

A Brief Summary of the History of Philosophical Ideas

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Four* Important Periods of Thought (preview) + Possible 5th

- I. Ancient Greek and Roman
- II. Medieval
- III. Renaissance
- IV. Modern
- V. Emerging Postmodernism?

I. Ancient Greek & Roman Period

■ Brief Summary of the Pre-Socratic Issues

* The Problem of the One and Many

- What is the “stuff” of the universe made of?

* The Problem of Appearance & Reality

- Are things as they appear?

* The Problem of Permanence & Change

- Are all things in flux, or are some things permanent and fixed?

I. Ancient Greek & Roman Period

■ Continuing with the Pre-Socratics

- * Thales, Anaximander, Anaximenes
- * The Pythagorean Society
- * Heraclitus
- * Parmenides
- * Protagorus

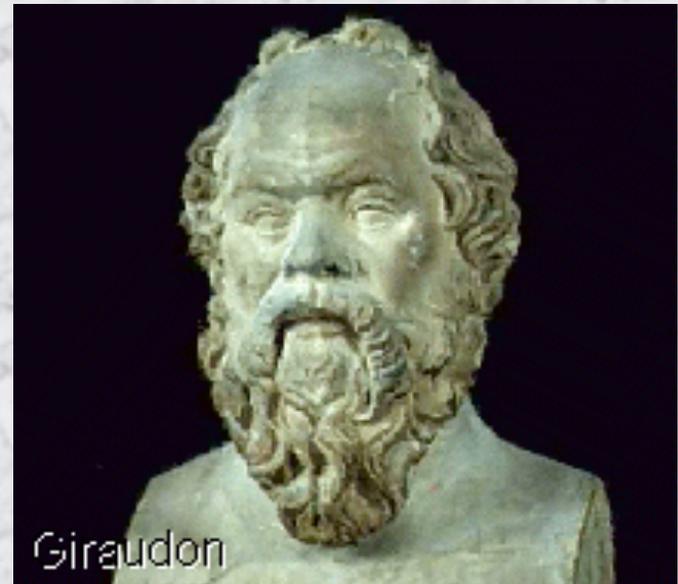
I. Greek & Roman (cont.)

- The thing to see about pre-Socratics with respect to PM
 - * Emergence of debate between rationalists and empiricists
 - * Ground work laid for the SPA era to follow; takes discussion to more sophisticated level
 - * Some skeptics—PM finds its roots here
- The thing to see about pre-Socratics with respect to Christianity
 - * Continued metaphysical speculation darkened by hardened heart
 - * Moved from speculation about the gods, to speculation about reality without the gods

I. Greek & Roman (cont.)

■ THE SPA (or Socratic, Platonic, & Aristotelian) era

- * the Sophists
- * Socrates
 - The Socratic problem
 - Thumbnail sketch



I. Greek & Roman (cont.)

■ Plato

■ Thumbnail

- Epistemology
- Metaphysics

■ Influence



I. Greek & Roman (cont.)

■ Aristotle

* Thumbnail

■ Epistemology

■ Metaphysics

* Influence



I. Greek & Roman (cont.)

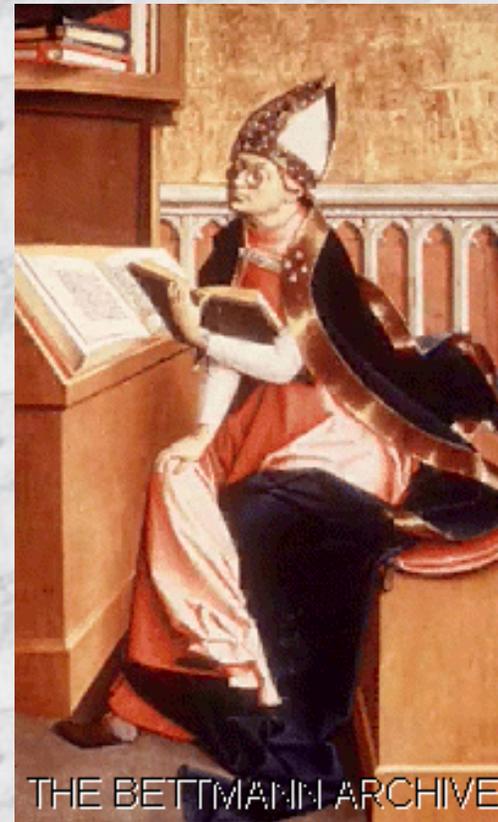
- Summary
- The Thing to See About the SPA Era With Respect to Postmodernism
 - * roots in Sophism
- The Thing to See About the SPA Era With Respect to Christianity
 - * general revelation, moral law, culpability

II. Medieval (preview)

- Time line...(400-1500 AD)
- Key players
 - * Augustine (a transitional figure—**Book End 1**)
 - * Charlemagne & the Carolingian Renaissance
 - * The Scholastics—Duns Scotus & Aquinas (a transitional figure)
 - * Aquinas (**Bookend 2**)
- Christendom & Scholasticism
- The Things to See With Respect to PM & Christianity

II. Medieval (some details)

- Augustine
- Thumbnail
 - * Epistemology
 - * Theological history



II. Medieval (some details)

- Charlemagne & the Carolingian Renaissance



II. Medieval (cont.)

■ Carolingian Renaissance



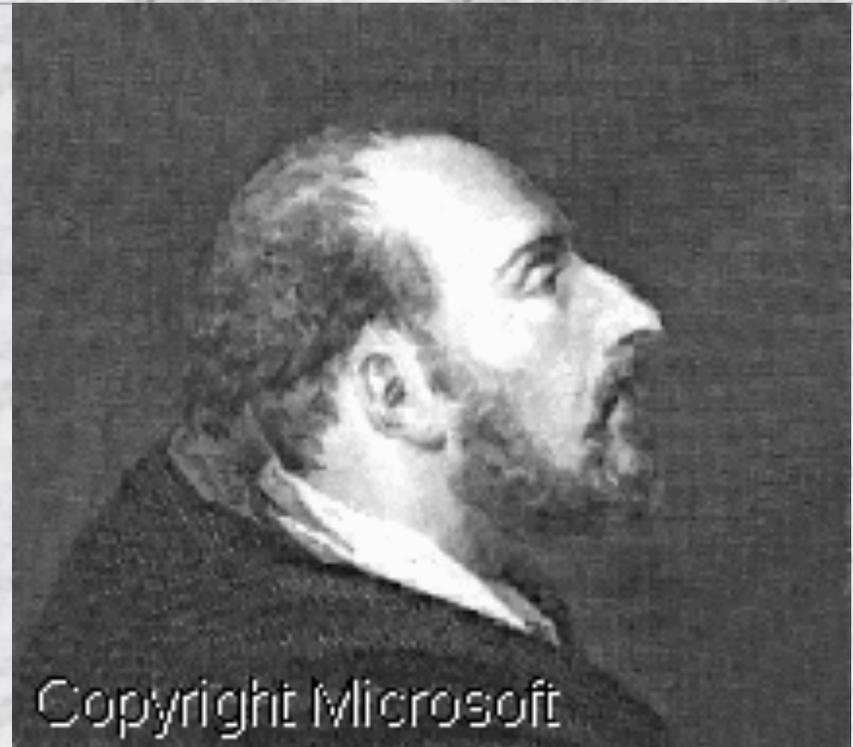
Medieval (cont.)

- Compare to Byzantine art



Medieval (cont.)

- Aquinas
- Thumbnail
 - * Scholasticism
 - * Epistemology
 - * Natural theology



III. Renaissance (preview & detail)

■ Decline of medieval synthesis

- * Rising national sovereignties (esp. German)
- * The Renaissance papacy (the Medicis)
- * Desire for a knowledge of classical texts (1475)
- * Increase in wealth
- * Advent of humanism
- * The reformation (1500 +)
- * Popularizing technology (1451)

III. Renaissance

- Rough Dates: (1475) 1500-1725

- Key Players

- * Science

- Galileo Galilei

- Francis Bacon

- Isaac Newton

- * Literature

- Humanists: Erasmus

III. Renaissance (cont.)

- The Thing To See About the Renaissance With Respect to PM
 - * Resurrection of Sophism—skepticism and relativism
- The Thing To See About the Renaissance with Respect to Christianity
 - * Intellectuals Excited About the Secular
 - * Beginnings of Natural Science

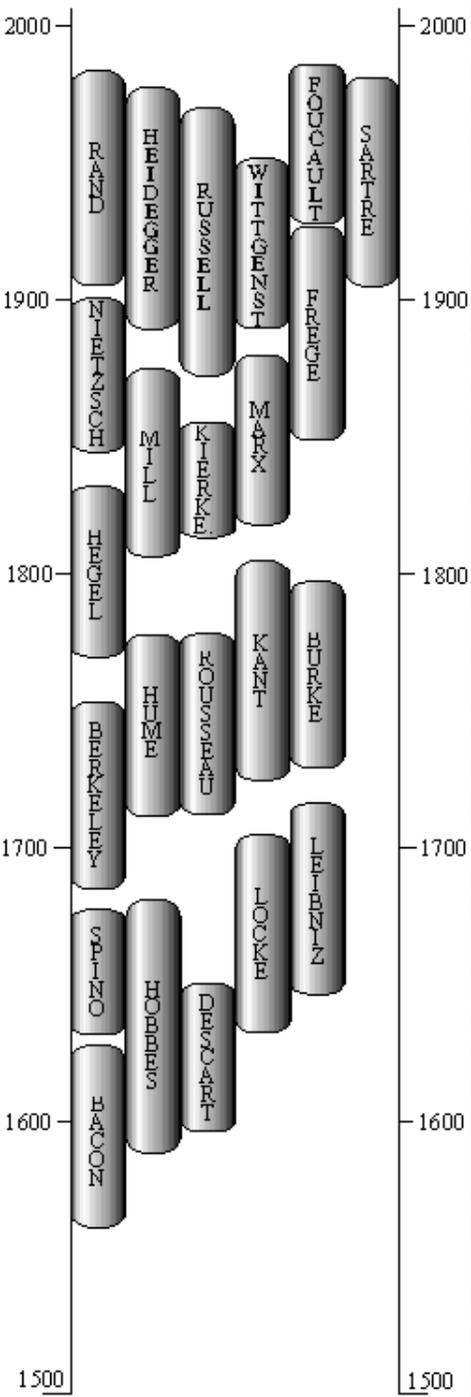
IV. Modern (Preview)

■ Key Players:

- * Bacon, Descartes, Locke, Hume, Kant
- * Rationalism and Empiricism

■ Rise of Science

- * Galileo
- * Francis Bacon
- * Newton



IV. Modern (some details)

■ Francis Bacon

- * Thumbnail
- * Contribution
- * Influence



IV. Modern (cont.)

■ Rene Descartes

- * Thumbnail
- * Contribution
- * Influence



IV. Modern (cont.)

■ David Hume

- * Thumbnail
- * Contribution
- * Influence



Hume's Epistemology

Distinguished by force or vivacity

Impressions

Ideas

External World

?

Connection between world of objects and impressions is in the mind only;
material objects are "formed" by the mind's structuring activities: 1) cause & effect
2) resemblance, and 3) contiguity

IV. Modern (cont.)

■ Immanuel Kant

- * Thumbnail
- * Contribution
- * Influence



Rough & Ready

Kant's Revolution:
Things in Themselves; Things to Me



(Not independent objects, a limiting concept)

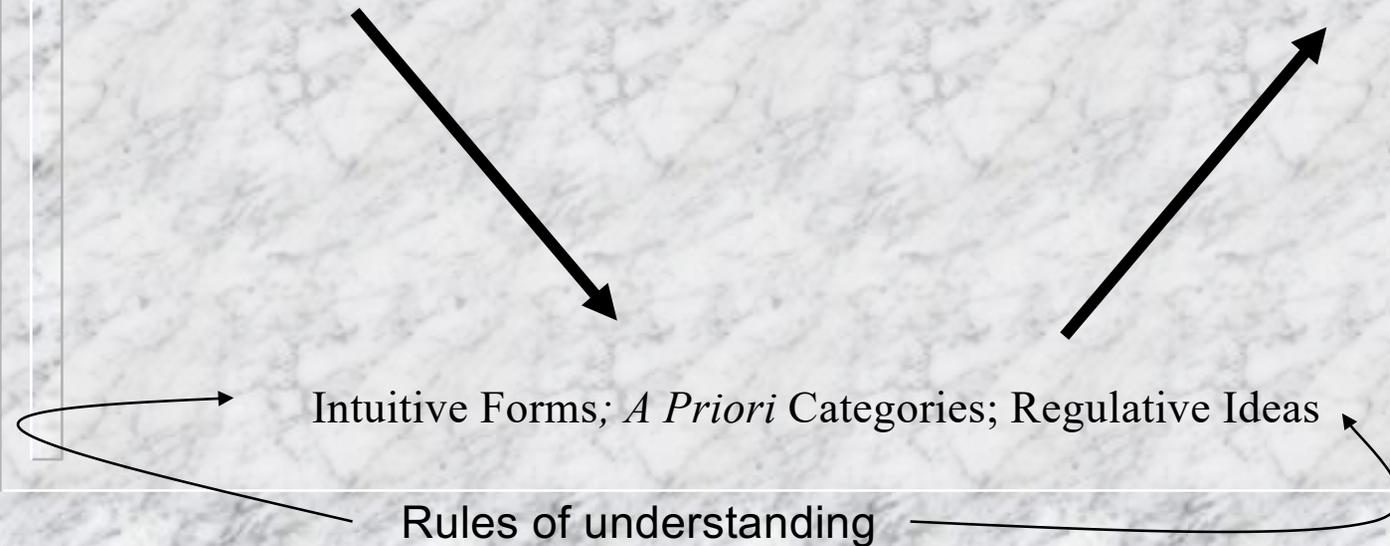
Noumena

Casual relation

Phenomena

Intuitive Forms; *A Priori* Categories; Regulative Ideas

Rules of understanding



Intuitive forms of space and time

Categories of the Understanding

Regulative Ideas

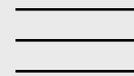
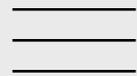
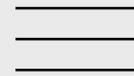
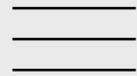
Creates greater unity of reason than just with the categories of the understanding

Sensations directly shaped by:

S

T

Imagination



World

Self

God

Noumena

Ding an sich
Things in Themselves
Unknown X

Phenomena

The Synthesizing Activities of the Mind



Intuitive forms of space and time

Categories of the Understanding (constitutive)

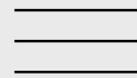
Regulative Ideas

Creates greater unity of reason than just with the categories of the understanding; establish relationships to world, self, God

Sensations directly formed by:

S

T



World

Self

God

Noumena

Ding an sich
Things in Themselves
Unknown X

Imagination

Phenomena

The Synthesizing Activities of the Mind

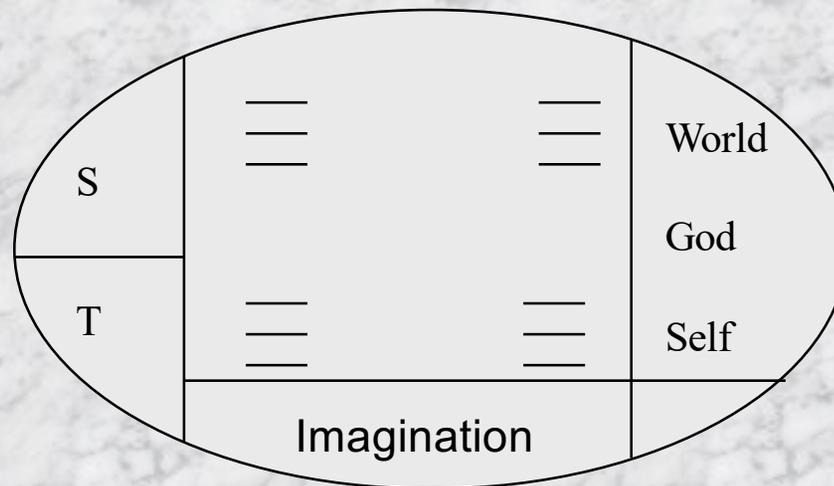


Fichte took Kant's idea a step further by asserting this:
The I or Ego which is the pure original unchangeable consciousness

Kant

Transcendental Unity of Apperception
Or
Transcendental Apperception
(riding "above" the syntheses below)

Sounds like the glue that holds self together and objects together (Because of the term "unity")



The Synthesizing Activities of the Mind

Kant's view of propositions

■ Three kinds of propositions

- * Synthetic a posteriori—matters of fact (agreeing with Hume)
- * Analytic a priori—relation of ideas (agreeing with Hume)
- * Synthetic a priori—about the experienced world but they cannot be falsified by the experienced world because they are part of the mind's ordering processes or, said another way, an organizing principle of the mind (his new third kind)

Kant

Idealism

“as if”
phenomenology

What Followed Kant on the Continent

Modern (cont.)

- Developments in more contemporary philosophy (relevant to PM)
 - * Biblical criticism
 - * Christianity thought as the “enemy” by intellectuals
 - * Power as *the* issue
 - * Nietzsche
 - * Marx

Modern (Conclusions)

■ Things to See About the Modern Period With Respect to Postmodernism

- * Two currents in the stream
- * Rationalism: Cartesian → skepticism
- * Empiricism: Locke, Hume → skepticism
- * Kantian alternative → empirical knowledge, transcendent skepticism
- * Will to Power (Greek and German)

Modern (cont.)

■ Things to See About the Modern Period With Respect to Christianity

- * Death of God
- * 19th century impact on the Academy
- * Impact on Great Awakenings in America
- * Loss of cultural dominance in early 20th century

Back to Emerging Postmodern

- Conceptual roots in skepticism, sophism, reemergence in the renaissance & the enlightenment
- Cultural or community relativism
- Anti-realism
- Marxist Influence
- Politicizing Knowledge
- Changing how people talk

Summary of What We've Learned:

- Four basic periods of thought and a rough picture of their development
- Identified influential thinkers and ideas in these periods
- I've given you summary essays to make it easier for you to understand the basic contours
- Now lists and a bibliography for further study

Where to get more information

■ PBS educational videos

- * The Western Tradition by Eugene Weber
- * The Hermitage
- * The Louvre
- * The Mechanical Universe and Beyond
- * The Day the Universe Changed
- * Connections
- * Stephen Hawking's Universe

Where to . . .(cont.)

- *The Great Books Series*
- *History of Philosophy* by Frederick Copleston
- *Encyclopedia of Philosophy* ed. Paul Edwards
- *Cambridge Dictionary of Philosophy* ed. Robert Audi

Where to . . .(cont.)

- *Encyclopedia* ed. Motimer Adler

Where to. . .cont.

■ Web Sites

- * Leadership University
- * SCP threads
- * Theistic Philosophers
- * J.P. Moreland Links
- * Evangelical Philosophical Society

If Neither Modernism nor Post-
modernism?

Analysis from Epistemic Perspectives

Introduction

- This analysis is a switch from metaphysical criticism
- What is the proper way (for an evangelical Christian) to think about forming a religious epistemology--what would it look like?
- You will be able to identify two major paradigms evangelicals tend to endorse with respect to epistemology and from which they develop their apologetics

Digression: Life Cycle of apologist/philosopher

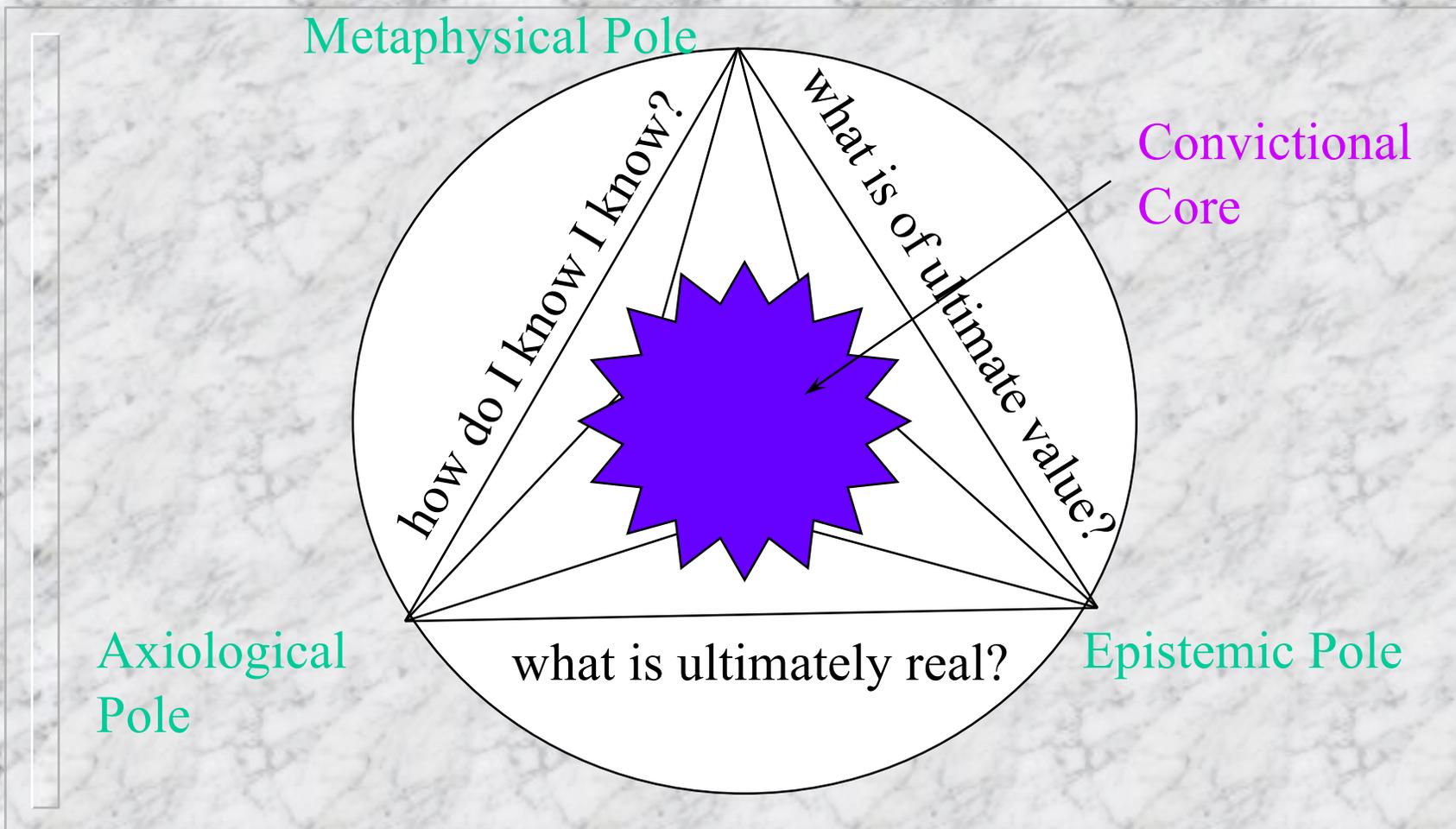
- Master the Bible and Theology (theological acuity)
- Master major concepts (epistemology, metaphysics, ethics)
- Read everything in history of philosophy
- Master level thesis on an important figure in history of philosophy
- Dissertation & numerous published articles & books
- Critical acclaim
- Original “signature” contribution(s)

Epistemic Agenda

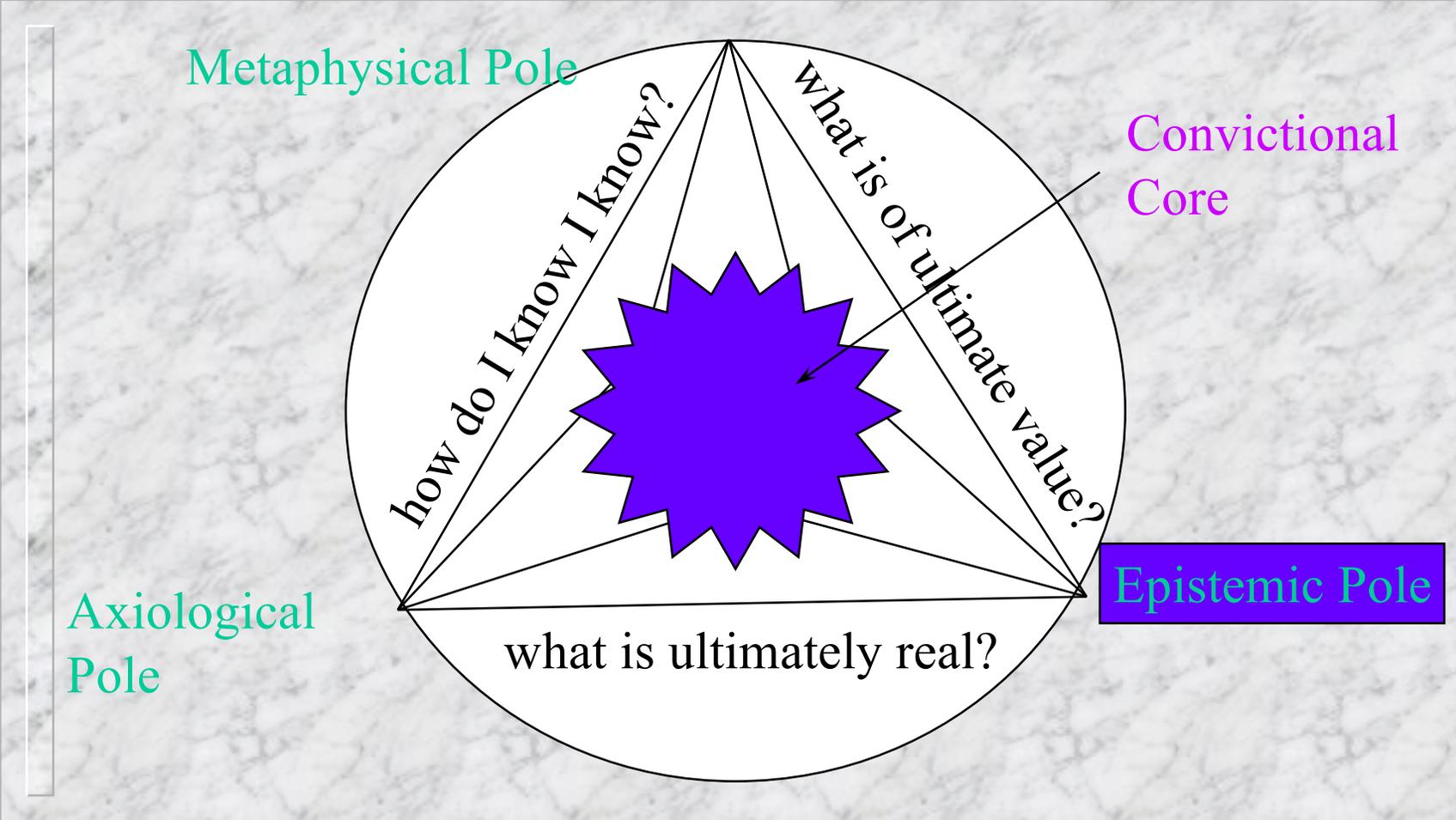
■ Topics we'll cover:

- * Classical foundationalism (5)
- * Modest foundationalism (5)
- * Knowledge without foundations (5)
- * The intuition of evidentialism with respect to rational thought (5 min)
- * The intuition of presuppositionalism (3)
- * Comparison & conclusion (7)
- * The current debate: internalism & externalism

WORLD VIEW: Some Basic Issues



WORLD VIEW: Some Basic Issues



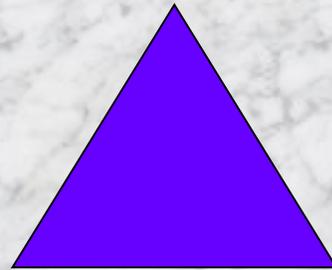
Topic One

- The basic intuition of Evidentialism with respect to rational thought (5 min)
- W.K. Clifford, Locke, Hume, Kretzman *et al.* examples
- Two ways theists have responded
 - * natural theology (some kind of Evidentialism)
 - * Presuppositional
 - You got to stop arguing somewhere

Spread of Views

Evidentialism

Pre-suppositionalism



First Approximation

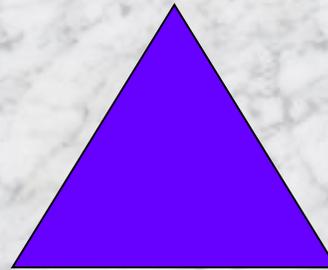
Spread of Views

Evidentialism

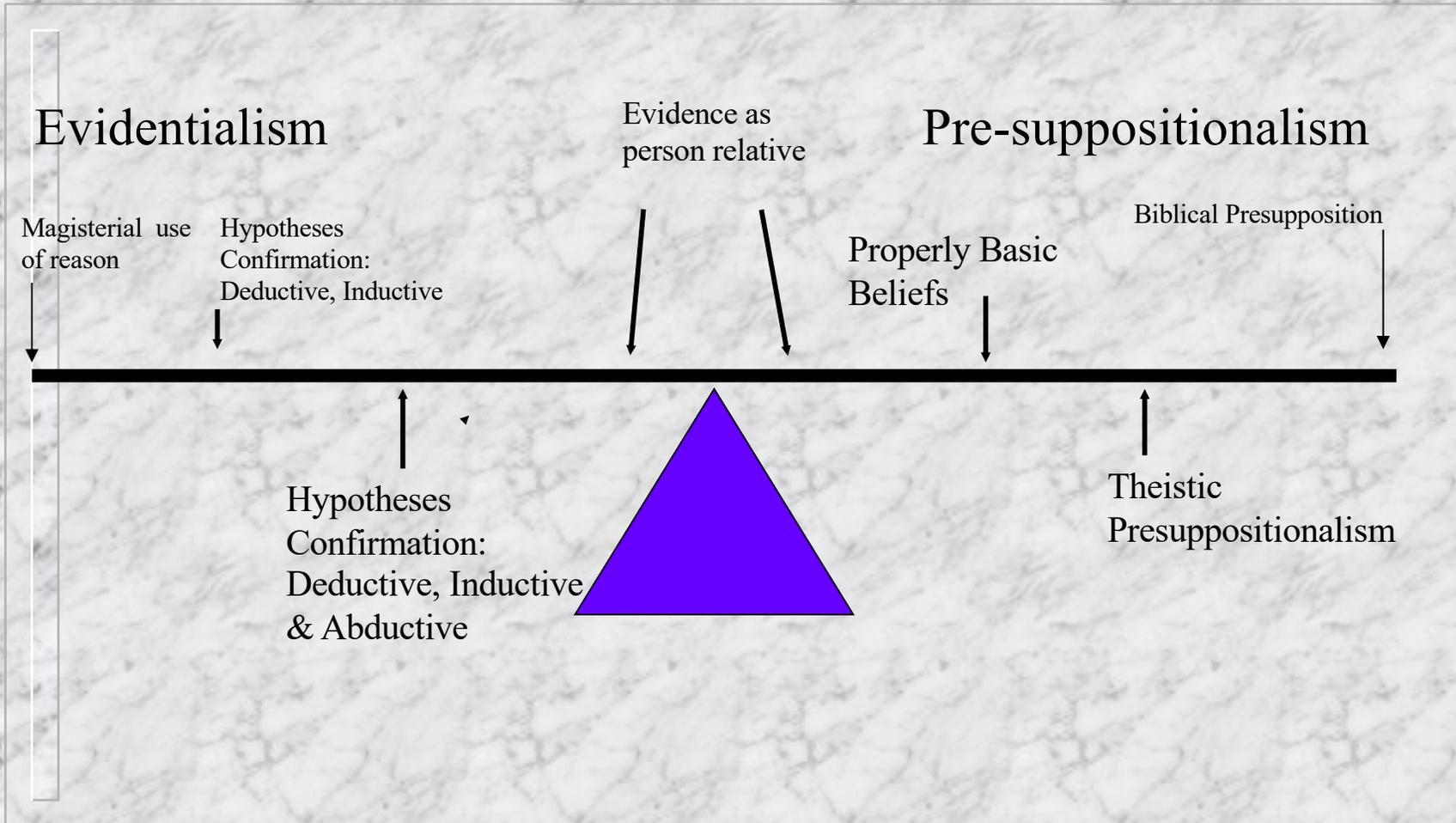
Pre-suppositionalism

Magisterial use
of reason

Biblical Presupposition



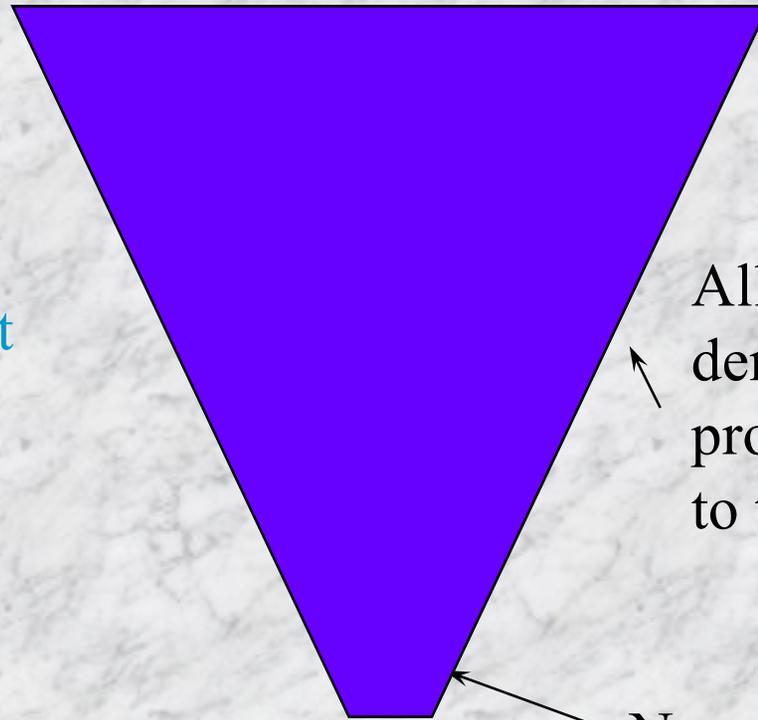
Spread of Views



Classic Foundationalism

Classical
Foundationalist
Picture of
Knowledge

Or the campus ministry's
funnel



All the rest can be
derived from or are
probable with respect
to the foundations

Narrow foundation
not needing evidence

Topic Three

- Classical foundationalism
- What is to be included as “properly basic?”
 - * Self-evident propositions
 - * Evident to the senses? Can be doubted.

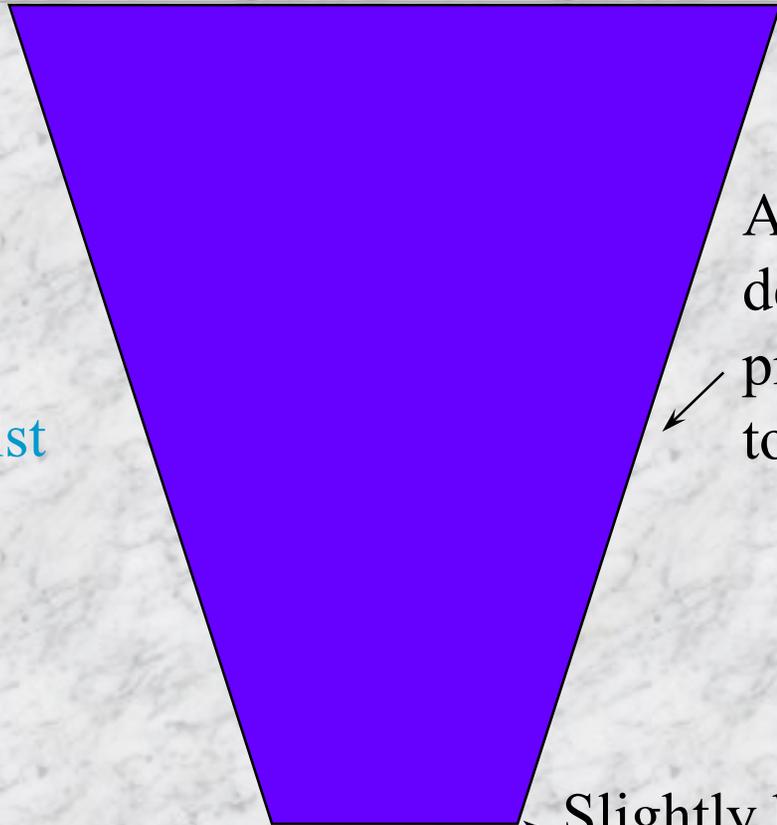
Broadened Foundationalism

Broader
Foundationalist
picture of
knowledge

Now includes incorrigible beliefs and
memory beliefs

All the rest can be
derived from or are
probable with respect
to the foundations

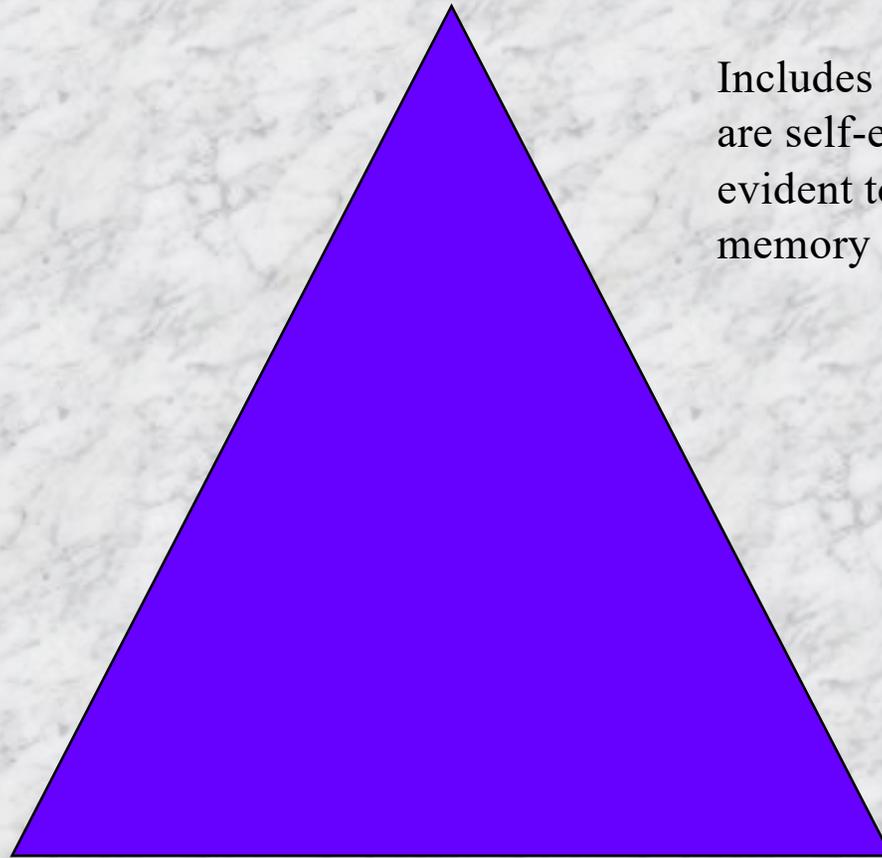
Slightly broader foundation
not needing evidence



Topic Four (a)

- Contemporary foundationalism & the inclusion of incorrigible propositions & those evident to the senses
- Criticisms
 - * Still leaves many beliefs we hold as fairly obviously rational as irrational

Modest Foundationalism



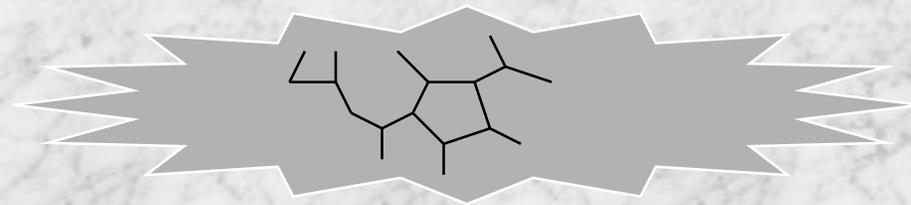
Includes beliefs that
are self-evident, incorrigible
evident to the senses,
memory beliefs, and God

Topic Four (b)

- Modest or foundationalism includes all the above, but also memory beliefs and belief in God in the “proper” foundations
- Criticisms
 - * Does it have “crud detectors?”
 - * Great Pumpkin Objection

Topic Five

- The knowledge without foundations picture
- Criticisms



the “raft” picture

Topic Two

- The disposition for deontology (**duty**) (5)
- It's dominance in contemporary epistemology
- The *justified true belief* picture of knowledge
 - * eg. it's 70 degrees F. in this room

Topic Six

- The move to doxological paradigms (the intuition of the presuppositionalists)
- The Move to Reliabilism & to Properly Basic Beliefs and Proper Function
 - * defeaters
 - * rebutting defeaters
- Criticisms
 - * manifold
- Review of the Two Paradigms

Topic Six

- Evangelical evidentialism & evangelical presuppositionalism
 - * The evidential heritage
 - * The presuppositional heritage
 - * Other options

Summary

- *De facto* evangelicals have two main paradigms for the theory of knowledge
- Both are expressions of intuitions we have about such theories and both have some biblical basis
- SO WHAT?
- Comments and Questions

Where to get more information

- Entry level: *Return To Reason* by John Kelley Clark
- Intermediate Level: The IVP series on Epistemology, Ethics, Metaphysics
- Graduate Level: *Warrant: The Current Debate* and *Warrant and Proper Function* by Plantinga & *Sense Perception* by William Alston