

En liten oversikt over de filosofiske skoler

Elementalistene

- Fokuserte på naturlige forklaringer på virkeligheten fremfor de mytologiske eller teologiske

Milesian school

Thales is reputedly the father of Greek philosophy; he declared water to be the basis of all things. Next came Anaximander. He assumed as the first principle an undefined, unlimited substance without qualities (apeiron), out of which the primary opposites, hot and cold, moist and dry, became differentiated. His younger contemporary, Anaximenes, took for his principle air, conceiving it as modified, by thickening and thinning, into fire, wind, clouds, water, and earth.

Pythagoreanism

The practical side of philosophy was introduced by Pythagoras of Samos. Regarding the world as perfect harmony, dependent on number, he aimed at inducing humankind likewise to lead a harmonious life. His doctrine was adopted and extended by a large following of Pythagoreans who gathered at his school in south Italy in the town of Croton.

Ephesian school

Heraclitus of Ephesus posited that all things in nature are in a state of perpetual flux, connected by logical structure or pattern, which he termed Logos. To Heraclitus, fire, one of the four classical elements, motivates and substantiates this eternal pattern. From fire all things originate, and return to it again in a process of eternal cycles.

Eleatic school

The Eleatic School, called after the town of Elea (modern name Velia in southern Italy), emphasized the doctrine of the One. Xenophanes of Colophon declared God to be the eternal unity, permeating the universe, and governing it by his thought. Parmenides of Elea affirmed the one unchanging existence to be alone true and capable of being conceived, and multitude and change to be an appearance without reality. This doctrine was defended by his younger countryman Zeno of Elea in a polemic against the common opinion which sees in things multitude, becoming, and change. Zeno propounded a number of celebrated paradoxes, much debated by later philosophers, which try to show that supposing that there is any change or multiplicity leads to contradictions.

Pluralist school

Empedocles of Agrigentum. He appears to have been partly in agreement with the Eleatic School, partly in opposition to it. On the one hand, he maintained the unchangeable nature of substance; on the other, he supposes a plurality of such substances - i.e. four classical elements, earth, water, air, and fire. Of these the world is built up, by the agency of two ideal motive forces - love as the cause of union, strife as the cause of separation. Anaxagoras of Clazomenae also maintained the existence of an ordering principle as well as a material substance, and while regarding the latter as an infinite multitude of imperishable primary elements, he conceived divine reason or Mind (nous) as ordering them. He referred all generation and disappearance to mixture and resolution respectively. To him belongs the credit of first establishing philosophy at Athens.

Atomist school

The first explicitly materialistic system was formed by Leucippus and his pupil Democritus of Abdera from Thrace. This was the doctrine of atoms - small primary bodies infinite in number, indivisible and imperishable, qualitatively similar, but distinguished by their shapes. Moving eternally through the infinite void, they collide and unite, thus generating objects which differ in accordance with the varieties, in number, size, shape, and arrangement, of the atoms which compose them.

Others

The last of the Presocratic natural philosophers was Diogenes of Apollonia from Thrace. He was an eclectic philosopher who adopted many principles of the Milesian school, especially the single material principle, which he identified as air. He explained natural processes in reference to the rarefactions and condensations of this primary substance. He also adopted Anaxagoras' cosmic thought.

Sophism

The Sophists held that all thought rests solely on the apprehensions of the senses and on subjective impression, and that therefore we have no other standards of action than convention for the individual. Specializing in rhetoric, the Sophists were more professional educators than philosophers. They flourished as a result of a special need at that time for Greek education. Prominent Sophists include Protagoras from Abdera in Thrace, Gorgias from Leontini in Sicily, Hippias from Elis in the Peloponnesos, Prodicus from the island of Ceos, and Thrasymachus from Chalcedon on the Bosphorus.

Sokrates – ledet ved eksempel. Dyder og lov.

Platon -ideverdenen

Aristoteles - materialist

Etter Alexander den stores erobringer, fire skoler

Cynics

The Cynics saw themselves as direct descendants of the Socratic tradition. The founder of the Cynical school, Antisthenes, was a close friend and student of Socrates: he too emphasised virtue and reason, was suspicious of metaphysics and cultivated indifference to the trappings of wealth and power. Poverty and simplicity were a shortcut to virtue and served to redefine the goal of the ethical life. But it was Antisthenes' disciple Diogenes who took the Cynical philosophy to its most striking and memorable extreme.

Diogenes was the son of a money-changer who had been imprisoned for defacing the coinage. Seeking a life of virtue, Diogenes set out to deface the 'sham coinage' of conventional morality. Like Antisthenes, he argued for a simple and self-sufficient life in accordance with nature, which he defined as the opposite of social convention. The stories of his anarchic lifestyle are well-known: he lived in a tub without possessions, and when Alexander the Great met him in Corinth and asked if there was anything he could do for the famous philosopher, Diogenes replied: Get out of my light. Insisting that what is natural cannot be shameful, he defecated in the theatre and masturbated on the

street. During the day he wandered around with a lantern searching in vain for an honest man. He was indifferent to wealth, power and social obligations and displayed only contempt for academic philosophy and metaphysics.

The term 'Cynic' derives from the Greek word for 'dog-like': the lifestyles of Antisthenes and Diogenes gave rise to the insult but the Cynics themselves enjoyed the associations, barking at passers-by. Cynicism was more of a rebellion than a philosophy, but it introduced some radical new ideas into the discussion of ethics. When Diogenes was asked where he came from, he replied: I am a citizen of the world (kosmopolites). By rejecting the customs and political identity of the city-states of Greece, he paved the way for a broader sense of human community. This idea, and some of the more palatable Cynical attitudes, would soon evolve into Stoicism (and would later come to influence Rousseau). - Bjeffer mot de som ikke egner seg for filosofi.

Stoics

The founder of Stoicism, Zeno of Citium, was originally a pupil of Crates the Cynic. He taught in the painted colonnade (stoa poikile) in the agora at Athens, from which the Stoics took their name. The doctrines of Stoicism did not remain constant over time, although many of them can be attributed to Chrysippus in the third century, but like the Cynics they saw themselves as the heirs of Socrates, emphasising a simple life lived according to virtue. The death of Socrates, particularly his calm and reflective attitude in the face of execution, remained a model for Stoic virtue.

The philosophy of Stoicism was grounded in an understanding of physics. The Stoics were thoroughgoing materialists insisting (against Plato) that nothing incorporeal exists. Taking their cue from Heraclitus, they believed that all matter emerges from fire: the physical universe came into being from fire and will return to fire in a general conflagration. This process is cyclical, and the universe will continue to come into being before being consumed again. The Stoics were, accordingly, determinist: the cycle is governed by natural laws, understood as fate or providence. God determines this providence and is part of the material universe, the primal fire or reason (logos). A good life is therefore one lived in harmony with nature and reason, accepting without complaint the natural laws of the universe. This materialist account would deeply influence Spinoza in the seventeenth century.

From such physics the Stoics derived an austere ethical code. Virtue is the sole intrinsic good, and a virtuous life is one lived in agreement with nature. Humans are free to choose this path and embrace the well-ordered plan of the universe. Since all things are determined, it is not rational to resent or delight in them, and accordingly the Stoics disdained all passions and cultivated an indifference to pain and pleasure, sickness and health, wealth and power. When a life could no longer be lived in agreement with nature – in serious illness, or under threat of execution – it was rational to commit suicide. This indifference to personal circumstances made the Stoics ideal politicians: cosmopolitan, unswayed by egoistic concerns and able to guide the state in its 'natural' direction. Once a person has freed themselves from irrational concern for the events of their life, they will live in tranquillity. In practice, this usually meant a sternly ascetic existence with few material pleasures.

The Stoic lifestyle appealed to the puritanical Romans and the most complete accounts of Stoic philosophy come from the Roman period. Seneca, tutor and later adviser to the Emperor Nero, advocated a virtuous life free from passion and the dangers of ambition. The excesses of Nero, and Seneca's involvement in them, sit uneasily with the philosopher's beliefs (as Seneca himself acknowledged). In the end, he was implicated in a conspiracy against the Emperor and committed suicide. Two other significant adherents of Stoicism were the Greek slave Epictetus who taught in Rome, and the later emperor Marcus Aurelius. It is remarkable that both a slave and an Emperor could find consolation in the same principles of living well, and testament to the broad appeal of

this somewhat joyless philosophy. - Men de ville sett på et liv i henhold til naturen som glede..

Epicureans

The most successful rival to the Stoic school in this period was Epicureanism which placed pleasure at the heart of the good life. Epicurus established a philosophical community in Athens called the Garden around the end of the fourth century and welcomed all comers, including slaves, children and prostitutes. Epicureanism advocated a life of pleasure, free from fear of death and religious superstition, and like Stoicism was based on a materialist physics.

Epicurus adapted his physics from the atomism of Democritus. The universe is composed of atoms moving in a void, and everything can be explained by mechanistic forces. Humans, however, are free to control their own fate. There is of course no room for the Gods in such a mechanistic universe, although Epicurus allows that they exist. But they inhabit a separate realm in perfect tranquillity and accordingly have no concern for humans. Providence is mere superstition and religious rituals are futile. In such a universe it makes no sense to fear the Gods – who are unaffected by favour or anger towards mankind – nor to fear death, which is simply a dissolution of the atoms of the body and soul. For Epicurus, religion and death are the two main sources of anxiety in human life.

Unlike the Stoics, the Epicureans recognised pleasure as the only intrinsic good. But not all pleasures are equal: ‘moving’ pleasures involve the satisfaction of urges such as hunger and are basically sensual; but the best pleasures are ‘static’, involving satisfaction and the absence of desire. Likewise, mental pleasures are generally more profound than bodily pleasures, and should therefore be preferred. By living prudently and simply with modest desires, and liberating oneself from fear, absolute tranquillity can be attained. Despite the term’s modern connotations, ancient Epicureans were more concerned with freedom from pain than the indulgence of the senses. The best way to achieve equilibrium is through the quiet pleasures of friendship and contemplation, rather than the violent motions of desire and gratification. Virtue consists in prudence and the avoidance of resentment or envy: as a result, Epicureans shunned politics as a career and generally avoided sexual activity.

The most complete account of Epicureanism that survives is the great philosophical poem of Lucretius from the first century, *De Rerum Natura* (On the Nature of the Universe). Lucretius elegantly and powerfully restates the key ideas of Epicurus’ philosophy: his atomistic physics, his critique of religious superstition and his materialist account of death. But even with such a persuasive advocate, Epicureanism never truly gripped the Roman mind and it remained the choice only of a cultivated few, unlike the more popular Stoicism.

I was you; you will be me Thus, "what you are, I was; what I am, you will be." A memento mori gravestone inscription to remind the reader that death is unavoidable – Epicuriansk, visstnok.

Sceptics

When Arcesilaus became the head of Plato’s Academy in the third century, he returned to the teachings of Socrates. By engaging in questioning dialogue and insisting upon his own ignorance, he sought to demonstrate that nothing could be known for certain. Arcesilaus became notorious for arguing both sides of every question with equal conviction, and thus became the founder of Scepticism. Academic Scepticism, as this form became known, was developed more coherently a century later by Carneades who, like his predecessor, openly attacked the Stoics.

Some time in the first century, Aenesidemus became dissatisfied with the Academy’s dogmatic

approach to Scepticism and sought to revive a more radical form based on the teachings of the third-century Pyrrho of Elis. Accordingly, this became known as Pyrrhonian Scepticism. Supposedly Pyrrho had achieved a godlike state of calm by developing an indifference to belief and opinion, to the extent that his friends needed to stop him walking off cliffs or in front of carriages. Pyrrhonian Scepticism, like the other Hellenistic schools, sought to provide tranquillity (ataraxia) through its teachings: but the Sceptics chose epistemology rather than ethics as their field of operations.

The later Sceptic Sextus Empiricus tells the story of the painter Apelles who grew so frustrated at his inability to portray the flecks of foam on a horse's mouth, he threw his sponge at the painting: the impact of the sponge produced exactly the effect he was striving for. Scepticism advocates the same attitude towards knowledge and, more radically, belief: throw in the towel, stop trying to make sense of all the competing claims, and tranquillity will follow 'as a shadow follows its object'. The Sceptics amassed a huge number of arguments to achieve this end. The fallibility of the senses and the limits of perception; relativist arguments, for instance that manure is repellent to humans but delightful to animals; the meeting of opposites (so wine is both fortifying and debilitating); the subjectivity of values like beauty; and so on. These epistemological arguments, when fully appreciated, imply that no belief is more persuasive than its opposite. You may as well try to believe that the number of stars in the sky is an even number. False beliefs lead to desire and fear: by removing the error and suspending judgement, the torments of desire and fear evaporate and tranquillity is achieved.

Since for the Sceptic all judgement has been suspended, this leads to the practical question of how to live. Every lifestyle demands some ethical and practical judgements. The Sceptics, like the Cynics, were indifferent to social conventions, but in the absence of any better lifestyle were prepared to follow custom. What marks the Sceptics as different is their epistemic attitude. For instance, worship at the temple was acceptable as long as no religious belief was involved. Most Sceptics were happy to live in accordance with appearances, but without developing dogmatic beliefs. Practice is less important than inner tranquillity.

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Within a few centuries the Hellenistic schools of Greece and Rome would be eclipsed by the rise of Christianity. The new religion absorbed many ideas from Greek philosophy, notably the Platonic distrust of the mortal world, and the Hellenistic detachment from earthly pleasures and honours. But the theories of the philosophers were too rarefied, and perhaps too pessimistic. In the end, it was the simpler message of salvation through faith that would triumph.

Thomas Aquinas kombinerte Platonisme og Aristoteles med kristendom. Det ble sagt at han kunne levitere. - (Phytagoras var visstnok blitt observert flere steder på en gang)

Renessansen, en gjenoppgagelse av gammel filosofi og en overraskende kontinuitet. Et fokus på skolastikk, altså en kompetanse innen en rekke felt som retorikk og grammatikk.

Opplysningstiden

The Enlightenment – known in French as the *Siècle des Lumières*, the Century of Enlightenment, and in German as the *Aufklärung* – was a philosophical movement which dominated the world of ideas in Europe in the 18th century. The Enlightenment included a range of ideas centered on reason as the primary source of authority and legitimacy, and came to advance ideals such as liberty, progress, tolerance, fraternity, constitutional government and ending the abuses of the church and state. In France, the central doctrines of the *Lumières* were individual liberty and religious

tolerance, in opposition to the principle of absolute monarchy and the fixed dogmas of the Roman Catholic Church. The Enlightenment was marked by increasing empiricism, scientific rigor, and reductionism, along with increased questioning of religious orthodoxy.

In the mid-18th century, Paris became the center of an explosion of philosophic and scientific activity challenging traditional doctrines and dogmas. The philosophic movement was led by Voltaire and Jean-Jacques Rousseau, who argued for a society based upon reason rather than faith and Catholic doctrine, for a new civil order based on natural law, and for science based on experiments and observation. The political philosopher Montesquieu introduced the idea of a separation of powers in a government, a concept which was enthusiastically adopted by the authors of the United States Constitution. While the Philosophes of the French Enlightenment were not revolutionaries, and many were members of the nobility, their ideas played an important part in undermining the legitimacy of the Old Regime and shaping the French Revolution.

There were two distinct lines of Enlightenment thought: the radical enlightenment, inspired by the philosophy of Spinoza, advocating democracy, individual liberty, freedom of expression, and eradication of religious authority; and a second, more moderate variety, supported by René Descartes, John Locke, Christian Wolff, Isaac Newton and others, which sought accommodation between reform and the traditional systems of power and faith. Both lines of thought were opposed by the conservative Counter-Enlightenment German philosopher Immanuel Kant

Francis Hutcheson, a moral philosopher, described the utilitarian and consequentialist principle that virtue is that which provides, in his words, "the greatest happiness for the greatest numbers". Much of what is incorporated in the scientific method (the nature of knowledge, evidence, experience, and causation) and some modern attitudes towards the relationship between science and religion were developed by his protégés David Hume and Adam Smith. Hume became a major figure in the skeptical philosophical and empiricist traditions of philosophy.

Immanuel Kant tried to reconcile rationalism and religious belief, individual freedom and political authority, as well as map out a view of the public sphere through private and public reason. Kant's work continued to shape German thought, and indeed all of European philosophy, well into the 20th century. Mary Wollstonecraft was one of England's earliest feminist philosophers. She argued for a society based on reason, and that women, as well as men, should be treated as rational beings. She is best known for her work *A Vindication of the Rights of Woman*

Descartes refused to accept the authority of previous philosophers, and refused to trust his own senses. He frequently set his views apart from those of his predecessors. In the opening section of the *Passions of the Soul*, a treatise on the early modern version of what are now commonly called emotions, Descartes goes so far as to assert that he will write on this topic "as if no one had written on these matters before". Many elements of his philosophy have precedents in late Aristotelianism, the revived Stoicism of the 16th century, or in earlier philosophers like Augustine. In his natural philosophy, he differs from the schools on two major points: First, he rejects the splitting of corporeal substance into matter and form; second, he rejects any appeal to final ends—divine or natural—in explaining natural phenomena. In his theology, he insists on the absolute freedom of God's act of creation.

Descartes shut himself in a room with an "oven" (probably a Kachelofen or masonry heater) to escape the cold. While within, he had three visions and believed that a divine spirit revealed to him a new philosophy. Upon exiting he had formulated analytical geometry and the idea of applying the mathematical method to philosophy. He concluded from these visions that the pursuit of science would prove to be, for him, the pursuit of true wisdom and a central part of his life's work.[23][24] Descartes also saw very clearly that all truths were linked with one another, so that finding a

fundamental truth and proceeding with logic would open the way to all science. This basic truth, Descartes found quite soon: his famous "I think therefore I am".[

Moderne skoler

20th-century philosophy

Experimental philosophy – An emerging field of philosophical inquiry that makes use of empirical data—often gathered through surveys which probe the intuitions of ordinary people—in order to inform research on long-standing and unsettled philosophical questions.

Logical positivism – The first and dominant school in analytic philosophy for the first half of the 20th-century.

About Positivism

The deepest sin against the human mind is to believe things without evidence.

– Thomas H. Huxley (1825-1895)

Positivism is a philosophy that states that the only authentic knowledge is scientific knowledge and that such knowledge can only come from positive affirmation of theories through strict scientific method. It is closely associated with empiricism and rationalism. It was first theorized by Auguste Comte in the mid 19th century, and developed into a modern philosophy favoured by scientists and technocrats.

Naturalism – The view that the scientific method (hypothesize, predict, test, repeat) is the only effective way to investigate reality.

Karl Popper equated naturalism with inductive theory of science. He rejected it based on his general critique of induction (see problem of induction), yet acknowledged its utility as means for inventing conjectures.

A naturalistic methodology (sometimes called an "inductive theory of science") has its value, no doubt.... I reject the naturalistic view: It is uncritical. Its upholders fail to notice that whenever they believe to have discovered a fact, they have only proposed a convention. Hence the convention is liable to turn into a dogma. This criticism of the naturalistic view applies not only to its criterion of meaning, but also to its idea of science, and consequently to its idea of empirical method.

— Karl R. Popper, *The Logic of Scientific Discovery*, (Routledge, 2002)

Popper instead proposed that science should adopt a methodology based on falsifiability for demarcation, because no number of experiments can ever prove a theory, but a single experiment can contradict one. Popper holds that scientific theories are characterized by falsifiability.

The problem of induction is the philosophical question of whether inductive reasoning leads to knowledge understood in the classic philosophical sense,[1] since it focuses on the alleged lack of justification for either:

Generalizing about the properties of a class of objects based on some number of observations of particular instances of that class (for example, the inference that "all swans we have seen are white, and, therefore, all swans are white", before the discovery of black swans) or

Presupposing that a sequence of events in the future will occur as it always has in the past (for

example, that the laws of physics will hold as they have always been observed to hold). Hume called this the principle of uniformity of nature.[2]:Footnote 19

The problem calls into question all empirical claims made in everyday life or through the scientific method and for that reason the philosopher C. D. Broad said that "induction is the glory of science and the scandal of philosophy.

Usually not inferred from repeated observations: *If someone dies, it's never me."*

Ordinary language philosophy – The dominant school in analytic philosophy in the middle of 20th-century.

Quietism – In metaphilosophy, the view that the role of philosophy is therapeutic or remedial.

Postanalytic philosophy – Postanalytic philosophy describes a detachment and challenge to mainstream analytic philosophy by philosophers like Richard Rorty.

Continental philosophy

Deconstruction – An approach (whether in philosophy, literary analysis, or in other fields) where one conducts textual readings with a view to demonstrate that the text is not a discrete whole, instead containing several irreconcilable, contradictory meanings.

Deconstruction according to Derrida
Basic philosophical concerns

Derrida's concerns flow from a consideration of several issues:

A desire to contribute to the re-evaluation of all western values, built on the 18th century Kantian critique of reason, and carried forward to the 19th century, in its more radical implications, by Kierkegaard and Nietzsche.

An assertion that texts outlive their authors, and become part of a set of cultural habits equal to, if not surpassing, the importance of authorial intent.

A re-valuation of certain classic western dialectics: poetry vs. philosophy, reason vs. revelation, structure vs. creativity, episteme vs. techne, etc.

To this end, Derrida follows a long line of modern philosophers, who look backwards to Plato and his influence on the western metaphysical tradition.[23] Like Nietzsche, Derrida suspects Plato of dissimulation in the service of a political project, namely the education, through critical reflections, of a class of citizens more strategically positioned to influence the polis. However, like Nietzsche, Derrida is not satisfied merely with such a political interpretation of Plato, because of the particular dilemma modern humans find themselves stuck in. His Platonic reflections are inseparably part of his critique of modernity, hence the attempt to be something beyond the modern, because of this Nietzschean sense that the modern has lost its way and become mired in nihilism.

Existentialism – Existential philosophy is the "explicit conceptual manifestation of an existential attitude" that begins with a sense of disorientation and confusion in the face of an apparently meaningless or absurd world.

Be that self which one truly is.

– Soren Kierkegaard (1813-1855)

Existentialism is the broad philosophical movement postulating that individual human beings create the meaning and essence of their lives as persons. Walter Kaufmann described Existentialism as, “The refusal to belong to any school of thought, the repudiation of the adequacy of any body of beliefs whatever, and especially of systems, and a marked dissatisfaction with traditional philosophy as superficial, academic, and remote from life”. Human beings are to make their own choices in life and find their own meaning, with or without God. Existential philosophers range from the religious (Kierkegaard) to the anti-religious (Nietzsche).

Relatert:

- The etymological fallacy is a genetic fallacy that holds that the present-day meaning of a word or phrase should necessarily be similar to its historical meaning.

Relatert til eksistensialisme har vi: Absurdisme

Absurdism

You will never be happy if you continue to search for what happiness consists of. You will never live if you are looking for the meaning of life.

– Albert Camus (1913-1960)

Absurdism is a philosophy stating that the efforts of humanity to find meaning in the universe will ultimately fail (and, hence, are absurd) because no such meaning exists, at least in relation to humanity. Absurdism pertains that, although such meaning may exist, the pursuit of it is not essential. It is distinguished from nihilism by its subjective view of humanity, theology and meaning. It is best to think of it as the ‘agnostic’ stage between existentialism and nihilism.

Soren Kierkegaard wrote extensively on absurdism in the mid 19th century, but the philosophy is most associated with Albert Camus and his novels *The Stranger* and *The Myth of Sisyphus*.

I den forbindelse er Nihilisme også aktuelt

Nihilism

Man hands on misery to man.
It deepens like a coastal shelf.
Get out as early as you can,
And don't have any kids yourself.

– Philip Larkin (1922-1985)

Nihilism is a philosophical (or anti-philosophical as some call it) view that life is without objective meaning, purpose, value or truth. They reject belief in a higher creator and claim that objective secular ethics are impossible. Nihilism is often associated with pessimism, depression and immorality. To them, life is literally “pointless.”

Many artistic movements have been associated with nihilism, such as Dadaism, Futurism and Surrealism.

Phenomenology – Phenomenology is primarily concerned with making the structures of

consciousness, and the phenomena which appear in acts of consciousness, objects of systematic reflection and analysis.

Phenomenology (from Greek *phainómenon* "that which appears" and *lógos* "study") is the philosophical study of the structures of experience and consciousness. As a philosophical movement it was founded in the early years of the 20th century by Edmund Husserl. Phenomenology should not be considered as a unitary movement; rather, different authors share a common family resemblance but also with many significant differences. Accordingly, "A unique and final definition of phenomenology is dangerous and perhaps even paradoxical as it lacks a thematic focus. In fact, it is not a doctrine, nor a philosophical school, but rather a style of thought, a method, an open and ever-renewed experience having different results, and this may disorient anyone wishing to define the meaning of phenomenology.

Phenomenology, in Husserl's conception, is primarily concerned with the systematic reflection on and study of the structures of consciousness and the phenomena that appear in acts of consciousness.

Skiller seg fra det Kartesianske skillet mellom hode og kropp.

Poststructuralism – Structuralism was a fashionable movement in France in the 1950s and 1960s, that studied the underlying structures inherent in cultural products (such as texts), post-structuralism derive from critique of structuralist premises. Specifically, post-structuralism holds that the study of underlying structures is itself culturally conditioned and therefore subject to myriad biases and misinterpretations.

Postmodern philosophy – Postmodern philosophy is skeptical or nihilistic toward many of the values and assumptions of philosophy that derive from modernity, such as humanity having an essence which distinguishes humans from animals, or the assumption that one form of government is demonstrably better than another.

Social constructionism – A central concept in continental philosophy, a social construction is a concept or practice that is the creation (or artifact) of a particular group.

Critical theory – Critical theory is the examination and critique of society and culture, drawing from knowledge across the social sciences and humanities.

Frankfurt School – The term "Frankfurt School" is an informal term used to designate the thinkers affiliated with the Institute for Social Research or who were influenced by it.

The Frankfurt School (German: *Frankfurter Schule*) is a school of social theory and philosophy associated in part with the Institute for Social Research at the Goethe University Frankfurt. Founded during the interwar period, the School consisted of dissidents who were at home neither in the existent capitalist, fascist, nor communist systems that had formed at the time. Many of these theorists believed that traditional theory could not adequately explain the turbulent and unexpected development of capitalist societies in the twentieth century. Critical of both capitalism and Soviet socialism, their writings pointed to the possibility of an alternative path to social development.

Although sometimes only loosely affiliated, Frankfurt School theorists spoke with a common paradigm in mind; they shared the Marxist Hegelian premises and were preoccupied with similar questions. To fill in the perceived omissions of classical Marxism, they sought to draw answers from other schools of thought, hence using the insights of antipositivist sociology, psychoanalysis, existential philosophy, and other disciplines. The school's main figures sought to learn from and synthesize the works of such varied thinkers as Kant, Hegel, Marx, Freud, Weber, and Lukács.

Following Marx, they were concerned with the conditions that allow for social change and the establishment of rational institutions. Their emphasis on the "critical" component of theory (in short;

allowing change in society) was derived significantly from their attempt to overcome the limits of positivism, materialism, and determinism by returning to Kant's critical philosophy and its successors in German idealism, principally Hegel's philosophy, with its emphasis on dialectic and contradiction as inherent properties of human reality.

Since the 1960s, Frankfurt School critical theory has increasingly been guided by Jürgen Habermas's work on communicative reason, linguistic intersubjectivity and what Habermas calls "the philosophical discourse of modernity"

Andre viktige

Solipsism

Nothing exists;
Even if something exists, nothing can be known about it;
Even if something could be known about it, knowledge about it can't be communicated to others.

– Gorgias (485-375 BC)

Solipsism is the idea that one can only know that one's self exists and that anything outside the mind, such as the external world, can not be known to exist. Solipsists place emphasis on a subjective reality, and that what we perceive to be true for one person may not be true for another. It was first theorized by Greek pre-Socratic philosopher Gorgias and expounded upon by philosophers such as Plato and Descartes.

Solipsism is often associated with nihilism and materialism.

Determinism

Everything is determined, the beginning as well as the end, by forces over which we have no control. It is determined for the insect as well as the star. Human beings, vegetables, or cosmic dust, we all dance to a mysterious tune, intoned in the distance by an invisible piper.

– Albert Einstein (1879-1955)

Determinism is the philosophical theory that every event, including human cognition and behaviour, decision and action, is determined by an unbroken chain of prior occurrences. Determinists generally believe in only one possible future, though deny that humans lack free will. Determinism can take many forms, from theological determinism, which suggests that one's future be predetermined by a god or gods, to environmental determinism, which suggests that all human and cultural development be determined by environment, climate and geography.

Karl Popper: "I have spoken to Einstein and he admitted to me that his theory was in fact no different from the one of Parmenides."

Utilitarianism

It is better to be a human being dissatisfied, than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied.

– John Stuart Mill (1806-1873)

Utilitarianism is the ethical doctrine that the moral worth of an action is solely determined by its contribution to overall utility. It is a form of consequentialism, meaning that the moral worth of an action is determined by its outcome – the ends justify the means.

Utilitarianism was first theorized by Jeremy Bentham who declared that ‘good’ was whatever brought the greatest happiness to the greatest number of people. However, the philosophy is most associated with John Stuart Mill and his book *Utilitarianism* (1863).

Objectivism

Man has been called a rational being, but rationality is a matter of choice – and the alternative his nature offers him is: rational being or suicidal animal. Man has to be man – by choice; he has to hold his life as a value — by choice; he has to learn to sustain it – by choice; he has to discover the values it requires and practice his virtues – by choice.

– Ayn Rand (1905-1982)

Objectivism is a philosophy developed by Ayn Rand in the 20th century that encompasses positions on metaphysics, epistemology, ethics, politics, and aesthetics.

Objectivism holds that there is mind-independent reality; that individual persons are in contact with this reality through sensory perception; that human beings gain objective knowledge from perception by measurement and form valid concepts based on such perceptions. It claims that the meaning of life is the pursuit of one’s own happiness or “rational self-interest,” and that the only social system consistent with this morality is full respect for individual rights, embodied in pure, consensual laissez-faire capitalism, or libertarianism.

La oss ikke forglemme kaosteori

Tychism (Greek: τύχη "chance") is a thesis proposed by the American philosopher Charles Sanders Peirce that holds that absolute chance, or indeterminism, is a real factor operative in the universe. This doctrine forms a central part of Peirce's comprehensive evolutionary cosmology. It may be considered both the direct opposite of Einstein's oft quoted dictum that: "God does not play dice with the universe" and an early philosophical anticipation of Werner Heisenberg's **uncertainty principle** - Introduced first in 1927, by the German physicist Werner Heisenberg, it states that the more precisely the position of some particle is determined, the less precisely its momentum can be known, and vice versa

Chaos theory is the field of study in mathematics that studies the behavior of dynamical systems that are highly sensitive to initial conditions—a response popularly referred to as the butterfly effect. Small differences in initial conditions (such as those due to rounding errors in numerical computation) yield widely diverging outcomes for such dynamical systems, rendering long-term prediction impossible in general. This happens even though these systems are deterministic, meaning that their future behavior is fully determined by their initial conditions, with no random elements involved. In other words, the deterministic nature of these systems does not make them predictable. This behavior is known as deterministic chaos, or simply chaos. The theory was summarized by Edward Lorenz as:

Chaos: When the present determines the future, but the approximate present does not approximately determine the future.

Einstein søkte å lage det perfekte system, men feilet i møtet mellom relativitetsteorien og kvantefysikken, begge gyldige vitenskaper som ennå ikke har blitt forent i en kvantemekanikk. Kan dette nås gjennom filosofien og den utledende teoretiske tankegang før noen vitenskapelige metode, som egentlig handler om bekreftende observasjon?