



1) Academic Description

This online program forms English for Specific Academic Purposes courses for students of **1st year Social Sciences** programme at the University of Biskra. ESS is a preparatory appropriate course for students to be majoring in one of the social sciences –in Biskra – including: **philosophy, psychology, sociology, sciences of education** and **anthropology**. ESS provides opportunities to carry out in a supported environment academic tasks typically required across master’s programmes in social science fields: evaluating, selecting and using English academic sources in the student's specialist field.

2) Outline Content

ESS selected texts offering a preparatory material through which students gain relevant vocabulary, essential concepts and are encouraged to break into English texts for their study fields.



Introduction:

English, simply, has become the true world language of science, technology, media and business. It is now a language that allows reaching each and every one who counts in the field of the natural sciences, advanced technology, mass entertainment and corporate affairs. Its supremacy is both in natural and social sciences. When it comes to English as a language of science, its advantages for global communication are even more striking than in other domains. Practically the entire scholarly community in the natural sciences reads English, and the vast majority publishes articles in that language.

In this respect, especially for natural sciences, scientists and engineers may find it harder to explain concepts and provide instructions to collaborators who have not learned English, thus perpetuating their exclusion from the realm of science and technology, relegating them to practical, routine tasks. However, this risk is much less in those countries where well-nigh everybody has learned some English in schools.

English as the language of the social sciences

“Things, however, are much more problematical when it comes to English as the language of the social sciences and the humanities. First of all, these disciplines are much more strongly bound to language. The exactitude that prevails in the natural sciences through the use of formal and quantitative terms and the availability of precise measurements must be achieved in the social sciences and the humanities through meticulous precision in the use of the natural language. In these fields, technical terms are often very close to terms in everyday usage (e. g. role, class, civilization) and it is the continual rubbing together of these different spheres of meaning that conveys to social science writing at once its ambiguity and its richness of meaning.” (Abram de Swaan, English in the Social Sciences, 2019)

“In the natural sciences, most of what can be said in English can also be phrased in mathematics and in formal schemes. But what the social sciences have to say about the social world can only rarely be rendered in mathematical symbols or in diagrams. As a matter of fact, even the translation from one natural language to another presents many difficulties in the social sciences. These translation problems arise at different levels. **When moreover, as happens more and more in countries where English is not the first language, the findings are next published in English, an additional layer of linguistic transformation is introduced, with all the problems that go with it.**” (Abram de Swaan, English in the Social Sciences, 2019).

“The social sciences, the human sciences in general, are so closely and intensely tied to language because human beings are their subjects. But for the social sciences (and quite often the humanities, too) language problems manifest themselves in still another respect, as a central preoccupation. In contrast with most natural sciences, the social sciences are not experimental.”(ibid)

This analysis has its consequences for the teaching of the social sciences and even more so for the professional training of social scientists. Students must be sensitized to problems of interpretation and translation, as essential constituents of the crafts of their trade: observation and comparison. It implies also that students cannot effectively be taught the social sciences in one language only, whether it be their mother tongue or a foreign, world language, e. g. English. If they are to become adequate observers and interpreters of human interaction in its context, they must be intimately familiar with the language used in each particular setting. (ibid)

“Thus the quasi totality of social science knowledge is contained in the English-language corpus of professional literature. A considerable part is also embedded in French, or German, Spanish or Italian texts, but the literature in these other languages is not nearly as complete as that in English. Hence, English has become the medium of choice for all transcultural and transtemporal comparison and classification in the social sciences.”(ibid)



Social Sciences:

Social sciences are a group of academic disciplines dedicated to examining society. This branch of science studies how people interact with each other, behave, develop as a culture, and influence the world. Social sciences focus on how individuals behave within society. Some social science majors include anthropology, psychology, political science, and economics. Social scientists examine institutions like the government, the economy, and family; they also study how individuals and groups interact with one another and what drives human behavior.

Social science as a field of study is separate from the natural sciences, which cover topics such as physics, biology, and chemistry. Social science examines the relationships between individuals and societies, as well as the development and operation of societies, rather than studying the physical world. These academic disciplines rely more heavily on interpretation and qualitative research methodologies and quantitative data analysis, to study society.

Social science differs from natural science in that it examines the human, constructed world rather than the physical world. Fields like biology, chemistry, and physics use the scientific method to propose hypotheses and theories.

The social sciences also share some of the same methodological approaches as those used in the humanities, like qualitative research. Both the humanities and social sciences use analytical and interpretive approaches to learn more about the human world.

Despite these differences, many question whether certain fields — including psychology, economics, history, sociology, political science, and philosophy — fall under the umbrella of the humanities or social sciences.

The origins of social sciences can be traced back to the ancient Greeks. The lives they led, and their early studies into human nature, the state, and mortality, helped to shape Western civilization.

The social sciences are important because they help people understand how to not only analyze their own behavior, but also the behavior and motivations of their peers. The social sciences also give us a better understanding of how to create more inclusive, and effective institutions.

What Are Social Science Subjects?

Nowadays, colleges and universities offer numerous social sciences programs, including: Anthropology, Archaeology, Economics, Geography, History, Law, Linguistics, Politics, Psychology, and Sociology are some of the most common subjects in the social sciences.

Note

In this course, our main focus will be on the sum of social sciences that are available to be majoring in for the coming undergraduation levels, which will be discussed for the next online sessions in this order; **philosophy, psychology, sociology, sciences of education and anthropology.**



Subject N°01: Philosophy

Definition & Meaning:

The word Philosophy is derived from two Greek words; "Philo" meaning love and "Sophia" meaning wisdom. In general, it means love of knowledge or wisdom. Philosophy is a broad field of knowledge in which the definition of knowledge itself is one of the subjects investigated. It spans the nature of the universe, the mind, and the body; the relationships between all three, and between people. Philosophy is a field of inquiry – the pursuit of wisdom; the predecessor and complement of science, developing the issues which underlie science and pondering those questions which are beyond the scope of science.

Philosophy is the study of general and fundamental questions, such as those about existence, reason, knowledge, values, mind, and language. Such questions are often posed as problems to be studied or resolved. Philosophical methods include questioning, critical discussion, rational argument, and systematic presentation.

Philosophy is the study of the most general and abstract features of the world and categories with which we think: mind, matter, reason, proof, truth, etc. In philosophy, the concepts with which we approach the world themselves become the topic of enquiry. A philosophy of a discipline such as history, physics, or law seeks not so much to solve historical, physical, or legal questions, as to study the concepts that structure such thinking, and to reveal their foundations and presuppositions. In this sense philosophy is what happens when a practice becomes self-conscious. The borderline between such 'second-order' reflection, and ways of practicing the first-order discipline itself, is not always clear: philosophical problems may be tamed by the advance of a discipline, and the conduct of a discipline may be swayed by philosophical reflection. At different times there has been more or less optimism about the possibility of a pure or 'first' philosophy, taking an a priori standpoint from which other intellectual practices can be impartially assessed and subjected to logical evaluation and correction. The contemporary spirit of the subject is hostile to any such possibility, and prefers to see philosophical reflection as continuous with the best practice of any field of intellectual enquiry. (The Oxford Dictionary of Philosophy).

Historical overview

Historically, philosophy encompassed all bodies of knowledge and a practitioner was known as a philosopher. From the time of Ancient Greek philosopher Aristotle to the 19th century, "natural philosophy" encompassed astronomy, medicine, and physics. For example, Newton's 1687 Mathematical Principles of Natural Philosophy later became classified as a book of physics.

In the 19th century, the growth of modern research universities led academic philosophy and other disciplines to professionalize and specialize. Since then, various areas of investigation that were traditionally part of philosophy have become separate academic disciplines, and namely the social sciences such as psychology, sociology, linguistics, and economics.

Today, major subfields of academic philosophy include metaphysics, which is concerned with the fundamental nature of existence and reality, epistemology, which studies the nature of knowledge and belief, ethics, which is concerned with moral value, and logic, which studies the rules of inference that allow one to derive conclusions from true premises. Other notable subfields include philosophy of science, political philosophy, aesthetics, philosophy of language, and philosophy of mind.



Branches of philosophy

Epistemology (Greek, episteme, knowledge): the theory of knowledge. Its central questions include the origin of knowledge; the place of experience in generating knowledge, and the place of reason in doing so; the relationship between knowledge and certainty, and between knowledge and the impossibility of error; and the changing forms of knowledge that arise from new conceptualizations of the world. All of these issues link with other central concerns of philosophy, such as the nature of truth and the nature of experience and meaning.

Epistemology is the branch of philosophy that studies knowledge. Epistemologists examine putative sources of knowledge, including perceptual experience, reason, memory, and testimony. They also investigate questions about the nature of truth, belief, justification, and rationality.

The philosophy of science

The philosophy of science explores the foundations, methods, history, implications and purpose of science. Many of its subdivisions correspond to specific branches of science. For example, philosophy of biology deals specifically with the metaphysical, epistemological and ethical issues in the biomedical and life sciences.

Aesthetics

Aesthetics: the study of beauty: the branch of philosophy dealing with the study of aesthetic values. It is the "critical reflection on art, culture and nature." It addresses the nature of art, beauty and taste, enjoyment, emotional values, perception and with the creation and appreciation of beauty. It is more precisely defined as the study of sensory or sensori-emotional values, sometimes called judgments of sentiment and taste. Its major divisions are art theory, literary theory, film theory and music theory.

Ethics

Ethics, also known as **moral philosophy**, studies what constitutes good and bad conduct, right and wrong values, and good and evil. Its primary investigations include how to live a good life and identifying standards of morality. It also includes investigating whether or not there is a best way to live or a universal moral standard, and if so, how we come to learn about it. The main branches of ethics are normative ethics, meta-ethics and applied ethics.

Metaphysics

Metaphysics is the study of the most general features of reality, such as existence, time, objects and their properties, wholes and their parts, events, processes and causation and the relationship between mind and body. Metaphysics includes cosmology, the study of the world in its entirety and ontology, the study of being.

Logic

Logic is the study of reasoning and argument.

Deductive reasoning is when, given certain premises, conclusions are unavoidably implied. Rules of inference are used to infer conclusions such as, modus ponens, where given "A" and "If A then B", then "B" must be concluded.

Because comprehensive reasoning is an essential element of all sciences, social sciences and humanities disciplines, logic became a formal science. Sub-fields include mathematical logic, philosophical logic, Modal logic, computational logic and non-classical logics. A major question in the philosophy of mathematics is whether mathematical entities are objective and discovered, called mathematical realism, or invented, called mathematical antirealism.



Philosophy of language and philosophy of mind

Philosophy of language explores the nature, origins, and use of language. Philosophy of mind explores the nature of the mind and its relationship to the body, as typified by disputes between materialism and dualism. In recent years, this branch has become related to cognitive science.

Philosophy of religion

Philosophy of religion deals with questions that involve religion and religious ideas from a philosophically neutral perspective (as opposed to theology which begins from religious convictions). Traditionally, religious questions were not seen as a separate field from philosophy proper, the idea of a separate field only arose in the 19th century.

History of Philosophy

Philosopher(s)	Period Thinker/School Flourished	Ideas/Contributions
Milesians (Thales, Anaximander, Heraclitus, Anaxagoras)	7th Century B.C.	Asked what universe is made of (Thales: water; Heraclitus: fire). Heraclitus: "Strife is the father of all." Anaxagoras: "There is a portion of everything in everything" -- earliest theory of infinite divisibility. Each helped to shape the beginning of the scientific method: i.e., by gathering facts, developing and testing a hypothesis.
Pre-Socratics (among them Empedocles, Parmenides, Zeno of Elea, Euclid, Pythagoras)	Late 7th Century B.C. To Early 5th Century B.C.	These thinkers advanced ideas about the essence of things (Empedocles: water, air, fire, and earth the basic "stuff"), about unity/plurality (Parmenides: the world is a uniform solid, spherical in shape; "Being is, Non-Being is not"; empty space cannot exist if all things are made of basic stuff), paradoxes of space and motion (Zeno), logic and mathematical theory (Euclid, Pythagoras). Plato's Theory of Forms was greatly influenced by Parmenides' notion of the One and by the mathematical conclusions of Pythagoras.
Eastern prophets, moral teachers (Lao-Tse, Confucius, the Buddha among them)	6th Century B.C.	Each influenced the history of ethics and religion in India, China, and Japan. Confucius' ethics centered on the ideas of benevolence, filial piety, and reciprocity (treating others as one would wish to be treated). The Buddha, a title meaning "the enlightened one," said life itself is marked by suffering, and that the path to transcendence (nirvana) lay in avoiding the extremes of self-indulgence and self-mortification. Lao-Tse discerned an underlying reality of all things, the understanding of which depends on emptying one's soul and focusing on "The Way," or Tao. His ideas are laid out



		in the <i>Tao Te Ching</i> . Many religious sects and sub-sects were spawned.
Socrates, Plato, Aristotle	Early 5th Century B.C. To Late 4th Century B.C.	Perhaps the three greatest philosophers ever. Socrates developed a method of questioning designed to expose weaknesses in the interrogated (sometimes referred to as the maieutic method, in which the questioner acts as a midwife, helping to give birth to others' thoughts). He believed circumspect use of language and endless self-questioning are crucial in the quest for wisdom. Teacher of Plato, world-sage in outlook, he saw philosophy as a way of life, the highest calling of a select few. For him the highest good is knowledge. He wrote nothing but dramatically influenced the course of intellectual history. Plato, teacher of Aristotle, set forth his philosophy in dialogues, chief protagonist of which was Socrates, his mentor; he founded the Academy (c. 387 BC), perhaps the first institution of learning in the western world. Most famous for his Theory of Forms (phenomenal world of matter just an imperfect reflection of an immutable, transcendental world of ideas). Plato believed that knowledge is a process of remembering; the objects of knowledge are ideal and immutable. Aristotle theorized on a vast range of subjects: biology, ethics, logic, metaphysics, politics, &c. He founded the Lyceum and tutored Alexander the Great. He's considered history's first logician and biologist. His thinking influenced numerous theologians and philosophers, including St. Augustine and Thomas Aquinas. He was a naturalist who revised Plato's theory of form and matter; for Aristotle, the form is what makes matter what it is (as the soul defines a living body). He put forth two general principles of proof: the excluded middle (everything must either have or not have a given characteristic), and the law of contradiction (nothing can both have and not have a given characteristic).
Epicurus/Epicureanism	Middle 4th Century B.C. To Early 3rd Century B.C.	Known mostly for hedonistic ethical system in which pleasure is the highest good (Epicurus: "Eat, drink, and be merry for tomorrow you will die.") Quality of pleasure more important than mere quantity. Epicureans defended an atomistic view of the world (i.e., things are made up of minute, indivisible particles that move about in a void). Epicurus believed there are infinitely many worlds (what we call "galaxies" today).
Stoics (Zeno and later Roman thinkers such as Seneca, Epictetus, and Marcus Aurelius)	Early Third Century B.C. To Third Century A.D.	Name Stoicism derived from <i>stoa</i> , or porch, where the movement's founder Zeno (not Zeno of Elea) taught. World



		<p>governed by unshakable laws laid down by God. Everything happens for a reason, so that the goal of life should be acquiescence to divine laws, not resistance. God is immanent in all matter, creates a harmonious order. Later Roman Stoics affirmed same themes: need for harmony in one's life, for spiritual growth which ideally would exist in seclusion from the everyday hassles of society.</p>
<p>Christian & Arabian Philosophy</p>	<p>First Century A.D. To Seventeenth Century A.D. (for various Christian philosophies)</p>	<p>The advent of the Church led to numerous questions about Jesus' nature, about the nature of God and the universe, the nature of the Trinity, the question about faith and reason (are they naturally opposed or naturally complementary?). Philosophical speculation spills over into theological speculation. Philosophers (e.g., Origen and Clement, Boethius, Plotinus, Augustine, Avicenna, Averroes, Maimonides, and later Aquinas) are chiefly concerned with religious questions. Greatest influence on Christianity was Platonism, with its emphasis on the superiority of the soul (spirit) against all materialistic and bodily functions, the belief in a higher, transcendent world (heaven for religious devotees), belief in Truth and Virtue and acceptance of immutable, perfect Forms (Jesus being the Form of ideal humanity). Early post-Hellenistic philosophy reached its summit in the Medieval Period, with the philosophy of Anselm and Aquinas and the poetry of Dante.</p>
<p>Medieval Period (Boethius, Abelard, William of Ockham, Averroes, Maimonides, Anselm, Avicenna, Aquinas, Dante, Duns Scotus, among many others)</p>	<p>Late Fifth Century A.D. to Middle Fifteenth Century</p>	<p>Advent of scholasticism: strict adherence to rationalism, inclination to pore over numerous theological questions. Ideas prevalent in this era: question of universals, with nominalists (e.g., William of Ockham) rejecting metaphysical notions of Forms altogether; idea that God is the author of moral and scientific knowledge, the <i>primum mobile</i> of the universe; various "proofs" of God's existence (Anselm: Ontological Argument; Aquinas: 5 Proofs, one of which being the Argument from Design); debates about existence and essence; the emergence of mysticism in some quarters (e.g., in the teaching of Meister Eckhart); belief among many philosophers and tutors that reason alone cannot save a human being, that faith in God and revelation are needed. It was in this period that Dante completed perhaps the most influential poem of all time: <i>La Commedia</i>, chronicling the</p>



		<p>poet's fabled journey through hell, purgatory, and heaven.</p>
<p>Birth of Modern Science (Bacon, Copernicus, Kepler, Galileo)</p>	<p>Late 15th To Late 17th Centuries</p>	<p>Old views of the world come under scrutiny and are revised (e.g., Ptolemaic view that earth is the center of the universe). Copernicus, a Polish astronomer, challenged the Ptolemaic view; he said the sun was the center of our solar system, and that the earth and other planets revolve around it. Kepler sought to provide mathematic proofs of Copernicus' views. Galileo, an Italian physicist, combined math and science to fashion a new scientific worldview. He was the first to use a telescope, the first to confirm that Copernicus' view was correct. The Church at this time looked upon scientific experimentation with hostility and agitation; Galileo was forced to utter a recantation of his views, which he did half-heartedly. Francis Bacon, considered the father of science in England, made no actual discoveries (he was a lawyer, essayist, moral philosopher and man of letters) but gave voice to the inductive method of science and, more importantly, to empiricism (pursuit of knowledge by observation and experiment, not by use of reason alone). This period marked the end of scholasticism, the growth of intellectual curiosity and freedom, and the belief, however tacit, that knowledge about the universe can be derived not from revelation, as many of the scholastics thought, but from direct investigation and observation.</p>
<p>Modern Philosophy (Hobbes, Descartes, Newton)</p>	<p>Early 17th Century To Early 18th Century</p>	<p>English philosopher Thomas Hobbes was influenced by both Bacon and Galileo. He set out to construct a "master science" of "nature, man, and society"; if knowledge of nature is obtainable, Hobbes reasoned, knowledge of human nature must also be in reach. He steered away from empiricism, however, and sought to formulate principles of human conduct. The natural state of all bodies, he concluded, is motion; material universe is matter in motion. Life is motion in limbs, nerves, cells, and heart; human feelings, such as desire and aversion, are motions either towards something or away from it. Hobbes is best known for his work <i>Leviathan</i>, which was a defense of absolute government. Life, Hobbes said famously, is "solitary, poor, nasty, brutish, and short." Descartes, known by many as the father of modern philosophy, revisited the themes of skepticism (only thing that he couldn't doubt was himself thinking, hence <i>cogito ergo sum</i>); he made</p>



		<p>landmark contributions to mathematics (Cartesian geometry, as set forth in <i>La Geometrie</i>), to metaphysics (belief in God and the material world, acceptance of mind-body dualism), and to philosophical methodology (<i>Discourse On Method</i>).</p>
<p>Second Half Of Modern Period (Spinoza, Leibnitz)</p>	<p>Mid 17th Century To Early 19th Century</p>	<p>Cartesian thought proved immediately influential: both Spinoza and Leibniz shared the Frenchman's passion for ratiocination and developed metaphysical systems of their own. Like Descartes, Spinoza and Leibniz believed in a rational, benevolent God. Spinoza wrote the <i>Ethics</i>, whose style took the form of geometrical analysis; he was a determinist, denied final causes, sought to transcend the distinction between good and evil altogether, and perhaps most controversially, equated God with creation (the doctrine of pantheism, in which each material existent is a manifestation of the divine essence, is "God's body" in a sense). Spinoza's formulation was Deus Sive Natura (Latin: God or Nature). Leibniz's chief contribution was the monadology, the study of monads, or metaphysical units that make up substance. Monads, he said, are the elements of all things, mental as well as physical; they are indivisible. No two are alike, and change in the universe occurs because of the workings of each monad. Things are only connected by God's intervention.</p>
<p>Second Half Of Modern Period <i>Cont'd</i> (Locke, Berkeley, Hume, Rousseau, Kant, among others)</p>	<p>Mid 17th Century To Early 19th Century</p>	<p>Locke veered away from metaphysical notions and sought instead an approach encompassing the empiricism of Bacon and the scepticism of Descartes. Purpose of philosophy is to formulate and analyze concrete problems, he said, a view which is strikingly popular in universities today. Locke denied that people are born with innate knowledge; human beings are born with a <i>tabula rasa</i>, or empty slate, everything subsequently known coming from sensory experience. His acceptance of constitutional government (<i>Two Treatises of Government</i>) influenced leaders of the American Revolution. George Berkeley, a bishop, attacked Locke's view of knowledge and instead proposed an idealist system (<i>esse est percipi</i>: to be is to be perceived). Matter, Berkeley said, is really only a mental representation in our mind. Hume assailed Berkeley's views of knowledge and reality and argued that reason cannot give certain knowledge. There is no proof of causality, Hume</p>



		<p>contended; the sceptical vantage point is the safest to assume in all questions of truth and knowledge. Rousseau's contribution was less in the field of epistemology, more in the areas of ethics and political philosophy (<i>Social Contract</i>, <i>Confessions</i> among his chief works). He believed that people are born good but that society wields a corrupting influence on them; like Locke, he expounded upon social contract theory. The driving force behind society is the General Will, and it must be respected. The challenge is to attain freedom amidst corruption and worldliness. Rousseau's sympathies were radical; he supported the French Revolution and contributed to a body of work known as romanticism. Two main currents in European philosophy --- the rationalism of Descartes, Spinoza, Leibnitz and the empiricism of Locke, Berkeley, Hume --- were conjoined in the work of Kant, perhaps the greatest German philosopher ever (<i>Critique of Pure Reason</i> on a par with Spinoza's <i>Ethics</i>). According to Kant, the world of things-in-themselves is unknowable; the world of appearance, the phenomenal world governed by laws, is knowable. Transcendental knowledge is impossible. Kant rejected the argument of the empiricists that all knowledge is derived from sensory experience: he believed that concepts such as causality, necessity, and unity enable us to have a coherent knowledge of the world. He accepted the moral argument for God's existence and the doctrine of free will ("ought" implies "can," he reasoned). Moral actions, he thought, can only arise from a sense of duty (as opposed to, say, the outcome of actions, which may be pleasurable or beneficial to someone).</p>
<p>Post-Kantian Thinkers (Schopenhauer, Fichte, Hegel, Marx, among others)</p>	<p>19th Century</p>	<p>Kant's influence was immediate and long-lasting. Schopenhauer thought the driving force of reality is Will. Knowledge depends not on reason but Will; to understand reality, we need to look inward, not outward. Schopenhauer is history's most famous pessimist, believing that all human striving is vain, that suffering is rampant, and that the only respite is to live a life of renunciation, <i>a la</i> the Hindus or Buddhists. Hegel defined the Absolute (unity of God and Mind), popularized the dialectical approach to truth in which assertion is followed by negation, which in turn is followed by synthesis. Hegel</p>



		<p>held that the external world <i>is</i> mind: there is no real bridge between the knowing mind and what the mind knows. Hegel developed an influential body of political theory in which the State is the supreme manifestation of rationality and morality; this doctrine has subsequently influenced communist and fascist political orders. Hegel exercised an enormous influence on Marx, who seized upon his predecessor's notion of the dialectic (for Hegel the dialectical process is one of ideas, a constant transition of consciousness from a lower to higher state, one undergoing constant change in history; for Marx the dialectical process is material, economic, involving class conflict and revolution). Marx excoriated religion, embraced a determinist perspective, and most of all, saw class conflict and capitalist-driven economic disparity as the hallmarks of industrial society. His name is synonymous with the <i>Communist Manifesto</i>, but he wrote on a wide range of subjects (<i>Capital</i> and the <i>Eighteenth Brumaire</i> two of his many important works).</p>
<p>Humanistic Philosophy & Growth of Modern Science (Comte, J.S. Mill, Darwin, et al.)</p>	<p>19th Century</p>	<p>French philosopher Auguste Comte is credited with developing positive philosophy, or positivism, the view that metaphysics is a meaningless endeavor and that the right emphasis for philosophy should be along the lines of the scientific method: defining and solving problems, relying on observation and experimentation to guide one's inquiries. Comte's positivism was more influential than his attempt to fashion a new religion; the latter, which he called a Religion of Humanity, was secularist in scope and failed to win many converts. Comte's writing influenced John Stuart Mill, an English economist, ethicist, logician, and political theorist. Influenced by his father, James Mill, and by Jeremy Bentham, J.S. Mill defended liberty of expression (in his classic <i>On Liberty</i>), fought for women's rights (<i>The Subjection of Women</i>), and advanced qualitative utilitarianism as a moral philosophy. Darwin, another Englishman, is of course best known for <i>The Origin of Species</i>, a work advancing the theory of evolution and the doctrine of natural selection. Those best adapted to their environment, Darwin said, are most successful in reproduction and hence, the propagation of their kind. The species in time will be more advanced,</p>



		<p>more evolved. Biggest philosophical ramification during Darwin's day was the undermining of the "Argument from Design" (inferring existence of God from order, design, and purpose in the world; where there's order, there must be an orderer). Darwin's theory is warmly accepted by mainstream science today, though there are numerous schools of thought on evolution.</p>
<p>Nihilism & Existentialism (Kierkegaard, Nietzsche, Heidegger, Sartre, among others; ideas also embodied in literary work, e.g., Dostoevsky, Kafka, Hesse)</p>	<p>19th And 20th Centuries</p>	<p>Existentialism: the view that existence precedes essence, that there's no meaning or value or truth to life <i>a priori</i>. Kierkegaard, reputed "founder" of existentialism: dread and anxiety make us aware of Being; in "fear and trembling" we grasp the meaning of existence and of death. Kierkegaard's answer: faith in God, who can deliver us from our forlornness. Heidegger: idea of death provokes a fear of nothingness; people hide in inauthentic routines; they seek to renounce their freedom to act. We're essentially alone, says Heidegger; we come into the world alone and exit it alone. Sartre: human beings are unique because they can both act and be aware of it at the same time. Anything we do can be the object of conscious awareness; deep fear that others will relate to us as if we were objects, reduce us to no-thing. There is no meaning to our life <i>a priori</i>, so the deepest striving is to define ourselves in a random and contingent world. This causes anxiety, as does the inevitable fact of death. Existentialist themes brilliantly captured in the following novels: Kafka's <i>The Trial</i>, Hesse's <i>Steppenwolf</i>, and Sartre's <i>Nausea</i>. Nihilism: from the Latin <i>nihil</i>, meaning "nothing"; rejection of claims to truth, to right and wrong, to purpose and meaning in the world. Spirit of nihilism best laid out in Nietzsche's <i>The Will To Power</i>. Nietzsche distinguished master morality from slave morality; Christianity, among other religions, falling into the latter category (the morality of weakness). Nietzsche: Neither truth nor facts exist; everything is interpretation. Only hope for humanity going forward is to transcend influence of religion and bad philosophy and embrace the <i>Urbemensch</i>, a vaguely defined hero with markedly powerful traits (the mix of apollonian and dionysian traits: e.g., the intellect of Shakespeare, the will of Napoleon).</p>
<p>American Philosophy (Peirce, James, Royce, Santayana, Dewey, among others)</p>	<p>19th And 20th Centuries</p>	<p>C.S. Peirce gives birth to pragmatism (doctrine which sees truth as the</p>



effectiveness of an idea used as an hypothesis; test of truth is whether idea works when tested by experiment); William James elaborates upon the doctrine (metaphysics the enemy of a pragmatist; goal of pragmatism to be clear and precise in one's thinking; doctrine is empirical in nature). With its emphasis on the practical, its instrumentalism, pragmatism seems the perfect fit for Industrial America. James makes landmark contributions in psychology (*Principles of Psychology*), in epistemology and morals (*The Will To Believe*), and in religious studies (*Varieties of Religious Experience*). James argues passionately in favor of religious faith. George Santayana the odd philosopher out here: born in Spain, grew up in Boston, he was influenced mostly by the Greeks (especially Plato) and by Spinoza; he loathes the pragmatist doctrine but still sees himself, at bottom, as a materialist. Chief works from Santayana (critical works such as *Egotism in German Philosophy*, the 5-volume *Life of Reason*, and the 4-volume *Realms of Being*). Perhaps the most articulate philosopher of the English language (unfortunate that the world only remembers GS by one aphorism: "those who cannot remember the past are doomed to repeat it"). Dewey another pragmatist, but didn't share James' fondness for religion or Peirce's interest in metaphysical criticism. Dewey most famous for his progressive contributions to education and his outspoken criticism of American culture. His main works: *Democracy and Education*, *Human Nature and Conduct*, and *The Quest For Certainty*.

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