

## Philosophy in the Context of the History of Ideas:

*An Intellectual Paradigm is a Rational Model for understanding a World-View.*

*An Intellectual Paradigm is a rational Model because it entails a small set of Ideas that are Logically related. And an Intellectual Paradigm is a Rational model, because it constitutes our standard of understanding World-Views. Over the past 30,000 years, humans have developed two major forms of World-View, what I call the Symbolic World-View and the Natural World-View. Here, we will use the three following Intellectual Paradigms to help us understand these two World-Views.*

### 1) *The Symbolic Paradigm (for the ~30,000 Year Old Symbolic World-View)*

*Religion: An Institution for the expression of Emotions by means of Forms (eg Ritual)*

*World-View: Understanding of the World is based on Symbols and Personification (Analogy)*

*Magic: Understanding and Manipulating the World through Metonymy and Analogy*

*Mythos: The Language of Metonymic and Analogic Figures; used in Magic and Religion*

### 2) *The Natural Paradigm (for the ~3000 Years Old Natural World-View)*

*Philosophy: An Institution for the theorization of Experience by means of Forms (eg Logics)*

*World-View: Understanding of the Cosmos is based on Nature and Reification (Metonymy)*

*Science: Understanding and Manipulating the Universe through Causality & Analogy*

*Logos: The Language of Causal and Analogical Structures; used in Science and Philosophy*

### 3) *The Hermeneutic Paradigm (~300 Years Old, for both World-Views)*

*Hermeneutics: A cognitive perspective of Onticity that is based on Phenomenology*

*Rhetoric: The Language of Phenomenology & Hermeneutics; uses Contiguity & Isomorphism*

*Semiotics: Understanding and Manipulating Systems through Indexes, Icons, and Symbols*

*Linguistics: Analysis and Expression of Experience by means of Analogy and Metonymy*

*Hermeneutics is NOT an Institution; it is a Paradigm Shift that makes Phenomenology primary*

## *The Fundamental Ideas:*

The two most important fundamental ideas in the History of Ideas, for our purposes, are those of Contiguity and Isomorphism. In Mythos these two ideas take the form of the Master Tropes: Metonymy and Analogy; in Magic the two Methods: Contagion and Imitation. In Logos these two ideas cast as the two types of formal deduction: Implication and Equivalence; and in Science we find the two Scientific Methods themselves: Causality and Analogy. And in Rhetoric (which is to say under the Hermeneutic Paradigm), they are seen to be the logical relations themselves.

The definitions of the two fundamental ideas, Contiguity and Isomorphism, are as follows:

#### 1) Contiguity, or that which is 'contiguous' =<sub>a</sub>

1.a. touching along boundaries; adjacent [= Physical Contact]

b. *next*, with nothing similar between [= Succession]

c. nearby, close; not distant

d. continuous, unbroken, uninterrupted; touching or connected

2.a. immediately preceding/following in time/sequence; w/o interval or item b/w [Time]

b. near in time or sequence [Next]

- 2) Isomorphism, or that which is ‘isomorphic’ =<sub>a</sub>
  - 1.a. being of identical/similar form/shape/structure

*A Brief History of the Fundamental Ideas:*

**Plato (385 BCE):** *Phaedo* 73C-74B

Plato discusses the association of Ideas, which he describes in terms of Recollection by means of Similarity and Dissimilarity; and he gives an example of association by means of Contiguity. In particular, he says, “

**Aristotle (335 BCE):** *On Memory and Reminiscence* 452a15-20

Aristotle discusses the association of Ideas by means of Contiguity and Similarity/Opposition. In particular, he says, “

**David Hume (1740’s):** *Treatise of Human Nature*

The Association of Ideas:

- 1) Contiguity
- 2) Resemblance
- 3) Causality [which turns out to be a form of 1) Contiguity]

**Charles S. Peirce (1860’s):** Various Texts

Natural Signs: Indexes (Contiguity) and Icons (Resemblance)

**Ferdinand de Saussure (1915):** *Course in General Linguistics*, pgs. 80, and 122

“It is certain that all sciences would benefit from identifying more carefully the axes along which the things they are concerned with may be situated. In all cases, distinctions should be drawn on the following basis.”

The “*Axis of simultaneity* . . . concerns relations between things which coexist, relations from which the passage of time is entirely excluded.”

As for the “*Axis of succession*. Along this axis one may consider only one thing at a time.”

“Syntagmatic relations hold . . . between two or more terms co-present in a *sequence*. Associative [ie, Paradigmatic] relations, on the contrary, hold . . . between terms constituting a mnemonic *group*.” (My italics)

1) *The Hermeneutic Paradigm (~300 Years Old)*

Hermeneutics is *not* a social institution in the sense that Religion and Philosophy are social institutions. Religion and Philosophy, which speak to human Emotion and human Reason respectively, are institutions that help fulfill the needs and concerns of *all* humans with respect to these natural mental capacities. Historically, of course, it was Religion that emerged first, in large part because our emotional needs, which are at least as important as our need to rationally understand the world we live in, are readily nourished and satisfied by any narrative account (that is, myth) with a positive moral tone. The histories of Religion and Mythology are replete with myths, tales, and legends that meet this criterion and thus make the point. Satisfying our need for a rational understanding of the world, in contrast, requires at least ersatz of an accurate assessment of the facts of the World; and not only *doing* this but also *learning how to go about* it requires an extended length of time to allow for the development of some familiarity with the minute physical details of the World. This notwithstanding, a rational appreciation of the World eventually emerges, and Science and Philosophy quickly add themselves to the list of vital social institutions in the developing story of Western civilization. This is not the end of the story, though, because we eventually realize that both of our social institutions had delivered World-Views that had been developed before we understood what the role of the human Mind is in experiencing the world. The emergence of an hermeneutic focus is a natural maturation of Understanding, then, as it goes about this business. Hermeneutics is a Paradigm Shift that doesn't replace the existing World-View (as Philosophy did to Religion); instead, it recognizes the interpretive nature of our experience, and it makes the *Interpretation* of the *Phenomena* primary and epistemologically prior to the establishment of any World-View. Accordingly, Hermeneutics tells us that our World-View is a fabrication of our brains and thus may not actually have the philosophical value (of guaranteeing a particular metaphysics) that we had assumed.

With the Hermeneutic Paradigm, we reach a point in our development at which we begin to appreciate the role that consciousness plays in understanding experience. The "natural standpoint" of the Symbolic World-View had simply assumed that the different contents of experience—whether from perception or memory or imagination—were all of the same ontological status. That is, dreams and imaginations were as "real" as conscious perception. And the slightly more mature Naive Realism of the early Natural World-View—which in the hands of the Greek Philosophers had produced a fairly sophisticated mathematical science—still assumed that perception gave us an accurate "view" of "reality". With the advance of science, however, we began to realize that there is more to the world than what we experience, and in fact experience itself is a fabrication of our brains, even if the fabrication does involve information about what "exists". Emerging upon the heels of this realization, the Hermeneutic Paradigm is our way of acknowledging that we need to understand how Conscious Experience comes about, and how it functions, before we can even hope to understand "reality".

Whereas the Symbolic and Natural World-Views had their own distinct form of grammar—Mythos and Logos, respectively—the language of the new paradigm (which we take to be a form of the New Rhetoric) begins with a simple combination of Mythos and Logos, allowing (if not in fact demanding) the use of both figurative and literal forms. This version of the New Rhetoric takes yet another step towards the rigorization of the logical components—Metonymy and Analogy for Mythos, Causality and Analogy for Logos—by replacing Causality and Analogy with Contiguity and Isomorphism, just as earlier (in the transition from the Symbolic World-View to the Natural World-View), scientific Causality and Analogy displaced magical Metonymy and

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Analogy. The result is that, with the Hermeneutic Paradigm, we deal directly with Contiguity—the logical basis of both Metonymy and Causality; and with Isomorphism—the logical basis of Analogy; and these two logical relations are presumed to be the warp and the woof—the very fabric—of all Human Understanding.

With this hermeneutic rigor we gain a symbolic power that allows for, among other things, the introduction of the notion of a system as a replacement for the previous paradigm of natural things. And in Systemics we assume that what exists (Onticity) are systems within systems within systems. Accordingly, with the Hermeneutic Paradigm we see that "Reality" is a fabrication of the brain derived from the brain's interaction with Onticity, and that the Objects of Reality in our experience are abstracted from the systems of Onticity.

*Hermeneutics*: A technographic explication of Experience in which Interpretation is primary  
*Rhetoric*: The Language of Phenomenology & Hermeneutics; uses Contiguity & Isomorphism  
*Semiotics*: Understanding and Manipulating Systems through Indexes, Icons, and Symbols  
*Linguistics*: Analysis and Expression of Experience by means of Analogy and Metonymy

*Hermeneutics*: A technographic explication of Experience based upon Phenomena  
Systemization: The belief that what exists is Systems of Energy and Information  
Interpretation: Evaluating the Presentations in various Perceptual Modes of Experience

### *Semiotics — A Theory of Signification*

The Natural Logoi

Contiguity

Indexes

Reading Indexes

Isomorphism

Icons

Reading Icons

Symbols

[Reading Symbols]

### *Linguistics — A Theory of Language*

Grammar

3 Sets of Examples

Design (Features)

Grimm's Law

The Phonetic Schematic

The Phonetic Apparatus

Derivations of 'tik'

Original Forms of 'tik'

Design-Features Analysis

Aristotle

Shannon and Weaver

Design-Feature Analysis

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Jakobson

Function Description

*1c) Rhetoric — A Theory of Discourse (that is, Persuasive Language)*

Aristotle's *Technic of Rhetoric*:

*The Structure of Communication:*

The Speaker

The Speech

The Audience

*The Forms of Persuasion:*

Ethos

Logos

Pathos

... PG-BRK

2) *The Symbolic Paradigm (~30,000 Years Old)*

*Religion*: Understanding the World based on Symbolism and Personification (Analogy)

Symbolism: The belief that the Forces and Forms in the World are Messages

Personification: The belief that the Forces and Forms in the World are Persons

*Magic*: Understanding and Manipulating the World through Contagion and Imitation

Contagious Magic: Physical-contact Magic inspired by Metonymic Figures of Speech

Imitative Magic: Formal-resemblance Magic inspired by Analogic Figures of Speech

*Mythos*: The Language of Metonymic and Analogic Figures; used in Magic and Religion

Metonymy: Figures of Speech based upon Contagion by means of Parts and Wholes

Analogy: Figures of Speech based upon Imitation by means of Similarity of Form

*Ethnological Evidence — Paleolithic Examples and Date of the Symbolic Paradigm:*

Bird Shaman #1: *Journey Through the Ice Age*, Lascaux Caves

Bird Shaman #2: *Rock Art and Symbols of the Greater Southwest*

Bird Shaman #3: *Rock Art and Symbols of the Greater Southwest*

Lion Shaman #1: *Journey Through the Ice Age*, 29.6 cm, Germany (Hohlenstein-Stadel)

Lion Shaman #2: unknown web site

Lion Shaman #3: *The Codex Borgia*: Meso-America

The Symbolic Paradigm is intimately connected with societies that practice Literacy; these are called Oral Societies, as opposed to the more modern Literate Societies that practice Literacy

*Some Psychodynamics of Orality [vs Literacy]:*

- 1) Additive [vs] Subordinating
- 2) Aggregative [vs] Analytic
- 3) Redundant or Copious [vs Terse]
- 4) Conservative or Traditionalist [vs Liberal and Creative]
- 5) Close to the Human Life-World [vs Urbane and Cultivated]
- 6) Agonistically Toned [vs Cooperatively Toned]
- 7) Emphatic and Participatory [vs] Objectively Distanced
- 8) Homeostatic [& Past-Focused vs Transformational and Future-Focused]
- 9) Situational (Concrete) [vs] Abstract

*Further Characteristics:*

- 1) Sounded Words are Actions and Power rather than Things and Knowledge
- 2) You Know only what you can Remember: Mnemonics and Formulas

Pre-historic Mythos, as we find it in ancient civilizations as well as in the Americas, has been extensively catalogued; and it has been determined that the Mythoi of the Americas as it was recorded by modern research is similar to and thus representative of the Mythoi of the Old World. For example:

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**Peter Farb**, *Man's Rise to Civilization as shown by the Indians of North America*, pgs. 7-8:

“North America is the place in the world most nearly ideal to observe the evolution of human societies and customs, institutions and beliefs, for these are revealed there with all the clarity of a scientific experiment.”

“The perplexing problems that have bewildered thinkers since the earliest human speculated about himself might find an answer in the living laboratory of North America.”

**Westin La Barre**, *The Ghost Dance*, pgs 124-5:

“... although migrations from Asia to America occurred over a definable range of several thousand years, through a careful assessment of widespread or universal cultural traits in both Americas, we can get a fairly clear picture of the primary culture base of the New World in relation to the Old. This culture horizon again is roughly from the Magdalenian (the late Paleolithic of Eurasia) to the Mesolithic.”

“*The core culture of the Americas is therefore Asiatic Magdalenian-Mesolithic in base*, with later specialized local developments independent of Asia.”

2a) *Mythos — The Figurative Language of Metonymy and Analogy*:

*Mythos*: The Language of Metonymic and Analogic Figures; used in Magic and Religion

Metonymy: Figures of Speech based upon the relation of a Part to the Whole

Analogy: Figures of Speech based upon the relation of the Similarity of Form

**Giambattista Vico (1720's)**: *The New Science of Nations*

Four Master Tropes: Metaphor, Metonymy, Synecdoche, & Irony

[But Synecdoche and Irony are types of Metonymy, so the four Master Tropes are really only two: Metaphor and Metonymy]

**Roman Jakobson** (1950's?; with Halle): *Fundamentals of Language*, pgs. 90-96. Cf:

**Chandler (1990's)**: *Semiotics, the Basics*

“Jakobson adopted two tropes rather than four as fundamental—metaphor and metonymy.”

“... Jakobson's notion of two basic axes has proved massively influential. Jakobson argued that metaphor is a paradigmatic dimension (vertical, based on . . . similarity) and metonymy a syntagmatic dimension (horizontal, based on . . . contiguity). pgs. 139-40:

**George Lakoff (1980)**: *Metaphors We Live By*

“Metaphor and metonymy are different *kinds* of processes. Metaphor is principally a way of conceiving of one thing in terms of another, and its primary function is understanding. Metonymy, on the other hand, has primarily a referential function, that is, it allows us to use one entity to *stand for* another. But metonymy is not merely a referential device. It also serves the function of providing understanding.” (p36)

“Like metaphors, metonymies are not random or arbitrary occurrences, to be treated as isolated instances. Metonymic concepts are also systematic . . . .” (p37)

“Thus metonymy serves some of the same purposes that metaphor does, and in somewhat the same way, but it allows us to focus more specifically on certain aspects of what is being referred to. It is also like metaphor in that it is not just a poetic or rhetorical device. Nor is it just a matter of language. Metonymic concepts (like THE PART FOR THE WHOLE) are part of the ordinary, everyday way we think and act as well as talk.” (p37)

So our *Master Tropes* are:

- 1) Metonymy (which is based upon Contiguity), and
- 2) Analogy (which is based upon Isomorphism)

2b) *Magic*:

According to Sir James George Frazer, Paleolithic Humans misunderstood the nature of the Master Tropes, and assumed that what existed in language as a conceptual connection between things was in actuality a physical connection. As a result, the two Master Tropes became the basis for Sympathetic Magic.

**Sir J. G. Frazer (1900's):** *The Golden Bough*

“If we analyze the principles of thought on which magic is based, they will probably be found to resolve themselves into two: first, that like produces like, or that an effect resembles its cause; and, second, that things which have once been in contact with each other continue to act on each other at a distance after physical contact has been severed. The former principle may be called the Law of Similarity, the latter the Law of Contact or Contagion. From the first of these principles, namely the Law of Similarity, the magician infers that he can produce any effect he desires merely by imitating it: from the second he infers that whatever he does to a material object will affect equally the person with whom the object was once in contact, whether it formed part of his body or not.” (p11)

“Wherever sympathetic magic occurs in its pure unadulterated form, it assumes that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency. Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony, accompanied by the appropriate spell, will inevitably be attended by the desired result, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. . . . Thus the analogy between the magical and scientific conceptions of the world is close. In both of them the succession of events is assumed to be perfectly regular and certain, being determined by immutable laws, the operations of which can be foreseen and calculated precisely . . . .” (p48)

“The fatal flaw of magic lies not in its general assumption of the sequence of events determined by law, but in its total misconception of the nature of the particular laws which govern the sequence. If we analyze the various cases of sympathetic magic . . . [we see] . . . that they are all mistaken applications of one or other of two great laws of thought, namely, *the association of ideas by similarity* and *the association of ideas by contiguity in space and time*. A mistaken association



of *similar ideas* produces homeopathic or imitative magic; a mistaken association of *contiguous ideas* produces contagious magic.” (p49)

**Clyde Cluckhohn**, *The Navaho*, pgs. 312-13:

“[The Laws]: Like produces Like and the Part stands for the Whole:

These are two ‘laws of thought’ almost as basic to Navaho thinking as the so-called Aristotelian ‘laws of thought’ have been in European intellectual history since the Middle Ages.”

“Because the juice of the milkweed resembles milk it is held to be useful in treating a mother who cannot nurse her infant. Since the eagle can see long distances, the diviner who does star-gazing must rub a preparation which includes water from an eagle’s eye under his eyelids.”

**Elsie Clews Parsons**, *Pueblo Indian Religion*, pg. 88:

“This use of resemblance as a principle of cause and effect or a means of determining effects is a conspicuous habit of the Pueblos, controlling and fundamental in their ceremonial life. In such ideology, which is quite familiar, since it is far from being confined to the Pueblos, like causes or produces like, or like follows like; like may also preclude or cure like.” (Exs: Corn, Melons)

### *The Elements of Magic*

**EB11.298**, Magic is [any] “ritual performance or activity that is thought to lead to the influencing of human or natural events by an external and impersonal mystical force beyond the ordinary human sphere:

We may analyze the psycho-physical situation of the ritual magical performance in terms of four distinct and essential elements, for:

Objects and/or incantations are used in a ritual performance by the Magician.  
[M1]                      [M2]                                      [Rite: M3]                      [M4]

This coincides with Malinowski’s analysis of the Elements of Magic, as follows:

#### *The 3 Main Elements in Magic (per Malinowski in EB11.298):*

1) Objects [M1] ] and/or Spells [M2]:

M1) Material Objects/“Medicines”: m/b actual poisons, but can be merely representative

Representative objects m/b Homeopathic (Analogical) or Sympathetic (Metonymic)

M2) The Spell: often uses archaic/esoteric vocabulary; but can use Magician’s own words

2) Performer [M3]:

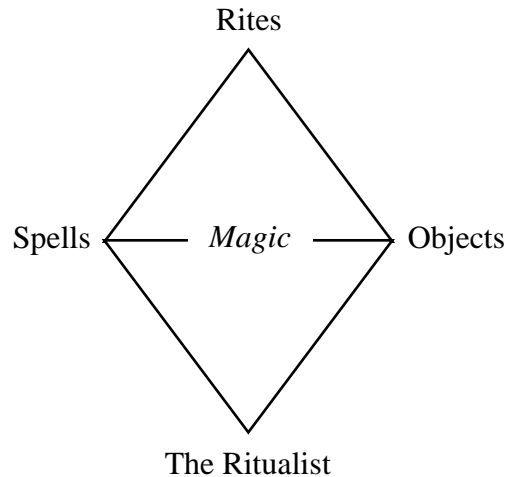
Condition of the Performer: Taboos & proper Purifications must be strictly adhered to

Reasons: Ritual impurity could nullify the effect; Taboos etc. signify Ritual sanctity

3) Rites [M4]:

The Rite: Magic is practiced only in formal and carefully defined ritual situations

The Rite itself may be symbolic (like the objects; eg Sprinkling water to make Rain)



2c) Religion — *The Overarching Social Institution:*

A Religion is a system of Ceremonies (Rites and Rituals), traditional Beliefs, and specialized Objects that establishes an absolute Cult. According to the EB, religious symbolism has the following form:

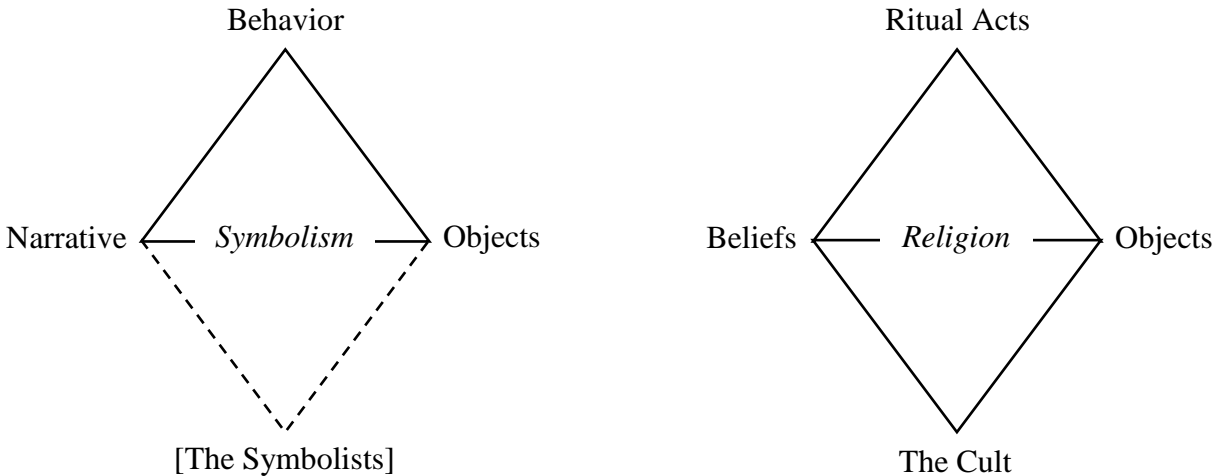
*The 3 Forms of Religious Symbolism (based on EB12.793 — K. W. Bolle):*

S1) Objects: [Reistic; M1: Materials]  
Water, Earth, Plants, Animals  
Fetishes, Bundles, Candles, Furniture, Rooms, Buildings

S2) Narratives: [Linguistic; M2: Texts]  
Myths, Legends, Tales, Sermons  
Incantations, Spells, Prayers, Chants, Songs, Hymns

S3) Behavior: [Ritualistic; M3: Rites]  
Rituals (involving elements of S2)  
Recitals (involving elements of S1)

[S4) The Symbolists (Not given, but must be assumed)]



*The Characteristics of Religion (per EOP7.141):*

Similarly, we may analyze the psycho-physical situation of many Religions in terms of four distinct and essential elements, as illustrated by the following statement:

Objects and/or Beliefs are used in the Religious Ceremony performed by the Cult.  
 [R1]                      [R2]                      [Rite: R3]                      [R4]

According to the *EB*, all religions exhibit the following characteristics, which however may be classified according to the four elements mentioned above:

- a) Belief in Supernatural Beings (gods) [Spirits]
- b) Distinction between Sacred and Profane Objects
- R3 c) Ritual Acts focused on Sacred Objects [Ritual, R3; Objects, R1]
- d) Moral Code held to be sanctioned by the gods
- R1 e) Religious Feelings (awe, mystery, etc.) about Sacred Objects, Rituals, etc. [the Cult, R4]
- f) Prayer and other forms of communication with the gods
- R2 g) World-View, with a *purpose* and *requirements* [Metaphysic, R2]
- h) Local personal organization of one's life based on the World-View
- R4 i) Social Group united by the above (a-h) [ie, an Ethnos: a Community or Cult, R4]

**Clifford Geertz: *The Interpretation of Culture***

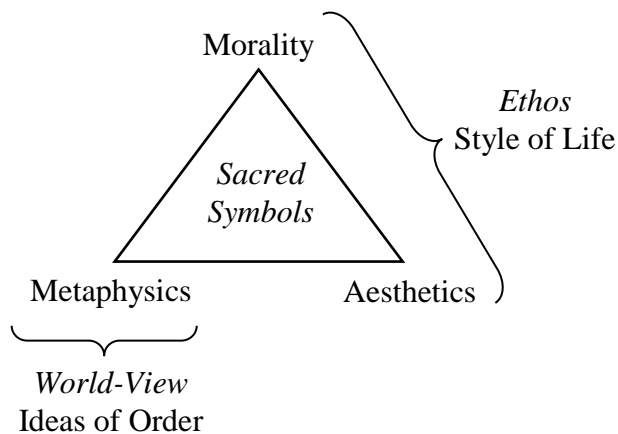
*Ch. 5. Ethos, World-View, and the Analysis of Sacred Symbols*

Religion, according to Clifford Geertz, provides a People with, among other things, a World-View and an Ethos, as illustrated in the following table:

<i>Religion:</i>	
<i>World-View</i>	<i>Ethos</i>
Metaphysics	Morality and Aesthetics
Ideas of Order	Style of Life
Belief (?)	Ritual (?)
Reason	Emotion
Existence (Ontic)	Values (Normative)

Meaning can only be stored in Symbols, and in this case the Sacred Symbols relate an Ontology & Cosmology to an Aesthetics & Morality [Or better: Sacred Symbols relate an Aesthetics and a Metaphysics to a Morality]

According to Geertz' Analysis:



3) *The Natural Paradigm* (~3000 Years Old)

*Philosophy*: Understanding the Cosmos based on Nature and Reification (Metonymy)  
Nature: The *physical* Creative-Power that produces the *order* that *adorns* the World  
Reification: The belief that Forces and Forms are parts of Nature, are *Natural Things*

*Science*: Understanding and Manipulating the Universe through Causality & Analogy  
Causality: The Generation of one thing *from* another; based upon Contiguity  
Analogy: The Comparison of one thing *with* another; based upon Isomorphism

*Logos*: The Language of Causal and Analogical Structures; used in Science and Philosophy  
Hypothetical Logic: Causality and Analogy in the Logic of Natural Things  
Deductive Logic: Implication and Equivalence in the Logic of Ideal Symbols

*Main Trends of Classical Philosophy* — per Dewey: RIP, Ch. One

1<sup>st</sup> — Philosophy and Religion:

The task of Philosophy was pre-determined by Religion  
To justify, on Rational grounds, the spirit of Traditional Beliefs (but not their Form)

2<sup>nd</sup> — Philosophy and Logic:

The Traditional Beliefs were beginning to be unsupported by Religious Authority  
So Philosophy had to “make much” of Logic and Proof  
But Traditional Beliefs were not *verifiable* or *falsifiable*  
So Philosophy had to parade its *logicality* (i.e., its Logical Form)

3<sup>rd</sup> — Philosophy and Reality:

Philosophy accepted the Religious Dichotomy of Above-Divine and Below-Mundane  
Sacred/Profane as Being/Appearance and Ontos/Phainomena [ie, Onticity/Reality]  
That gives Philosophy a Transcendent, Absolute Reality (Onticity) to evaluate

## PHIL 1301 — Lecture Notes

### *The West — The Origin and Development of Science, Philosophy, and Sophism*

#### *The Philosophical Schools:*

#### *The New Ideas:*

#### *Milesian Phusiologoi*

Thales (624-546 BCE)  
Anaximander (610-546 BCE)  
Anaximenes (585-525 BCE)

Phusis, Unity In Multiplicity, Geometric Principles  
Unbound, Opposites, Evolution, Spherical World

Pherecydes (f 540 BCE)  
Xenophanes (570-470 BCE)

One God (Pantheism), Geology (Tectonics)

#### *The Pythagorean School*

Pythagoras (570-490 BCE)  
Alkmaeon (570 BCE-490 BCE)  
Philolaus (470-380 BCE)  
Archytas (428-347 BCE)

Relation, Logos & Analogos, Numbers, 1<sup>st</sup> Kosmos  
1<sup>st</sup> Geographer, World Map, critic of Greek Myths

Heraclitus (535-475 BCE)

Logos (as Law/Fire), Perpetual Flux

#### *The Eleatic School*

Parmenides (510-440 BCE)  
Zeno of Elea (490-430 BCE)  
Melissos of Samos (c.470 BCE-?)

“Being”, Concepts, Semantic Analysis  
The Dialectic Method

#### *The Pluralists*

Empedocles (490-430 BCE)  
Anaxagoras (500-428 BCE)

4 Elements, Evolution, Oscillating Kosmos  
Stoicheai (pre-Atoms), Nous

#### *The Atomist Pluralists*

Leucippus (5th century BCE)  
Democritus (460-370 BCE)

Atoms & the Void, Causality (Sufficient Reason)

#### *Sophism*

#### *Sokrates — The Turning Point*

Sokrates (469 BCE-399 BCE)  
Antisthenes (445 BCE – 365 BCE)

#### *The New Ideas:*

Induction, Definition, Ethics  
‘Philosophos’ (that is, ‘Philosopher’)  
One of the most important of Sokrates’ students

#### *The Platonic School*

Plato (424 BCE-347 BCE)  
Speusippos (408 BCE-398 BCE)  
Ξenophánes (396 BCE-314 BCE)

The Forms, Theory of Knowledge/Being

3 Branches: Physics, Logics, and Ethics

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### *The Cynics*

Diogenes of Sinope (412 BCE – 323 BCE) Most significant Cynic, wore a barrel in the streets  
Crates of Thebes (365 BCE – 285 BCE) Teacher of Zeno of Citium, founder of Stoicism

### *The Megarans*

Euclides of Megara (435 BCE – 365 BCE) Founded the Megaran “School”  
Eubolides of Miletos (f 4<sup>th</sup> c. BCE) Logical Paradoxes (7 are extant)  
Stilpon of Megara (360 BCE – 260 BCE) Logic and Dialectics

### *The Peripatetic School*

Aristotle (384 BCE-322 BCE) Material and Formal Logic  
Theophrastos 3 Branches: Aesthetics, Logic, and Ethics  
Hypothetical Propositions

### *The Dialecticians*

Kleinomaxos of Thurii (f 4<sup>th</sup> c. BCE) First to study Propositions and Predicates  
Diodorus Cronos (? BCE – 284 BCE)  
Philo of Megara (f 300 BCE) Defined Implication Truth-Functionally

### *The Stoic School*

Zeno of Citium (334 BCE – 262 BCE)  
Chrysippos of Soli ((279 BCE – 203 BCE)

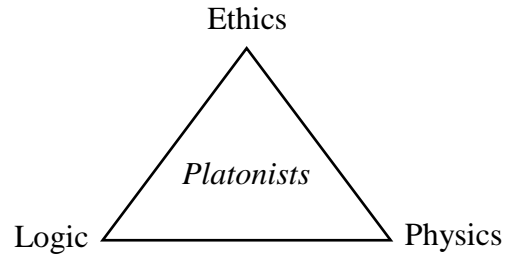
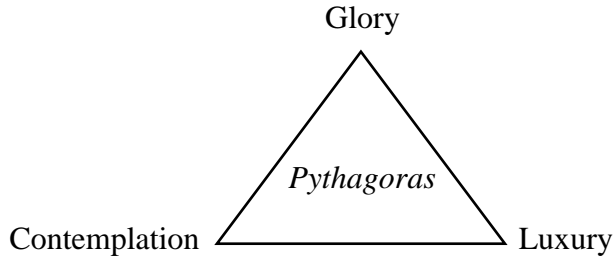
### *The Epicurean School*

Epikouros of Athens (341 BCE – 270 BCE) Pleasure is the true Good

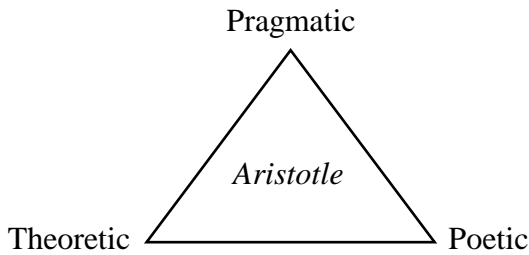
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3a) *The Three Branches of Philosophy:*

Pythagóras is reported to have said that humans in general are like spectators at public spectacle. Some come for “money and gain” (i.e., “riches and luxury”); some come for “renown” (“power . . . and glory”); but the “most liberal” come to “observe the beautiful” (“contemplation”).  
per Xenocrátes and the Platonists:



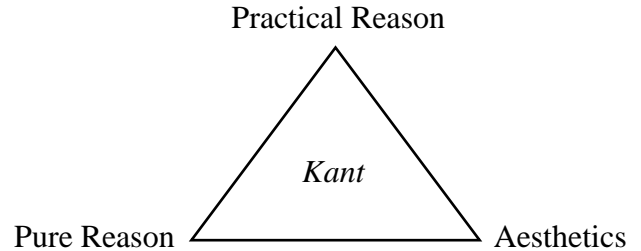
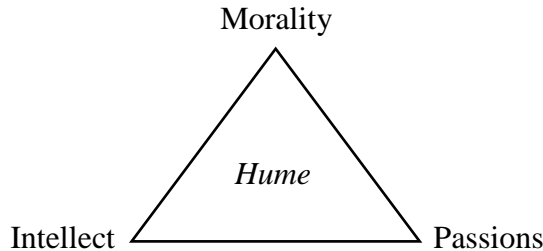
According to Aristotle, Thought, Knowledge, and Science all allow for different kinds of expression: Poetic or Creative expression (Poietiké), Theoretic or Speculative (Theoretiké), and Pragmatic or Practical (Praktiké)



Sources:

- Topics* — 145a15-16
  - Knowledge:
    - Theoretical
    - Pragmatic
    - Productive
- Metaphysics* — 1025b25
  - Thought (Dianoia)
    - Pragmatic
    - Productive
    - Theoretical
  - Natural Science (Phusiké Epistemé)
    - Not Pragmatic
    - Not Productive
    - But Theoretical
- Nicomachean Ethics* — 1139a26-28
  - Thinking (Dianoia)
    - Practical (Praktiké, Orexis)
    - Theoretical (Theoretiké, Nous)
    - Productive (Poietiké, Aisthesis)

*The Three Branches Modern Philosophy:*



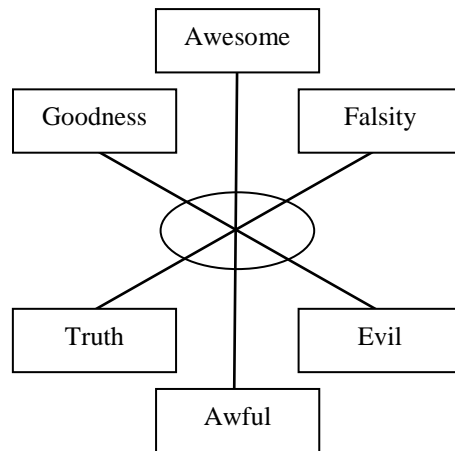
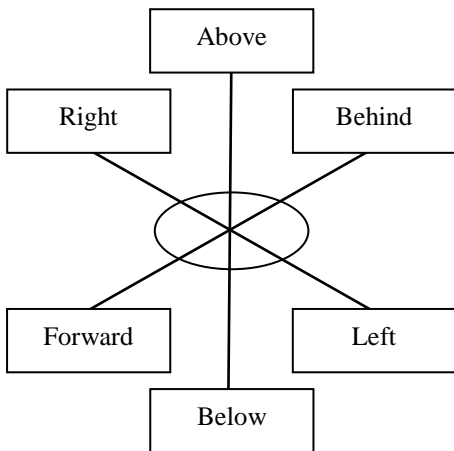
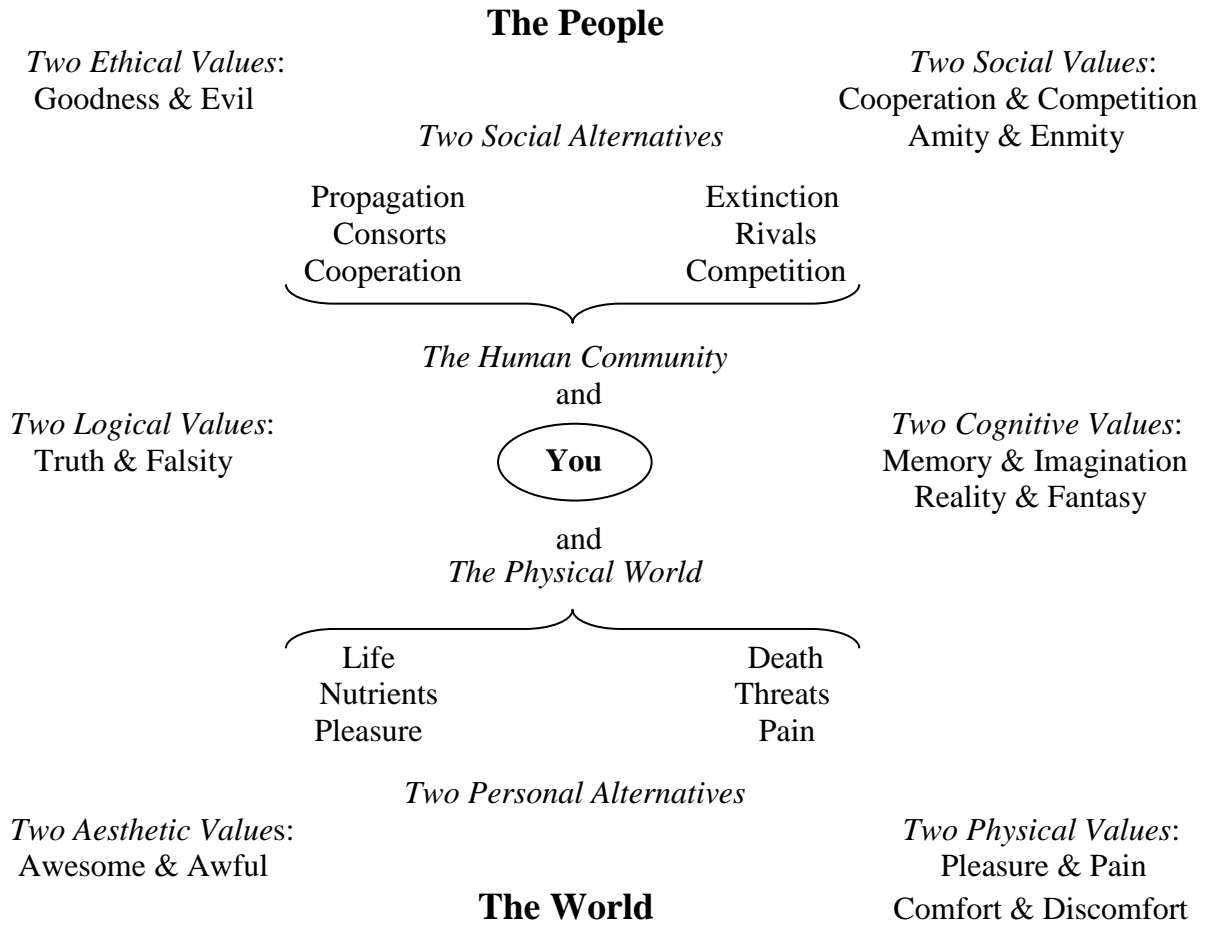
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**The Utility of Values:**

**Philosophical Values:**

**Natural Values:**



*The Triune Brain:*

- 1) *The Reptilian Complex (RC)*: Breathing, Pulse, Arousal, Movement, Balance, Sleep, and early stages of Sensory Information processing
- 2) *The Mammalian Complex (MC)*: Motivated Behavior, Emotions, Memory; Blood Pressure, Blood Sugar, etc.
- 3) *The Human Complex (HC)*: Higher Cognitive and Emotional Fns., including Conscious Experience of Perception, Emotion, Thought, Planning, & Unconscious processes

*Aristotle's Analysis of the Psyche:*

- 1) The Psyche has 2 parts: one Rational and the other Irrational
- 2) the Irrational part has 2 parts:
  - a) the Nutritive: widely distributed, causes nutrition and growth
  - b) the Appetitive: the part of the Irrational that is responsive to Reason

