freedoms are a thing of the past; Catholic ecclesiastics must accept Saint Thomas if they concern themselves with philosophy.

Bertrand Russell – A HISTORY OF WESTERN PHILOSOPHY – page 452

Questions :

- 1- What is the main problem in the text ?
- 2- What is the position of the author hier in the text ?
- 3- What do you think about his point of view ?
- 4- What is the conclusion deduced from the text ?

Example of philosophical text analysis

A short analysis of the text /

The text discuss the role of thomas aquinas in the meddle ages , and how he influenced the forcoming civilisations

The main problem of the text consists on the importance of thomas aquinas in the occidental philosophy , and what is the source of his philosophy, did the greek philosophers influenced him ?

The answer is clear in the text so ; russells said that thomas aquinas has influenced the occdental philosophy for long time , and he built his philosophy on the greek philosopher such aristotle and plato , then he has influenced many forcominh philosopher for instance , hegel , malebranche and descartes in the earlier of seventeenth century . 5

Even that Thomas Aquinas has a high place in the occidental culture as priest , we have to remember that his philosophy was seriously criticized by his followers and those agreed his conception of religion principles .

In the end we should say that Thomas Aquinas is one of the most important philosopher of seventeenth century ; who has contributed in the building of new thinking of religion .

Text 04 - Ernst Cassirer (1874-1945) – Humans as symbols makers

A German-Jewish philosopher, who left for the USA after the rise of the Nazis. In his *AN ESSAY ON MAN* (1944) he argues that the human capacity to create symbols is central to culture and human life.

The human being lives in a symbolic universe. Language, myth, art, and religion are parts of this universe. They are the various threads which weave the symbolic net, the tangled web of human experience. All human progress in thought and experience is based on refining and strengthening this net.

No longer can the human being confront reality immediately; he cannot see it face to face. Physical reality seems to recede the more human symbolic activity advances. Instead of dealing with the things themselves, the human being is, in a sense, constantly conversing with himself. He has enveloped himself so much in linguistic forms, in artistic images, in mythical symbols or religious rites that he cannot see or know anything except through this artificial medium.

French existentialist philosopher, playwright, and music critic. Here he argues against the importance of my self (ego). I should treat my personality as something I received as a gift, not as my own great achievement. (“Ego and its relation to others,” 1941)

Maybe there is no more fatal error than that which conceives of the ego as the secret home of originality. ... The best part of my personality does not belong to me. I am in no sense the owner, only the trustee. ... If I consider myself as the guardians of my gifts, responsible for their fruitfulness – that is to say, if I recognize in them a call, or perhaps a question to which I must respond – it will not occur to me to be proud about them, and to parade them before an audience, which (as I said before) really means before myself.

Indeed, if we think about it, there is nothing in me that cannot or should not be regarded as a gift. It is pure fiction to imagine a pre-existent self to whom those gifts were given thanks to certain rights that I have, or as a reward for my previous merit

Text 05 Johann Gottfried Herder (1744-1803) – Between two worlds

An influential German philosopher. In his *OUTLINES OF A PHILOSOPHICAL HISTORY OF HUMANITY* (1803) he argues that humans live in two realms: the material world of the animal, and the spiritual world of ideals.

The curious inconsistency of the human condition becomes clear: As an animal, the human being tends to the earth, and is attached to it as his dwelling place. As a human being, he has within him the seeds of immortality, which require to be planted in another soil. As an animal, he can satisfy his wants, and people who are content with this feel themselves sufficiently happy here below; but those who seek a nobler purpose find everything around them imperfect and incomplete. What is most noble is never accomplished upon the earth, what is most pure is rarely stable and long-lasting. This arena is only a place of exercise and trial for the powers of our hearts and minds. The history of the human species – including what it has attempted and what has happened to it, the efforts it has made and the revolutions it has undergone – proves this sufficiently.

Text 06- Sophie de Condorcet (1764-1882) – Noble love

A French writer and hostess of an intellectual salon in Paris. The following is adapted from her philosophical book *LETTERS ON SYMPATHY* (1798).

A person who is worthy of esteem is happy to esteem others. His heart is easily moved by the mere thought of a good action, and it is tied and attached to anybody he thinks can perform such an action. He is happy to be with him, and their brotherhood of virtue creates between them freedom and equality, which they may experience tenderly like the tenderness between the closest blood and natural relatives.

[...] It is so true that the pleasure we find in loving comes (at least in the case of friendship), to a large extent, from our pleasure of making people happy through our affections, so that only generous souls can love. Souls that lack magnanimity or nobility, or that have been corrupted by selfishness, might want to be loved and might seek love's delight and fruits, but only generous hearts who can be touched by the happiness of others really know how to love.

Man is but a reed, the most feeble thing in nature; but he is a thinking reed. The entire universe need not arm itself to crush him. A vapor, a drop of water suffices to kill him. But, if the universe were to crush him, man would still be more noble than that which killed him, because he knows that he dies and the advantage which the universe has over him; the universe knows nothing of this. All our dignity consists, then, in thought. By it, we must elevate ourselves, and not by space and time which we cannot fill. Let us endeavor, then, to think well; this is the principle of morality.

. A thinking reed: It is not from space that I must seek my dignity, but from the government of my thought. I shall have no more if I possess worlds. By space the universe encompasses and swallows me up like an atom; by thought I comprehend the world.

Augustine of Hippo was a major philosopher and a Catholic saint. His influence on Catholic thought and on medieval philosophy has been tremendous. The following is adapted from his book *ON FREE CHOICE OF THE WILL* (*De libero arbitrio*), Part 2.

Just as it is agreed that we all wish to be happy, so too it is agreed that we all wish to be wise, because who is happy without wisdom? Because nobody is

satisfied without the supreme good which is discovered and possessed in the truth which we call wisdom.

Even before we are happy, the idea of happiness is impressed on our mind. This is how we know, and can assert confidently and with no doubt whatsoever, that we wish to be happy. Similarly, even before we are wise, the notion of wisdom is stamped on our mind. That is why each of us, if asked whether he wants to be wise, replies without a shadow of doubt that he does. ... Because if your mind was not somehow aware of what wisdom is, you would never know that you desire to be wise, or that you should desire to be wise – and neither of them, I think, you will deny.

Text 07- Søren Kierkegaard (1813-1855) – Subjectivity is Truth

Danish philosopher, father of existentialism. His central question is: What does it mean to live authentically, to really “exist” as a human being? His answer: to live “subjectively” – with one’s entire being, with passion, commitment, faith. The following is adapted from his CONCLUDING UNSCIENTIFIC POSTSCRIPT (1846).

Only knowledge that relates to existence is essential knowledge. All knowledge which is not existential – which does not involve inward reflection – is really accidental knowledge. Its degree and scope are of no importance. ... The highest point of inwardness in an existing person is passion, because passion corresponds to truth as a paradox [=unsupported by objective reason]. ... By forgetting that we are existing subjects, we lose passion, and truth stops to be a paradox, but the knowing subject begins to lose his humanity and becomes fantastic.

... The objective accent is on WHAT is said; the subjective accent is on HOW it is said. ... Only in subjectivity is there decision and commitment, so to seek it in objectivity is to be in error. The passion of infinity brings forth decisiveness, not its content. In this way, the subjective HOW and subjectivity are the truth.

Text 08 Francis Herbert Bradley (1846-1924) – Harmony in the absolute

A British philosopher, influential in his lifetime but forgotten after his death. Inspired by Hegel, he posited an Absolute, where all of reality is united into a coherent whole, and where thought and being are one. The following is adapted from his APPEARANCE AND REALITY (1893).

We can find no province of the world so low that the Absolute does not inhabit it. Nowhere is there even a single fact so fragmentary and so poor that it does not matter to the universe. There is truth in every idea however false, there is reality in every existence however slight; and where we can point to reality or truth, there is the one undivided life of the Absolute. [...] But on the other hand, Reality is not the sum of things. It is the unity in which all things, coming together, are transformed, although not equally. And in this unity, relations of separation and hostility are affirmed and absorbed. These relations, too, are harmonious in the Whole [...] Extreme hostility implies a more intense relation, and this relation is part of the Whole and enriches its unity. The apparent disharmony and disturbance is overruled into harmony, and it is the condition of fuller and more individual development

Text - 09 - Georg Wilhelm Friedrich Hegel (1770-1831) – Spirit is freedom

A major German philosopher. For him, the history of the world is the history of the Spirit, which went through several historical stages to actualize its potential knowledge and self-consciousness. The following is from his LECTURES ON THE PHILOSOPHY OF HISTORY (1837).

Just as the essence of matter is gravity, so, in contrast, we may affirm that the essence of Spirit is Freedom. Everybody will easily agree that Spirit also has, among other properties, Freedom; but philosophy teaches that all the qualities of Spirit exist only through Freedom; that all these qualities are only means for attaining Freedom; that all of them seek and produce this and only this. It is a result of speculative philosophy that freedom is the Matter possesses gravity because of its tendency toward a central point. It is essentially composite – consisting of parts that exclude each other. It seeks its unity ... Spirit, in contrast, may be defined as that which has its center in itself. It does not have a unity outside itself, but it has already found it; it exists in and with itself. Matter has its essence out of itself; Spirit has self-contained existence. e only truth of Sp

Text 10- Jean-Jacques Rousseau (1712-1778) – Virtue, freedom, love

A French philosopher who influenced profoundly modern political and social thought. His philosophy of education is presented in his book EMILE (1762), about an imaginary educator who educates the boy Emile. Here Emile, already a young adult, falls in love, and the educator encourages him to follow his love, but also be in control of it.

My son, there is no happiness without courage, nor virtue without a struggle. The word “virtue” is derived from a word signifying strength, and strength is the foundation of all virtue. Virtue is the heritage of a creature who is weak by nature but strong by will. ... What is meant by a virtuous man? He who can conquer his loves, because then he follows his reason, his conscience; he does his duty; he is his own master and nothing can divert him from the right way. So far you have had only the semblance of liberty, the insecure liberty of the slave who has not received his orders. Now is the time for real freedom. Learn to be your own master; control your heart, my Emile, and you will be virtuous. ...

This is your first passion [love]. Perhaps it is the only passion worthy of you. If you can control it like a man, it will be the last; you will be master of all the rest, and you will obey nothing but the passion for virtue.

Text 11- Jean Paul Sartre (1905-1980) – Existence before essence

An influential French existentialist philosopher, political activist, and novelist. For him, human consciousness is radically free – there is no fixed human nature that determines our behaviors, thoughts, or emotions. In this sense we create ourselves every moment.

What do we mean by saying that EXISTENCE PRECEDES ESSENCE? We mean that the human being first of all exists, encounters himself, surges up in the world – and defines himself afterwards. The human being, as seen by the existentialist, cannot be defined because at first he is nothing. He will not be anything until later, and then he will be what he makes of himself.

... What we mean to say is that the human being has a greater dignity than a stone or a table. Because he first of all exists – he is something which pushes itself towards a future, and he is aware that this is what he is doing. A human being is, indeed, a project which has a subjective life, instead of being a kind of moss, or a fungus or a cauliflower. Before he project himself, nothing exists; not even in the heaven of intelligence: A human being will only attain existence when he is what he decides to be.

Text 12- Erich Fromm (1900-1980) – The art of loving

A German-born Jewish psychologist and philosopher who worked in Mexico, USA, and Switzerland. His book THE ART OF LOVING (1956) suggests that true love – which is rare in our society – does not center on one's own personal needs, but is an attitude of active giving to the world.

Love is not primarily a relationship to a specific person. It is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one “object” of love. If a person loves only one other person and is indifferent to the rest of his fellow human beings, his love is not love but a symbiotic attachment, or an enlarged egotism. ... [When] one does not see that love is an activity, a power of the soul, one believes that it is only necessary to find the right object – and everything will work by itself afterwards. ...

If I truly love one person, I love all persons, I love the world, I love life. If I can say to somebody else, “I love you,” I must be able to say “I love in you everybody, I love through you the world, I love in you also myself.”

Text 13- Friedrich Nietzsche (1844-1900) – The self-creator

A German thinker, a major modern philosopher. The following is from the section “On the way of the creator” from *THUS SPOKE ZARATHUSTRA* (1883). Here Nietzsche’s Zarathustra envisions the “creator” who rejects the superficial values of society and creates new values for himself himself (his own “laws” or “evil and good”), living them fully and passionately. This makes his life noble and meaningful, but lonely and difficult. (Read more on Agora [<https://philopractice.org/web>])

You call yourself free? I want to hear your dominating thought, not to hear that you have escaped from a yoke. Are you one of those who has the RIGHT to escape from a yoke? Some people threw away their last value when they threw away their servitude.

Free FROM what? That doesn’t matter to Zarathustra! But your eyes should tell me brightly: Free FOR what? Can you give yourself your own evil and your own good, and place your own will above yourself as a law? Can you be your own judge and punisher of your law? It is terrible to be alone with the judge and punisher of one’s own law. That is how a star is thrown out into the void and into the icy breath of solitude

Text 14- Friedrich Schiller (1759-1805) – The sublime

A German philosopher, poet, and major playwright. The following is adapted from his essay ON THE SUBLIME (1801). For him, beauty follows order and reason, while the sublime takes us beyond reason, to a higher realm of freedom.

There are two capacities which nature gave us as companions throughout life. ... In the first we recognize the feeling of the beautiful, in the second the feeling of the sublime. ... With beauty we feel ourselves free, because our senses are in harmony with the laws of reason. With the sublime we feel ourselves free, because our senses have no influence on the realm of reason, because the spirit acts as if it stands only under its own laws

The feeling of the sublime is a mixed feeling. It is a combination of anxiety, which expresses itself in its highest degree as a shudder, and of joy, which can rise to ecstasy. And although it is not precisely pleasure, delicate souls generally prefer it to every pleasure. ... We sense through the feeling of the sublime that our spiritual nature is not necessarily determined by the state of our senses; that the laws of nature are not necessarily our laws; and that we have in us an autonomous principle, independent of all sensuous impressio

Text 15- Aristotle (384–322 BC) – Happiness and virtue

A major ancient philosopher, born in Macedonia, studied with Plato, and tutored Alexander the Great. In Book I of his NICOMACHEAN ETHICS he discusses happiness (“Eudaimonia,” or flourishing):

Pleasure belongs to the soul, and pleasure for each person is about what he is a lover of: Horses for horse-lovers, and plays for theater-lovers, and in the same way justice is pleasant for a person who loves justice. And, in general, things that conform with virtue are pleasant for those who love virtue.

Now, the pleasures of most people are in conflict with each other, because they are not pleasant by their nature. But the lovers of goodness take pleasure in things that are pleasant by their nature. Such are always actions in conformity to virtue, so they are pleasant in themselves to lovers of goodness. The life of these people does not need extra pleasure as an additional attraction, because it contains its pleasure in itself...

But if so, then virtuous actions must be pleasant in themselves. But they are also good and noble. And they are good and noble in the highest degree, since the good person makes good judgements about these things. Happiness, then, is the best, noblest, and most pleasant thing in the world.

Text 16- Michel de Montaigne (1533-1592) – Solitude

An influential French philosopher, nobleman, and politician. He describes the difficulties of achieving real solitude in his ESSAYS, Book 1, Chapter 39: “Solitude”. (Read more on Agora [<https://philopractice.org/web>])

It is not enough to get away from the public, and not enough to go to another place. We have to get away from the conditions of the public that are inside us. It is our own self that we have to isolate and possess again.

(“I have broken my chain,” you say. But a dog may break its chain and still carry a long part of it connected to its neck” – Persius)

We carry our chains with us. Our freedom is not total. We still look at the things we have left behind. Our imagination is still full of them. ... Our disease lies in the mind, and it cannot escape from itself. (“The mind which never escapes from itself is at fault” – Horace)

So we must bring back the mind and drag it into itself. That is the true solitude. It can be enjoyed in towns and in kings’ courts, but more conveniently alone.

Text 17- Gabriel Marcel (1889-1973) – Generosity as light

A French existentialist philosopher, playwright, and music critic. For him, “light” is not just a metaphor, but a fundamental category of certain realities in life, such as generosity (MYSTERY OF BEING, 1951). (Read more on Agora [<https://philopractice.org/web>])

To give is to expand, to expand oneself. But we must be careful not to interpret this in a material way, as if something that is too full flows out. The soul of the gift is its generosity, and obviously generosity is a virtue which must be carefully distinguished from excess. Wouldn't an accurate definition of generosity be: A LIGHT WHOSE JOY IS TO GIVE LIGHT, TO BE LIGHT? ... The special property of light is that it illuminates, it illuminates for others. This goes beyond the distinction between for me and for others. We might even say that this distinction does not exist for the light. If the joy of light is to be light, then it can only wish to be always more so. Light knows itself, then, as illuminating; and this knowledge is not like a sense of weakening and wasting itself, but on the contrary – it helps to increase its power. Like fire, generosity nurtures itself

Text 18- Karl Jaspers (1883-1969) – The philosophical life

A German philosopher and psychiatrist, one of the founders of existentialist philosophy and psychology. This text is from his book WAY OF WISDOM (1930), the chapter “The Philosophical Life”. (Read more on Agora [<https://philopractice.org/web>])

The human being is inclined to self-forgetfulness. He must pull himself out of it in order not to lose himself to the world, to habits, to thoughtless banalities, to the familiar track. Philosophy is the decision to awaken our original source, to find our way back to ourselves, and to help ourselves by inner action.

True, our first duty in life is to perform our practical tasks, to meet the demands of the day. But if we desire to lead a philosophical life, we shall not satisfy ourselves with practical tasks. We shall regard the work which preoccupies us as a road to self-forgetfulness, omission, and guilt. And to lead a philosophical life also means to take seriously our experience of human beings, of happiness and suffering, of success and failure, of the obscure and the confused. It means not to forget but to possess ourselves in our inner experience, not to let ourselves be distracted but to think about problems fully, not to take things for granted but to clarify

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