OSOPH



OVERVIEW OF PHILOSOPHY

DEFINITIONS OF "PHILOSOPHY"

- From the Greek: "Love of wisdom" (philo = "love," sophia = "wisdom")
 Commonly defined as "thinking about thinking"
- Philosophers generally debate the views held by earlier philosophies in such a way that "philosophy is the study of its own history" (Hegel)

OVERVIEW OF METAPHYSICS

concerned with the ultimate structure of reality

- A. Typical questions include: Does life have a meaning? Does God exist? How does one event ause another? What is essential and what is accidental in something's nature? What can we say exists? (Ontology)
 - 1. The Mind-Body Problem: How are mental processes related to physical states?
 - —Traditionally answered with some form of Duglism: mind and matter are two distinct
 - 2. The question of universals: Do general attributes exist independent of particular examples? example: Is there a universal "tree" that exists independent of any actual tree? [see Plato's Theory of Forms)
 - a. Creates a traditional divide between
 - -Essence: the required characteristics of a given object (or the "ideal" version of that object)
 - -Appearance: a unique manifestation of an object
 - b. Also expressed as the problem of individuation: How do we pick one individual thing out of a group of things?

B. Contemporary Metaphysics

Following Kant, many thinkers consider metaphysics only within the bounds of reason, collapsing it into epistemology

-Analytic philosophy dissolves metaphysical questions through logical and linguistic analysis

Some contemporary Mind-Body positions (usually studied as Philosophy of Mind rather than Metaphysics):

- 1. Epiphenomenalism: Only physical events can influence other physical events. Mental activity is a by-product, and not the cause, of physical activity. Nevertheless, thoughts and sensations exist as distinct from physical being.
- 2. Type-identity theory (or reductive materialism): Every mental state corresponds to a specific neural state that has yet to be identified. Eventually, all thoughts and sensations will be connected with a specific type of brain activity.
- Phenomenology: Metaphysical assumptions about the world should be bracketed, or set aside, to allow for objective investigation of consciousness. Reduces metaphysics to a descriptive project

OVERVIEW OF EPISTEMOLOGY

Concerned with the nature of knowledge

- A. Typical questions include: How is knowledge justified? What are the different sources of knowledge? What different kinds of knowledge are there? How can we know anything
 - 1. Creates traditional divide between:
 - -Rationalism: Pure reason is the most reliable source of knowledge. (see Descartes) -Empiricism: Experience is the most reliable source of knowledge. (see Locke)
 - 2. Skepticism: various forms of doubt about the status of knowledge a. External world skepticism: We cannot know that there is a world external to the mind.
 - b. Other minds skepticism: We cannot know that there are minds other than our own.
 - c. Solipsism: "Only I exist": Nothing exists outside the mind of the thinking subject
- B. Logic: abstract study of the principles of reasoning
- 1. Deduction: assumes certain general premises without justification and draws a particular conclusion
 - -Syllogism: A basic unit of logical argumentation, where a valid conclusion is deduced from 2 connected premises. example: All trees have leaves. The oak is a tree Therefore the oak has leaves.

- —A deduction is valid if the conclusion follows from the premises.
- -A deduction is sound if the conclusion follows from the premises and the premises are true.
- -Hypothesis: a speculative explanation that is then tested against evidence

C. Positions in contemporary Epistemology

- 1. Analytic philosophy applies logic to language and studies logical rules that govern statements of truth
- a. Correspondence theory: Propositions are true only if they correspond with facts about the world.
- -Critics of the theory counter that "facts" are not discrete, worldly things but themselves can be considered propositions; the relationship between a proposition and the world is not so easily established.
- b Coherentist theory: Statements are true that "cohere" with other statements, especially those derived from axioms in a system.
- -Critics charge that the truth of a statement must be determined independently, or else it leads to circular thinking, such as $^{\prime}\!\!A$ is true because it coheres with B, and B is true because it coheres with A."
- 2. Structuralism: The truth of particular words or cultural products must be understood within the context of larger structures of meaning.

 —In response, **post-structuralism** emphasizes the fluidity of meaning. Doubts any abso-

OVERVIEW OF ETHICS

Concerned with human will, action, and responsibility: evaluates what is right and

- A. Typical questions include: Are there objective rules for moral conduct? On what grounds can we say an action is right or wrong? Do we have free will? To what extent are we responsible for our actions? Should our moral decisions be indifferent to those affected by them (agent-neutral) or should we behave differently toward those close to us (agentrelative)?
 - 1. Creates traditional divide between:
 - g. Absolutism: There are universal moral standards
 - b. Relativism: No moral standards exist universally.
 - 2. Free will vs. Determinism: If everything in the universe obeys unchanging physical laws (determinism), how can we say that humans have free will? And without free will, how can we be morally responsible for our actions?
 - a. Incompatibilism: Free will and determinism are incompatible
 - b. Compatibilism: Free will and determinism are compatible: Free will is not dependent on freedom from physical laws.
 - 3. Normative (or prescriptive) ethics argues for particular standards, or norms, for behavior. 4. Meta-ethics studies the nature of morality and questions the abstract meaning of ethi-
- B. Positions in contemporary ethics
- 1. Consequentialism: Actions are right or wrong by virtue of their consequences.
 - $\alpha.$ Utilitarianism: Actions are right if they promote happiness in society and wrong if they produce unhappiness.
 - b. Pragmatism: Whether something is right or wrong is determined by its practical effects. People should test opposing moral positions to see which creates the most desirable practical results
 - c. Ethical egoism: An act is right if it promotes the agent's own happiness (see
- 2. Deontological ethics: We are morally bound to certain duties and obligations irrespective of their consequences.
- a. Kant's Categorical Imperative: Act only in such a way that you could want the motivating principle of your action to become a universal law.
- b. Rights theory: Everyone has certain rights that cannot be violated by others or by the state. The exercise of one person's liberty cannot infringe upon another's rights.

HISTORY OF POLITICAL PHILOSOPHY

ANCIENT PHILOSOPHY

- A. Ancient political systems
- 1. Tyranny: rule by a single leader who usurps power and exercises absolute control
- 2. Oligarchy: "rule of the few"; a small group holds power and governs the rest of the
 - -Aristocracy ("rule of the best") is a form of oligarchy jusitified by claiming that those
- 3. Democracy: "rule of the many"; all free born citizens are eligible to participate in gov ernment
- B. Plato's Republic: describes the perfectly Just City, where reason (the class of guardians) rules over courage (the **auxiliaries**) and appetite (the masses of **craftsmen**)
- C. Aristotle's Politics:
 - 1. Political institutions make possible the pursuit of virtue by providing a framework in which people can refine their rational powers
- 2. There is no "best" form of government that applies universally. Depends on particular circumstances
- D. Stoicism: Emphasizes reason, virtue, and harmony with nature
 - 1. Natural law: There is a foundation for ethics higher or more universal than legislated
 - a. Based on the nature of humans as rational beings
- b. Ethical obligations exist independent of government

 2. Deep influence on Romans: Stoic political thinkers include Cicero (106 BC-43 BC), Ser (3 BC-65 AD), Epictetus (50 AD-138 AD), and Marcus Aurelius (121 AD-180 AD)
- E. St. Augustine (354-430): In City of God, bases political philosophy in Christian theology

RENAISSANCE PHILOSOPHY

- A. St. Thomas Aquinas (1225–1274): Political institutions should provide the best environment in which to pursue religious goals
- B. Humanism: Focus on human concerns, sometimes as a reflection of divine purpose; a "religion of humanity
- Erasmus (1466-1536): In In Praise of Folly, criticizes arcane religious debates and skepticism about abstract appeals to truth. C. Machiavelli (1469-1527): In The Prince, detaches politics from virtue; studies how rulers
- can capture and hold political power, even through treacherous means D. Thomas More (1478–1535): In Utopia, advocates religious tolerance and eradication of private property

MODERN PHILOSOPHY

- A. Thomas Hobbes (1588-1679): Human life in a state of nature is "solitary, poor, nasty, brut-
 - 1. The Leviathan: The state is a metaphorical person whose body is made up of all the bod-
 - 2. Social contract: Societies are formed by a binding agreement for mutual protection against abuses in the state of nature.
- 3. People surrender natural rights to the authority of a sovereign with absolute power. B. John Locke (1632-1704)
 - 1. Founder of liberalism: Political institutions are justified only if they promote human liberty. —Other significant liberal philosophers include Kant, Mill, and John Rawls (b. 1921).

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"A NEW PHILOSOPHY GENERALLY MEANS IN PRACTICE THE PRAISE OF SOME OLD VICE."

HISTORY OF POLITICAL PHILOSOPHY (continued)

- 2. Individuals have natural rights, such as life, liberty, and property, which are indepen-
- 3. Refutes divine right of kings: People are obliged to remove a ruler who violates natural

C. Jean-Jacques Rousseau (1712-1778)

- 1. The **noble savage**: Humans are naturally free and good, but are corrupted by institutions of society. ("Man is born free, but he is everywhere in chains."
- 2. Individuals in society must subjugate personal interests to the General Will, an abstract expression of the common good.

D. Utilitarianism

- 1. A moral system based on producing the "greatest good for the greatest number of people
- 2. Jeremy Bentham (1748-1832): Moral justification must come from utility; good institutions produce good consequences

3. John Stuart Mill (1806–1873)

- a. Standard of happiness: "actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness."
- -Coincides with "natural" sentiments that originate from humans' social nature b. On Liberty: Society can only exert authority over behavior that harms other people.
- E. Communitarianism: Emphasizes importance of community over individual liberty (Hegel)

F. Communism (also see Marxism)

- Private property is abolished and all property is held in common
- 2. Marx and Engels, The Communist Manifesto (1848): Workers should revolt against capitalism and seize control over means of production.
- G. Anarchism: Political institutions corrupt people and restrict freedom: true liberty can only exist when political institutions are abolished.
 - -Syndicalism: Group societies around collective and cooperative labor

ANCIENT PHILOSOPHY

PRE-SOCRATIC PHILOSOPHERS (C. 600-400 BC)

Scientist-philosophers interested in the constitution of the universe and the first principles of physics

- A. Ionians: Interested in fundamental components of the universe
 - 1. Thales: Water is the fundamental element.
 - 2. Heraclitus: Fire is the fundamental element; everything is in flux.
- B. Pythagoras: Numbers are the fundamental element of reality; doctrine of transmigration, i.e., reincarnation
- C. Eleatics: Change is an illusion (Parmenides, Zeno).
- D. Pluralists: Reality is made up of many substances.
- 1. Empedocles: There are four elements: earth, air, fire, water.
- E. Atomists: Matter is made up of tiny, indivisible atoms (Leucippus, Democritus).
 F. Sophists: Advance a moral relativism according to the principle that "man is the measure
- of all things.

SOCRATES (C. 469-399 BC)

- A. Dialectic or Socratic method: Makes no positive claims, but questions others to reveal their ignorance
 - 1. Inquires into the definitions of words like "virtue," "piety," etc.
 - 2. Wisdom comes through acknowledgment of one's ignorance: "One thing only I know and that is that I know nothing"
- B. Objects to the Sophists, who use superficial rhetoric for financial gain
- Defends the idea of virtue, which comes with wisdom
- 1. All wrongdoing is a result of ignorance.
- 2. Virtue can refer both to individual traits like courage or generosity, or to the general virtue of a given person. Sometimes used interchangeably with "the good.

PLATO (C. 427-C. 347 BC)

- A. Student of Socrates, who recorded Socrates' dialogues
 - -Later in his career, Plato used the dialectic method in the form of dialogues to advance ideas of his own, with Socrates as his mouthpiece.
- B. Theory of Forms: Reality consists fundamentally of unchanging, immaterial abstract Forms (or Ideas). Physical reality emanates from these ideal Forms, Example: All beautiful things are beautiful only because they participate in the Form of Beauty

- -"Myth of the Cave" (in the Republic): The world of appearances consists of false shadows cast upon the wall of a cave. By leaving the cave and stepping into the light, we perceive the true world of Forms.
- C. Anamnesis: Knowledge is recollection; the immortal soul remembers its prior familiarity with the Forms

ARISTOTLE (384-322 BC)

- A. Metaphysics: Emphasizes change as natural and necessary
 Criticizes Plato's Forms, arguing that form and matter are inseparable
 - 2. Change results in an actual thing realizing its final essence
 - 3. 4 causes explain processes of change: material (what an object is made of), formal (design), efficient (maker), final (end goal)
- Only the efficient cause is recognized by modern science.

B. Epistemology

- 1. All knowledge comes from the senses: emphasis on observation
- 2. Invents the syllogism: Aristotle's logic was not improved upon until the nineteenth
- 3. 10 categories of statements we can make about a thing: substance (or kind), quality (or traits), quantity, relation (to other things), place (location), time (age), position, state, action (what it does), and reception (what is done to it)

C. Ethics: Nicomachean Ethics

- "Man is a rational animal": virtue comes with proper exercise of reason
- 2. Morality based on the golden mean between two extremes.

HELLENISTIC PHILOSOPHY

- A. Skepticism (c. third century BC): Doubts all claims to knowledge; happiness found in sus-
- B. Epicurus (341-270 BC): Focus on happiness and avoidance of pain
- C. Stoicism (Zeno, c. 334-c. 262 BC): Detachment from material world; focus on reason and virtue

- A. Philo (c. 20 BC-c. 50 AD) and Plotinus (204-270 AD) attempt a synthesis of Greek philosophy and monotheistic religion, giving Plato's Forms spiritual significance
- B. St. Augustine (354-430 AD) synthesizes faith with reason, Neoplatonism with

MEDIEVAL PHILOSOPHY

SCHOLASTICISM (C. 1000-1300)

Literally the philosophy of "schools": Christian, Muslim, and Jewish philosophers pursuing minute logical distinctions to reconcile faith and reason

- A. Theories of universals
 - Realism (Anselm 1093–1109): Universals exist independent of particular things.
 - Nominalism (Roscelin c. 1045-c. 1120): Universals are a product of language.
 Conceptualism (Abelard 1079-1142): Universals are mental concepts.
- B. The ontological argument for the existence of God (Anselm)
 - -Existence is more perfect than nonexistence; therefore, a perfect being, i.e., God,
- C. Arab philosophers Avicenna (980-1037) and Averroës (1126-1198) revive interest in Aristotle.
- D. St. Thomas Aquinas (1225–1274): Summa Theologiae and Summa Contra Gentiles 1. Reconciles faith and reason
 - a. Natural theology: The product of human reason and observation
 - b. **Revealed theology:** The product of faith and revelation (in Scripture)

 2. Rejects the ontological argument and uses Artistotelian theories of causation and pur-
- pose to defend God

 E. Ockham's razor (William of Ockham 1285–1349): The simplest plausible explanation for something is the best

MODERN PHILOSOPHY

- A. Human reason is the most reliable source of knowledge.
 - 1. Attempts to provide rational foundation for the new science of Galileo and Newton
 - 2. Emphasis on metaphysics, mathematics, and deductive reasoning: human reason seeing through appearances to underlying reality
- B. Rationalist positions on the mind-body problem:
 - 1. Dualism (Descartes): Mind and body are two distinct substances.

 - 2. Materialism (Hobbes): Only matter is real.
 3. Parallelism (Leibniz): Mind and body are separate, but move in pre-established harmony like two stopwatches started at the same instant.
- C. René Descartes (1596-1650): Meditations on First Philosophy
 - 1. Methodological doubt: Systematically doubts testimony of senses, reason Influential foundation of skepticism in epistemology
 - 2. Only certainty is "I think, therefore I am"; it would be impossible to think if one didn't

- exist, so thought implies existence.
- 3. sum res cogitans ("I am a thinking thing"): we are essentially minds, not bodies
- 4. Distinguishes 3 kinds of substance:
- g. Matter: primary attribute is extension in space b. Spirit (or Mind): primary attribute is thought
- c. God: "infinite substance" whose primary attribute is existence
 D. Spinoza (1632–1677): God is in all things (Pantheism)

E. Leibniz (1646-1716)

- Pioneer in math and logic: invents calculus (as does Newton)
- Possible worlds: A fact is necessary if it is true in all possible worlds, contingent if it is false in some possible worlds, and impossible if it is false in all possible worlds
 - The "principle of the best": Ours is the "best of all possible worlds." Ridiculed by Voltaire in the figure of Pangloss.
- 3. Reality is made up of monads: infinite, immaterial, simple substances with soul-like properties.

CONTINUED ON OTHER SIDE

MODERN PHILOSOPHY (continued)

EMPIRICISM

A. All knowledge comes from experience.

- Rejects the rationalists' emphasis on metaphysical speculation and innate knowledge
- 2. Emphasis on epistemology, scientific experimentation, and observation B. John Locke (1632–1704): Essay Concerning Human Understanding
- 1. Tabula rasa: The mind is a blank slate at birth; all understanding comes from experience and reflection upon that experience.
- 2. Role of philosopher is as "underlabourer" to natural sciences: clear up language to secure a solid foundation for science

C. George Berkeley (1685-1753)

- 1. Idealism: Things have no material existence, but exist only as ideas, which minds perceive and experience (esse est percipi: "being is being perceived")
- 2. Things exist independent of individual perception only because God perceives

D. David Hume (1711-1776): Treatise of Human Nature

- 1. Hume's fork: All knowledge is either a relation of ideas (independent of experience, e.g., math) or a *matter of fact* (based on experience, e.g., science).

 2. Causality and uniformity in nature are not rationally justified; they are simply the result
- of custom and habit.

THE ENLIGHTENMENT

- A. Philosophes: Eighteenth-century French philosophers such as Diderot, Voltaire, Montesquieu
- -Reason combats ignorance and betters the human condition **B. Deism:** Belief that God created a universe governed by set principles that can be discerned with science and reason (Voltaire)
 - -God is a "blind watchmaker": no divine intervention

IMMANUEL KANT (1724-1804)

- A. Metaphysics/Epistemology: Critique of Pure Reason
 - Transcendental Idealism synthesizes rationalism and empiricism 2. Distinguishes between:
 - a. Analytic propositions: predicate concept is contained in subject concept (e.g., all unmarried men are bachelors)
 - b. Synthetic propositions: predicate concept is not contained in subject concept (e.g., all swans are white)
 - c. A priori knowledge: knowledge from reason
 - d. A posteriori knowledge: knowledge from experience
 - 3. Space, time, and causality are synthetic a priori concepts of the understanding: reality is shaped by the perceiving mind
 - 4. Human knowledge is limited to phenomena: reality as presented to the mind
 - 5. Noumena or things-in-themselves exist, but are unknowable
 - Metaphysics must be limited to a critique of human reason
- B. Ethics: Grounding for the Metaphysics of Morals
- Ethics based in human autonomy: capacity for rational deliberation
 Categorical Imperative: Act only in such a way that you could want the motivating prin-
- ciple of your action to become a universal law.

GERMAN IDEALISM (AND ITS CRITICS)

- A. Influenced by Kant, but rejects his view of the unknowable noumenal world. The only real world is the rational world, which is knowable
- Important early Idealists include Fichte and Schelling
- B. G. W. F. Hegel (1770-1831)
 - 1. All of reality is part of an interconnected system that undergoes a logical historical development.
 - -The Absolute Idea is the final expression of the system.
 - 2. The system functions through the dialectic: the development of ideas through a backand-forth interaction with opposing ideas
 - -thesis (an initial argument) and antithesis (the opposite argument) combine to form a synthesis

- 3. Hegel's theory of history
 a. Based on the idea of the dialectical development of spirit in history
- b. The Absolute Spirit is the final end of this process: mirrors Absolute Idea
- c. Zeitgeist: the spirit of a particular age
- C. Arthur Schopenhauer (1788–1860): Fierce opponent of Hegelian Idealism 1. Divides the world into will (things-in-themselves) and representation (phenomena)
- D. Other critics of Hegel include Marx and Kierkegaard

MARXISM

A. Karl Marx (1818-1883)

- 1. Rejects an individualistic state of nature: human life is necessarily social
 - a. Human nature is an expression of labor, or human activity, performed for the benefit of society
- b. Alienation: Workers forced to sell their labor for a wage are detached from their labor, and hence from their human nature

 2. Dialectical Materialism: Marx's theory of history
- a. Expresses Hegel's historicism in material rather than spiritual terms
- b. History is embodied in changing relationships of production (economics)
- c. Dialectic of class struggle moves through feudalism and capitalism toward communism: workers collectively own the means of production
- 3. Ideology: ideas that express the interest of a particular social class, such as the

B. Twentieth-century Marxism

- 1. Social rights: rights based on humans' nature as social beings. Includes rights to food
- 2. Antonio Gramsci (1891–1937) discusses hegemony, the power of the ruling class to create consent for its position through the use of social and cultural forces. 3. The Frankfurt School (founded 1923): Includes Max Horkheimer, Theodor W. Adorno,
- Herbert Marcuse, Walter Benjamin, and Jurgen Habermas
 - -Critical theory: aims to change society by understanding ideas as products of social processes. Rejects determinism

EXISTENTIALISM

A. Søren Kierkegaard (1813-1855)

- 1. Rejects Hegelian system; focuses on truth as subjective meaning
- 2. 3 "stages on life's way":
 - a. Aesthetic: individualistic emphasis on physical sensations

 - b. Ethical: selfless emphasis on public good
 c. Religious: individual's personal relationship with God
- 3. Anxiety (angst): the fear one feels in face of one's own freedom
 4. Leap of faith: Religion cannot be understood rationally, but requires a personal choice to believe in God

B. Friedrich Nietzsche (1844-1900)

- 1. Opposes nihilism, a belief in nothing
 - "God is dead": Christian faith is no longer a generally accepted basis for morality. With the rise of atheism, Western culture is decentered and has no positive values
- The will to power: the fundamental drive motivating all things in the universe.

 —Represents an "instinct for freedom" or drive for autonomy from and dominance over
 - all other wills
- 3. Perspectivism: There is no absolute truth, merely different perspectives
- 4. The superman (or "overman"): someone who has so refined his will to power that he has freed himself from all outside influences and created his own values (described in Thus Spoke Zarathustra)
- Phenomenology: A theory of knowledge focused on the examination of an individual's
- 1. Intentionality: The act of thinking involves thinking about something. "The direction of the mind on an object." (Franz Brentano, 1838-1917)
- Bracketing: Setting aside assumptions and theoretical speculations about the world. Allows objective investigation of mental functions and intentionality.
- 3. Edmund Husserl (1859–1938): Consciousness, free from assumptions, is the essence of experience.
- D. Martin Heidegger (1889-1976): Focuses on the problem of actually "being" (in German, dasein) rather than reflecting on consciousness
- E. Existentialism: Ethics and meaning must come from an individual experience of the world.
 - 1. Jean-Paul Sartre (1905–1980): Being and Nothingnes
 - a. "Existence precedes essence": There is no essential "human nature."
 - b. We define who we are by the choices we make.
- 2. Simone de Beauvoir (1908-1986): The Second Sex: Patriarchal society objectifies women, inhibiting subjective experience

AMERICAN PHILOSOPHY

- A. Transcendentalism: Emphasizes democratic spirituality, intuitive knowledge, and direct connection between people, God, and nature
 - 1. Ralph Waldo Emerson (1803-1882): Emphasizes self-reliance and personal freedom
 - 2. Henry David Thoreau (1817–1862): Rejects dehumanizing materialism in favor of spiritual communion with nature
- B. Pragmatism: Knowledge is a guide for action, not a search for abstract truth
 - 1. C. S. Peirce (1839-1914): The meaning of an idea is the consequences to which it
- 2. William James (1842-1910): The truth of a belief comes from its usefulness in the world.

ANALYTIC PHILOSOPHY

- A. Applies advances in math and logic to clarifying philosophical method
- 1. "Linguistic turn" in philosophy: solves philosophical problems by analyzing the language in which they're expressed
- 2. Hostile to metaphysics; meaningful questions should be settled through logic and scientific investigation alone B. Gottlob Frege (1848–1925)
 - 1. Develops quantifier logic: first major advance in logic since Aristotle 2. Uses logic to analyze meaning
 - a. **Sense:** Connotation of a word b. Reference: Object to which the word refers

C. Bertrand Russell (1872–1970)

- Logicism: Attempts to reconstruct math from logical axioms (*Principia Mathematica*, written with A. N. Whitehead)
- 2. Russell's Paradox: Does a class exist which consists of all classes that are not members of themselves?
- -There is no noncontradictory answer to this question: serious problem for logic 3. Grammar masks meaning: logical analysis of sentences brings out underlying logical
- 4. Logical Empricism: All knowledge is built from unanalyzable sense data.
- Ludwig Wittgenstein (1889–1951): Philosophical problems dissolve when we understand the language in which they're expressed.

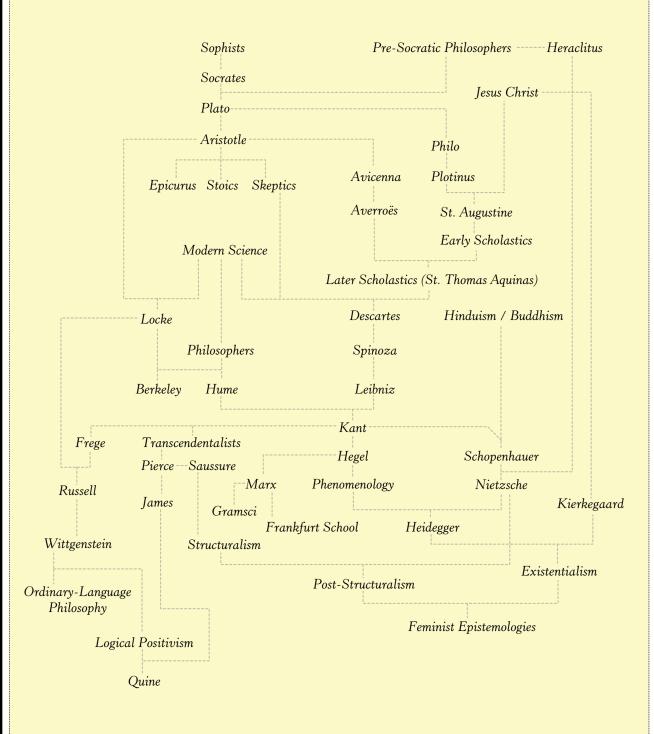
 1. Tractatus Logico-Philosophicus (1921): Only scientific propositions have meaning, propo-
- sitions about ethics, metaphysics, etc., are meaningless 2. Philosophical Investigations (1953): Ordinary language philosophy: Meanings of words lie in their everyday use.
- E. Logical Positivism (the Vienna Circle: Schlick, Carnap, Gödel)
 - Verification principle: The meaning of a sentence is its means of verification.
 - -Unverifiable sentences (e.g., metaphysics) are meaningless
 - 2. Gödel's Incompleteness Theorem: All logical systems necessarily contain statements that cannot be proved within the system itself (Kurt Gödel 1906 - 1978).
- F. W. V. O. Quine (1908–2000): Naturalized epistemology
 - -Criticizes analytic/synthetic distinction: Any statement in a system can be true, given enough adjustment of other statements in the system.

STRUCTURALISM

- A. Ferdinand de Saussure (1857–1913): Semiology: Language is a structured system of signs
 - 1. Distinguishes between g. Signified: The thing a word refers to
 - b. Signifier: The word that does the referring
 - $\textbf{2.} \ \textbf{The relationship between signifier and signified is arbitrary: words only have meaning in}$ relation to other words.
 - 3. Similarly separates
 - a. Langue: The general system and rules of language

- b. Parole: Concrete utterances whose meaning comes only from their relationship to other words in the system
- B. Other structurolists apply semiology to anthropology (Lévi-Strauss), psychology (Lacan), and myth (Barthes).
- C. Post-Structuralism: Meaning is fluid; there is no absolute truth.
 - Michel Foucault (1926–1984): What is accepted as knowledge reflects not reality but the structures of power present in a particular historical period.
- Jacques Derrida (b. 1930): Deconstruction: A method of taking apart, or invalidating, the presumed meaning of a text.
- D. Feminist epistemology: The human experience is more than just the male experience.
 1. Subjectivity: Emphasizes the validity of the views or feelings of a particular subject
 - Sobjectivity: Emphasizes the validity of the views of reenings of a particular subject
 Scientific and philosophical "objectivity" can be seen as forms of male subjectivity.

PHILOSOPHY MAP



SPARKCHARTS

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