

2º

BACHILLERATO

**Secuencias
didácticas**

Inglés

AICLE

História De La filosofía





Guía didáctica para el docente

Título: Understanding philosophy, understanding the world

Materia: Historia de la Filosofía (2º de Bachillerato)

Justificación

El currículo de Historia de la Filosofía incluye los objetivos, contenidos y criterios de evaluación establecidos para esta materia en el Real Decreto 1467/2007 de 2 de noviembre, junto con las aportaciones específicas para la Comunidad Autónoma de Andalucía.

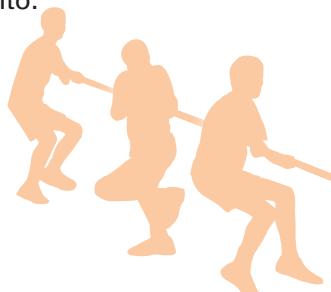
La Historia de la filosofía tiene como finalidad principal comprender los diversos enfoques con los que la filosofía históricamente ha planteado y respondido a los problemas fundamentales del ser humano. En este sentido se puede decir que completa el tratamiento de los núcleos temáticos previstos en el diseño del curso anterior e introduce el tratamiento de nuevos problemas, tal vez más complejos, sobre el conocimiento y la realidad, la ética y la política.

El estudio de la Historia de la Filosofía, tiene un interés educativo relevante por dos razones: por un lado, realiza una función complementaria de otros saberes, como la Historia, con la que el alumnado se viene familiarizando desde etapas educativas anteriores. Por otro lado, la filosofía, planteada en su marco histórico, es un tipo de saber clarificador de los esquemas mentales. Los pensamientos, las convicciones, los valores y normas que existen en la sociedad actual, se inscriben en alguna de las grandes concepciones del mundo elaboradas y estructuradas en el transcurso histórico de las ideas. Dado que la filosofía, a diferencia de la ciencia, permanece en un estado de búsqueda continua hasta lograr una serie de verdades universalizables e intersubjetivamente aceptadas por la mayoría, situar al alumnado ante una selección de problemas recurrentes en la historia de la humanidad, planteados y resueltos de manera diferente, en circunstancias distintas y, en ocasiones, de un modo divergente por los distintos sistemas filosóficos o autores, puede ayudar al alumno a buscar respuestas parciales a los problemas actuales que, aunque expresados en registros diferentes, son, en última instancia, los problemas de siempre.

Desde la perspectiva del enfoque problemático de la filosofía, en esta materia no se trata tanto de conocer autores y teorías filosóficas como de aprender su modo de pensamiento, su forma de tratar los problemas. En este sentido, filosofar no consiste tanto en salir de dudas como entrar en ellas. Adquirir las destrezas necesarias para leer, comprender, descubrir y analizar problemas en los textos filosóficos de corta y mediana extensión, a definir sus términos más relevantes, así como aprender a situar esos discursos en su contexto histórico, cultural y filosófico, además de proporcionar cultura filosófica necesaria para comprender mejor al ser humano en su historia, contribuye también a la formación integral del alumnado, a su desarrollo intelectual y personal, en la medida en que contribuye a que se conviertan en ciudadanos y ciudadanas racionales y reflexivos, críticos, creativos y dialogantes, opuestos a la intolerancia y al dogmatismo, así como a cualquier modalidad de conceptualización excluyente (racismo, xenofobia, sexismo, etc.).

La secuencia didáctica que se presenta aborda los cuatro grandes bloques en los que se define la asignatura de *Historia de la Filosofía* de 2º de Bachillerato, que se corresponden con los períodos en que se suele dividir la Historia de la Filosofía:

1. La filosofía antigua: Conocimiento y realidad.
2. La filosofía medieval: Las relaciones entre la razón y la fe.
3. La filosofía moderna: La nueva imagen de la Naturaleza y el problema del conocimiento.
4. La filosofía contemporánea: El pensamiento social.



Descripción

El objetivo primordial de esta secuencia didáctica es dotar al alumnado de un conocimiento general sobre algunas de las grandes corrientes filosóficas y el impacto que éstas han tenido en la conformación de las ideas tal y como han terminado perdurando en el mundo occidental. Como otro de sus importantes objetivos, nos hemos establecido el intentar conectar estas grandes corrientes con algunos de los problemas que nos preocupan actualmente, intentando que el alumnado perciba la universalidad y la aplicabilidad del pensamiento filosófico a lo largo de la historia, y de cómo es posible buscar e incluso encontrar respuestas a algunas de las grandes controversias de hoy en día en el pensamiento filosófico de mayor tradición. Así, intentaremos utilizar sus argumentaciones para dar respuesta al porqué de la gran cantidad de casos de corrupción que nos invade, al secular conflicto entre razón y fe que hoy en día podemos encontrar entre los defensores y los que se oponen a los diversos casos de aborto, a la diferentes formas de explicación de la realidad encarnadas por la oposición entre el empirismo y el racionalismo, a la oportunidad e idoneidad histórica de mantener la tradicional lucha entre socialismo y capitalismo, o cómo no, también, a mostrar cómo el debate platónico entre lo real y lo que no lo es se encuentra plenamente vigente en la cultura popular manifestada a través del cine.

CONEXIÓN CON OTRAS MATERIAS

Lengua Castellana y Literatura II, Lengua Extranjera II, Historia del Arte, Literatura Universal.

MATERIALES Y RECURSOS

Ordenador/es con acceso a Internet, diccionarios (en papel u *on-line*), reproductor de CD (audio) y DVD (video).

DISTRIBUCIÓN

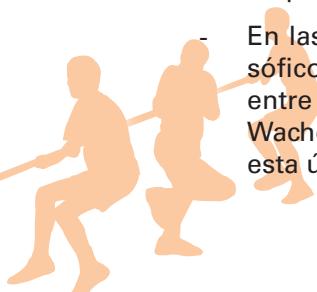
Disponibilidad para dividir la clase en grupos grandes y pequeños, dependiendo de la actividad que se realice.

Secuenciación temporal de las actividades (4 sesiones)

A continuación describiremos de forma general las tareas y actividades que el alumnado deberá realizar a lo largo de las cuatro sesiones en las que se ha distribuido la unidad.

En la primera sección *Ethics and Politics* se propone reflexionar sobre los límites e interrelación entre la ética y la política. Las actividades que se han diseñado para ello tienen como objetivo partir del conocimiento que la filosofía nos ofrece sobre esta relación para llegar a aplicarlo a la explicación de un problema actual, cual es el nivel de corrupción que parece haberse establecido en muchas sociedades.

- Comenzamos por activar las ideas del alumnado con respecto a la relación que ellos entienden que debe existir entre ética y política. Posteriormente se introduce el pensamiento de Platón y Aristóteles con respecto a esta relación y se vuelve a contar con la opinión del alumnado al respecto de si creen que se trata de una cuestión relevante en la actualidad.
- En la segunda de las actividades se pretende realizar un recorrido por la forma en las que distintas corrientes filosóficas han abordado el concepto y la noción de "ética".
- En la siguiente actividad se introduce el componente de aplicación práctica del pensamiento filosófico al trasladar sus razonamientos como fuente de posible explicación de la corrupción, un problema serio en la actualidad que se encuentra relacionado con los límites establecidos entre el poder público y la ética. El alumnado debe leer un texto y preparar a partir de él un número de preguntas que deben ser contestadas por sus compañeros/as.
- En las dos últimas actividades (la 4 y la 5) pretendemos trasladar de nuevo un problema filosófico de debate clásico entre la concepción aristotélica y la platónica de lo que son los límites entre la realidad y la ficción, uniéndolo a la particular visión que cineastas como los hermanos Wachowski y Alejandro Amenábar han mostrado en sus películas "Matrix" y "Abre los ojos" (de esta última hemos hecho uso de su versión realizada en Hollywood "Vanilla Sky").



En la segunda sección, *Faith and Reason*, de nuevo abordamos la relación entre lo que se podría catalogar como la filosofía clásica, en esta ocasión el conflicto entre fe y razón a partir de las ideas de Sto. Tomás de Aquino, y cómo podemos utilizar este tipo de razonamiento para entender posturas diametralmente contrapuestas, relacionadas en este caso con un tema tan espinoso como el aborto.

- Se parte en la primera actividad de esta sección de activar el conocimiento del alumnado sobre lo que conocen sobre las ideas de Santo Tomás, para luego confrontarlas con una actividad de comprensión auditiva en forma de pequeño vídeo sobre este filósofo.
- Una vez establecidos los principios esenciales de cuál es su idea sobre la naturaleza de la relación entre fe y razón, se realiza en la tercera actividad un ejercicio de comprensión lectora en el que se combinan la comprensión general y la específica a través de una actividad de elección múltiple y de verdadero/falso.
- En la siguiente actividad se presentan dos textos pequeños con argumentaciones tremenda- mente contrapuestas a favor y en contra del aborto, y se le pide al alumnado que detallen los puntos de fricción y diferencia entre ambas.
- Finalmente, la actividad numero cinco pretende mostrar qué tipo de aproximación al tema del aborto se sigue en diferentes países del mundo, con el objetivo de que se puedan extraer algu- nas conclusiones y se ayude a fundamentar las opciones personales de forma más cualificada, y así en última instancia puedan ser debatidas oralmente en la clase.

La tercera de las secciones, *Rationalism and empiricism*, busca establecer los principios que a lo largo de la historia se han venido contraponiendo entre estas dos formas de abordar la realidad y de sumi- nistrar explicaciones a los procesos del mundo en el que vivimos.

- Se comienza con un vídeo bastante divertido como base para realizar una actividad de comprensión auditiva, con el objeto de apreciar el conocimiento que el alumnado posee de esta dicotomía.
- En la actividad siguiente se realiza una actividad lectora de comprensión general con el objeto de que se comparen y se actualicen las opiniones del alumnado con referencia a una elabora- ción más académica de lo que suponen estos dos modelos explicativos.
- Por último, se pide que se realice un resumen en el que se establezcan los principios fundamen- tales que diferencian a estas dos corrientes.

La última de las secciones de esta secuencia, *Capitalism and socialism*, tiene como objeto intentar apli- car algunos de los conceptos que se han trabajado previamente en las otras secciones al análisis de un tema actual. Siendo su objetivo, por tanto, hacer pensar al alumnado sobre cómo les gustaría que fuese el mundo en el que vivimos, qué tipo de organización política en particular y qué tipo de ideas en general creen ellos que deben prevalecer en nuestra sociedad.

- Para ello, comenzamos con una primera actividad de escucha en la que el alumnado debe utili- zar lo que vaya comprendiendo de la canción que se va a utilizar para ir conformando su propia opinión de cómo debería ser el mundo.
- Le sigue una actividad de comprensión lectora sobre un texto relacionado con la eterna dico- tomía entre capitalismo y socialismo, en la que ha que completar una serie de cuestiones de elección múltiple, y que les va a ayudar a entender qué significan realmente estas dos formas de entender la política y la sociedad.
- Por último, se realiza de nuevo una actividad de comprensión auditiva en forma de video con el objeto de que se entienda cómo es quizá la última plasmación viva de la doctrina original del socialismo. El visionado de este video se utiliza finalmente para intentar contestar a varias pre- guntas y, en última instancia, para fomentar el debate oral sobre las ventajas e inconvenientes de seguir uno u otro modelo político.



Historia de la filosofía NIVEL 2º BACHILLERATO Nivel MECR: B1 -Tipología textual: resumen + debate-

Título: Understanding philosophy, understanding the world

Textos	Tareas	Objetivos	Contenidos	Criterios de evaluación
<p>1. Textos filosóficos: - <i>Ethics and politics,</i> según Platón, Aristóteles y otras corrientes filosóficas.</p> <p>- <i>Faith and reason,</i> de Sto. Tomás de Aquino.</p> <p>- <i>Empiricism and rationalism,</i> varios sitios web.</p> <p>2. Textos procedentes de los medios de comunicación: <i>Why is Spain so corrupt?, The Economist.</i></p> <p>- <i>Abortion,</i> varios sitios web.</p> <p>- <i>Socialism and capitalism,</i> varios sitios web.</p> <p>3. Textos académicos y divulgativos:</p> <ul style="list-style-type: none"> - Google - Wikipedia - YouTube 	<ul style="list-style-type: none"> - Indagar sobre la relación que existe o debe existir entre ética y política. - Reflexionar sobre las diferentes visiones que a lo largo de la historia se han establecido entre fe y razón. - Identificar las diferentes formas de explicar el mundo que nos rodea a través del prisma de los empíricos y de los racionalistas. - Analizar y debatir sobre la vigencia del capitalismo y del socialismo en nuestros días. 	<p>De contenidos</p> <ol style="list-style-type: none"> 1. Reconocer y comprender el significado y la trascendencia de las cuestiones que han ocupado permanentemente a la filosofía, situándolas adecuadamente en el contexto de cada época. 2. Desarrollar y consolidar una actitud crítica ante opiniones contrapuestas a partir de la comprensión de la relación que se da entre teorías y corrientes filosóficas que se han sucedido a lo largo de la historia. 3. Exponer correctamente, de modo oral y escrito, el pensamiento filosófico de los autores estudiados. 4. Apreciar la capacidad de la razón para regular la acción humana individual y colectiva a través del conocimiento y análisis de las principales teorías éticas y de las diversas teorías de la sociedad. <p>Lingüísticos</p> <ol style="list-style-type: none"> 1. Practicar la expresión del énfasis y el contraste de forma correcta. 2. Tratar temas e ideas complejas de forma oral y escrita. 3. Organizar ideas de forma correcta utilizando el lenguaje de forma apropiada. 4. Practicar el uso del estilo indirecto como forma de expresión y transmisión de las opiniones de los demás. 	<ul style="list-style-type: none"> - La propuesta platórica de introducir la ética en la vida política. ¿Ética y política son inseparables o, por contra, son independientes? - Límites entre razón y fe. Análisis de las contradicciones entre las leyes aprobadas democráticamente por un Estado y la moral religiosa. - Claves de la polémica gnoseológica entre los partidarios del racionalismo y del empirismo. - La vigencia del análisis del capitalismo realizado por Marx a la luz de la práctica desaparición de los regímenes políticos conocidos como de socialismo real. <p>Instrumentos</p> <ul style="list-style-type: none"> - Revisión y análisis de los trabajos y proyectos de los alumnos/as. - Trabajos individuales, en equipo o de investigación que presenten los alumnos/as. - Valoración de sus exposiciones orales. 	<p>Criterios</p> <ol style="list-style-type: none"> 1. Razonar con argumentaciones bien construidas realizando un análisis crítico y elaborando una reflexión adecuada en torno a los conocimientos adquiridos. 2. Exponer argumentaciones y componer textos propios en los que se logre una integración de las diversas perspectivas y se avance en la formación de un pensamiento autónomo. 3. Utilizar y valorar el diálogo como forma de aproximación colectiva a la verdad y como proceso interno de construcción de aprendizajes significativos, reconociendo y practicando los valores intrínsecos del diálogo como el respeto mutuo, la sinceridad, la tolerancia, en definitiva, los valores democráticos. 4. Obtener información relevante a través de diversas fuentes, elaborarla, contrastarla y utilizarla críticamente en el análisis de problemas filosóficos, sociológicos y políticos. 5. Señalar las diferentes teorías acerca del origen del poder político y su legitimación, identificando las que fundamentan el Estado democrático y de derecho y analizar los modelos de participación y de integración en la compleja estructura social de un mundo en proceso de globalización.

Understanding Philosophy, understanding the World

- Section 1: Ethics and Politics
- Section 2: Faith and Reason
- Section 3: Empiricism and Rationalism
- Section 4: Capitalism and Socialism

Section 1: Ethics and politics



Is there any relation between "ethics" and "politics"? Do they have anything to do?



yes
no?

1. Comment on this introduction about Plato's and Socrates' ideas.

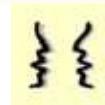
- According to these two philosophers, what is the relation between ethics and politics?
- Do you think this is a discussion of these days?

Plato's Republic centers on a simple question: is it always better to be just than unjust? To answer the question, Socrates takes a long way around, sketching an account of a good city on the grounds that a good city would be just and that defining justice as a virtue of a city would help to define justice as a virtue of a human being. Socrates is finally close to answering the question after he characterizes justice as a personal virtue, but he is interrupted and challenged to defend some of the more controversial features of the good city he has sketched. Plato's Republic is a contribution to ethics: a discussion of what the virtue justice is and why a person should be just. Yet because Socrates links his discussion of personal justice to an account of justice in the city and makes claims about how good and bad cities are arranged, the Republic sustains reflections on political questions, as well. Not that ethics and politics exhaust the concerns of the Republic. The account of how a just city and a just person are in principle possible is an account of how knowledge can rule, which includes discussion of what knowledge and its objects are.



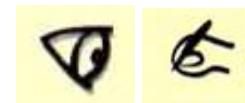
2. Match the philosopher and their ideas about the significance of ethics.

Ethics concerns itself with the study of what is right and what is wrong. Various philosophers through history have attempted to explain what ethics is and how ethics should work. The best procedure to study ethics is in its historical matrix.



1	Plato	<input type="checkbox"/> "ethics must be based on the Bible and on the character of love"
2	Aristotle	<input type="checkbox"/> "ethics concerns itself with the law of God ruling the universe"
3	The Stoics	<input type="checkbox"/> "ethics is intrinsically motivating, provider of reasons for action"
4	Hume	<input type="checkbox"/> "moral virtues have to do with feelings and action"
5	Augustine	<input type="checkbox"/> "moral qualities are entirely independent of actual consequences"
6	T. Aquinas	<input type="checkbox"/> "ethics is based in the Law of God since it is divinely sanctioned"
7	Kant	<input type="checkbox"/> "knowledge guarantees moral action"
8	Christianity	<input type="checkbox"/> "there is no revelation, better look to the family and individuals"
9	Wittgenstein	<input type="checkbox"/> "ethical understanding is inexpressible"

3. You are going to read an article with the title "Why is Spain so corrupt?". After you read it, in groups, prepare five questions to be answered by the rest of the class.



Against a familiar backdrop of multiple scandals in Spain, many of them involving property deals and local government, one wonders why countries like Spain, France, Italy or Portugal have for years shown levels of corruption and governance closer to those of developing nations with authoritarian governments, than advanced capitalist democracies.

There are some factors which distinguish Spain, say, from countries with very low levels of reported corruption, such as Sweden. Some say that we have to discount theories based around cultural difference, that it is no more acceptable to say corruption is just "in our culture" than it was acceptable when people used to say that Catholic or Mediterranean countries were unfit for democracy.

But my experience, when asking people from different European countries, is that culture does come up often as an explanation for the presence or lack of corruption. To cite some personal examples, a senior central European politician told a group of reporters at a recent Brussels dinner that his (Roman Catholic) country should aim to work closely with Protestant countries from northern Europe, in order to promote good governance. The problem with Catholicism, this politician said—only half jokingly—was that it allows for confession and absolution, so that sinning is not a fatal activity, but something that can be worked around. Equally, I have heard in ex-communist countries many times that corruption is a habit, that was born in dictatorial times when thwarting the state felt like an act of resistance. Indeed, I have heard the same thing in Greece many times, but this time harking back to the centuries of Ottoman rule, during which time breaking the rules was a patriotic act against foreign occupiers.

I heard in Sweden that the relative lack of corruption in the country is at least partly based on the fact that Sweden was never a feudal country, with large landowners lording it over disenfranchised peasants. Instead, small yeoman farmers with their own small land holdings were governed at the local level by their peers: their brothers, cousins and neighbours. So cheating the state, by dodging taxes, say, was cheating your own.

To explain corruption, we should consider, above all, the number of party political appointees who work in local government. In a typical mid-sized European city of 100,000 to 500,000 people, perhaps two or three people, including the mayor, depend on the victory of a certain party for their jobs. In a mid-sized Spanish city, the party that wins local elections can give senior posts to hundreds of people. This means that people need to get rich quick, in case they lose their jobs at the next election. It also means that corrupt elected politicians need not fear being denounced by impartial, independent civil servants.

A final interesting point. Many argue that it is not a good idea to recommend creating a bureaucratic elite, with jobs for life. Indeed, reform in places like Spain faces two main sources of resistance: party patronage machines, and the jobs-for-life civil service lobby. Empirical evidence shows us that you do not need administrations full of employees with permanent contracts to reduce corruption. For example, the two least corrupt countries in 2008, Sweden and New Zealand, got rid of jobs for life for most public sector posts years ago, instead applying the same labour laws as apply to any private sector job.

The best hope lies in convincing those who generate wealth in a country that their money is being wasted, not by bad policies, but by bad politicians, and the clientelist networks used by those politicians.

also a friendly and amicable set of policies, but Adapted from: The Economist, Why is Spain so corrupt? by Charlemagne, published on March 27th 2009, http://www.economist.com/blogs/charlemagne/2009/03/why_is_spain_so_corrupt

RANIL GANDHI the ma...
conclusio...
My client shall make every
sue you relentlessly for your misa...
and try to make an example out of you...
ter such irresponsible writing," Singhi wrote.
to Viasman and the company. He said that Vi...
8

ture could be an
tiful idea in the lower reaches of
imalaya," said Dulal C Goswami,
an environmental scientist
from Assam, who has done exten-
sive research on Brahmaputra,
Brahmaputra, Bhutan and Bangla-
desh. Glaciers, which share the water of various
rivers, must come together for
joint research to tackle the prob-
lems from China and India. The
We are in the downstream re-
gion and will have to bear the max-
imum brunt in case of glaciers
melting due to global warming.



4. We are going to search in the web for information about the films Matrix and Vanilla Sky.



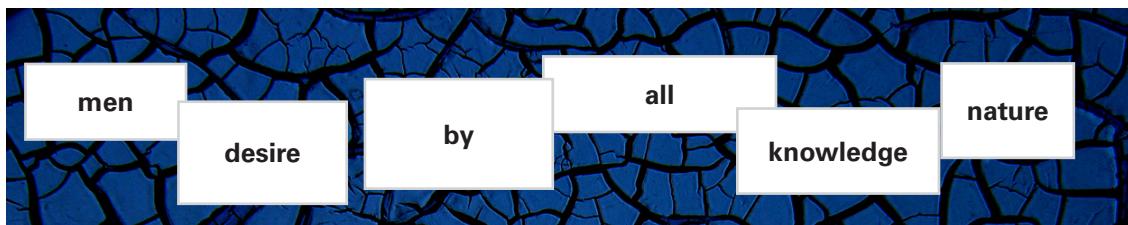
- What are these films about?
- Do the films have to do with philosophy?
- According to Aristotle, what is man's attitude towards knowledge? Is everything clearcut? What about "Matrix" and "Vainilly Sky"?



The philosopher, in his work Metaphysics, states that "All men, by nature, desire knowledge." The Stagirite founds the school of 'Aristotelian realism', according to which, from an epistemological point of view, we (cognoscent subject) perceive objects as they essentially are. That is to say, Aristotle does not establish an ontological dualism in the platonic sense – rather, he criticises the platonic theory of ideas for the following reasons:

- i. He refuses to accept that there are perfect ideas for everything bad and negative in the World.
- ii. For Aristotle, the essence of an entity, its cause, cannot exist separately from the entity in itself.
- iii. According to Aristotle, a perfect, incorruptible, immutable and eternal World, in the platonic sense, cannot be the cause of a mutating, imperfect and mortal world.

In general, philosophically speaking, we can establish some differences between the movie and Aristotle's thought.



5. Considering the main arguments against platonic dualism (i, ii and iii) find examples of elements from "Matrix" and "Vainilly Sky" which, according to Aristotle's thought, could not be possible. Try to justify also, with examples from the films, his assertion that "All men, by nature, desire knowledge". Use at least one quote or scene from the films to complement your arguments.



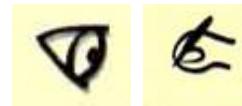
Section 2: Faith and reason

1. Do you know who Thomas Aquinas was? Have you heard about his story? How much do you know about his philosophy?



2. Watch this video about Thomas Aquinas

http://www.youtube.com/watch?v=Mz_iGGGMddw



3. Read the following text and answer the questions

Faith and Reason

Aquinas sees reason and faith as two ways of knowing. "Reason" covers what we can know by experience and logic alone. From reason, we can know that there is a God and that there is only one God; these truths about God are accessible to anyone by experience and logic alone, apart from any special revelation from God.

"Faith" covers what we can know by God's special revelation to us (which comes through the Bible and Christian Tradition). By faith, we can know that God came into the world through Jesus Christ and that God is triune (Father, Son, and Holy Spirit). These truths about God cannot be known by reason alone.

Faith builds on reason. Since faith and reason are both ways of arriving at truth -- and since all truths are harmonious with each other -- faith is consistent with reason. If we understand faith and reason correctly, there will be no conflict between what faith tells us and what reason tells us.

In Aquinas, "faith" refers to

- { 1 } - what we can know by God's special revelation to us (which comes through the Bible and Christian Tradition).
- { 2 } - the trust that we have in God.
- { 3 } - what is unreasonable to accept.
- { 4 } - a specific religion.

Aquinas saw faith as

- { 1 } - resting on special signs (including things like miracles) that show us that the Bible and Church Tradition contain God's revelation.
- { 2 } - involving feelings but no intellectual content.
- { 3 } - resting on a blind "leap of faith" without any intellectual justification.
- { 4 } - all of the above.
- { 5 } - none of the above.

In Aquinas, "reason" refers to

- { 1 } - what we can know by experience and logic alone (apart from any special revelation from God from the Bible or Christian Tradition).
- { 2 } - what is reasonable to accept.
- { 3 } - what we can know just by thinking (apart from our sense experience).
- { 4 } - the errors of proud philosophers who don't believe in the Bible.

Aquinas thought that faith and reason never tell us the same truths.

- { 1 } - True
- { 2 } - False

Aquinas thought that faith can tell us things that we could never discover by reason.

- { 1 } - True
- { 2 } - False

4. You will read now two short texts supporting completely opposed options on a very delicate issue.
Point out all the dissimilarities you can find.

TEXT 1.

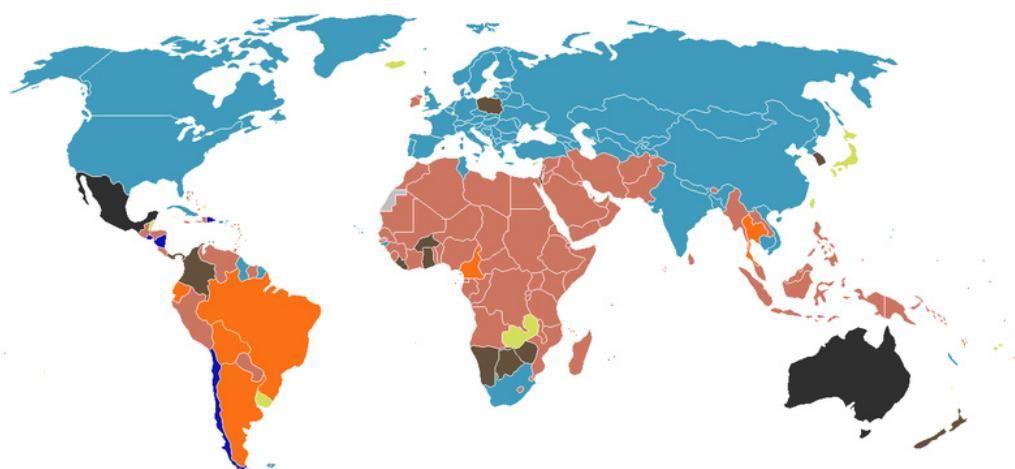
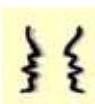
Abortion is an atrocity. It allows people to kill in their most helpless state. Abortion is legal because governments have made it legal. By themselves, through the judiciary committee, they are negating the legal right of innocent persons to live. They have become "gods" to themselves. Secular science can tell people how something happens, but it has no right to tell people why they should value something or not value something else. It has no values. Value theory or axiology is a general theory based on the assumption that aesthetic value, moral value, political value, and physical value are all species of one genus. However, empiricism of this kind (irreligious rejection of the law of God) cannot establish values at all. This is an autocracy of evil dictators. This is simply atheism in action. Various empiricists have tried to define their immorals but there can be no value in their arguments because it is always and everywhere fallacious to insert into the conclusion a concept that appears nowhere in the premises. Abortion is then accepted based on relativism, and murder is treated like choosing chocolate or vanilla ice cream.

TEXT 2.

The status of the embryo in the first trimester is clearly pre-human; only the mystical notions of religious dogma treat this clump of cells as constituting a person. We must not confuse potentiality with actuality. An embryo is a potential human being. It can, granted the woman's choice, develop into an infant. But what it actually is during the first trimester is a mass of relatively undifferentiated cells that exist as a part of a woman's body. To compare it to an infant is ludicrous. It is only on this base that we can support the woman's political right to do what she chooses in this issue. No other person--not even her husband--has the right to dictate what she may do with her own body. That is a fundamental principle of freedom. There are many legitimate reasons why a rational woman might have an abortion--accidental pregnancy, rape, birth defects, danger to her health. The issue here is the proper role for government. If a pregnant woman acts wantonly or capriciously, then she should be condemned morally--but not treated as a murderer.

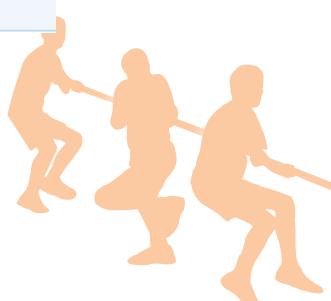
Adapted from: "Abortion Rights are Pro-Life" by Leonard Peikoff, January 23rd 2003.
<http://www.abortionisprolife.com/abortion-rights-are-pro-life.htm>

5. Discuss your own options.



No information.
Legal on request.
Legal for rape, maternal life, health, mental health, socioeconomic factors, and/or fetal defects.
Illegal with exception for rape, maternal life, health, fetal defects, and/or mental health.
Illegal with exception for rape, maternal life, health, and/or mental health.
Illegal with exception for maternal life, health, and/or mental health.
Illegal with no exceptions.
Varies

Source: Wikipedia



Section 3: Empiricism and rationalism

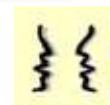
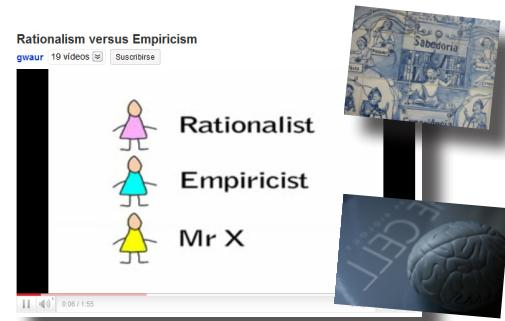
1. Watch this video explaining in a funny way the difference between rationalists and empiricists:

<http://www.youtube.com/watch?v=RvInG1923bs>

- Is it too simplistic?
- Does it reflect the opposition?
- How much do you know about these two schools of thought?
- Can you find any relationship with modern life?

I shop, therefore I am

I think, therefore I ...



2. Compare your first impressions with the explanation of the difference stated in this passage.

Philosophical Battles: Empiricism versus Rationalism

The history of philosophy has seen many worrying camps fighting battles over some major issue or other. One of the major battles historically has been over the foundations of all our knowledge. What is most basic in any human set of beliefs? What are our ultimate starting points for any world view? Where does human knowledge ultimately come from?

Empiricists have always claimed that sense experience is the ultimate starting point for all our knowledge. The senses, they maintain, gives us all our raw data about the world, and without this raw material, there would be no knowledge at all. Perception starts a process, and from this process come all our beliefs. In its purest form, empiricism holds that sense experience alone gives birth to all our beliefs and all our knowledge.

It's easy to see how empiricism has been able to win over many converts. Think about it for a second. It's interestingly difficult to identify a single belief that you have that didn't come your way by means of some sense experience — sight, hearing, touch, smell, or taste. It's natural, then, to come to believeing that the senses are the sole source and ultimate grounding of belief.

Rationalists have claimed that the ultimate starting point for all knowledge is not the senses but reason. They maintain that without prior categories and principles supplied by reason, we couldn't organize and interpret our sense experience in any way. Rationalism in its purer form goes so far as to hold that all our rational beliefs, and the entirety of human knowledge, consists in first principles and innate concepts (concepts that we are just born having) that are somehow generated and certified by reason, along with anything logically deducible from these first principles.

How can reason supply any mental category or first principle at all? Some rationalists have been claimed that we are born with several fundamental concepts or categories in our minds ready for use. These give us what the rationalists call "innate knowledge." Examples might be certain categories of space, of time, and of cause and effect.

We naturally think in terms of cause and effect. And this helps organize our experience of the world. We think of ourselves as seeing some things cause other things to happen, but in terms of our raw sense experience, we just see certain things happen before other things, and remember having seen such before-and-after sequences at earlier times. For example, a rock hits a window, and then the window breaks. We don't see a third thing called causation. But we believe it was happened. Experience does not seem to force the concept of causation on us. We just use it to interpret what we experience. Cause and effect are categories that could never be read out of our experience and must therefore be brought to that experience by our prior mental disposition to attribute such a connection. This is the rationalist perspective.

Descartes was a thinker who used skeptical doubt as a prelude to constructing a rationalist philosophy. He was convinced that all our beliefs that are founded on the experience of the external senses could be called into doubt, but that with certain self-evident beliefs, like "I am thinking," there is no room for creating and sustaining a reasonable doubt. Descartes then tried to find enough other first principles utterly immune to rational doubt that he could provide an indubitable, rational basis for all other legitimate beliefs.

Adapted from: <http://eu.dummies.com/how-to/content/philosophical-battles-empiricism-versus-rationalism.html>

3. Make a summary of this text, pointing out the differences between these two ways of thinking.

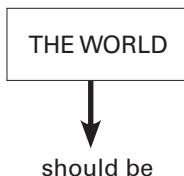


Section 4: Capitalism and socialism



1. Listen to this song and take notes on what you think the world should be:

<http://www.youtube.com/watch?v=4FPfW9j1RrQ&feature=related>



2. Read the following text and answer the multiple choice questions.

After the collapse of the Berlin Wall in 1989 and the collapse of the USSR along with the communist states, the communism has been observed as the failed system upon the capitalism-liberal democracy. However, the legacy of communism still lies on the current political culture as well as the political culture in various parts of the world, as the legacy of the socialism. That is because the school of socialism produced the diverse range of thoughts, such as the communism to the social democracy. The discussion, focusing on the evolution and influence of the socialism in the government and politics, is important and useful to observe the influence of the capitalism, as it stands, almost, opposite to the capitalism and classic liberalism.

However, the socialists faced on the reality that their opposition gained popularity and supports by various regions in the world; also regulating the economic sector has never been realized under the dominant capitalist system. Thus, the socialists reached the new approach to compromise to stay as the major-live-political ideology, or we can also say, the socialists accomplished the evolution of their ideology applicable to the current global situation.

Accordingly, the socialism still remains as the ideology practically reinforced in the national politics, with evolution and compromise so that it will fit to the current realities on politics and societies. A point that needs to be analysed from three points: first, the classic socialism, secondly, the evolution and fall of Marxism, and finally the school of democratic socialist's arguments on governing under the capitalist-liberal democratic political/ economic structure.

Even though the classic socialism and Marxism-communism had failed in governing the nation states, the element of the socialism has been always one of the most important aspect of the governing a country. The centralization of the policy making and the economic planning, such as the nationalization of the industries and the abolishment of the private property, did not succeed in the classic theories and practices. Also, the failures of the economic policies have been counter-argued by the other schools of thoughts, such as the liberalists and capitalists which put emphasis on the free market and individualism.

However, the socialism has been developed, as most ideologies do so. The democratic socialism is still used in the current era, emphasizes on the welfare services. Again, the counter argument for the democratic socialism is the economic factors, however, the welfare services, such as the medical care and financial assistance for the citizens, are essential for the most countries. The sense of "community" as one of the elements of the socialism is the crucial idea under the free market system, where not everyone can be succeeded financially which may create the gap in the quality of life between the rich and the poor.

This is why, the classical socialism has the background in the Christianity. Yet, some claims that social democracy now is indistinguishable with welfare part of liberal democracy, but still the impact of the socialism cannot be forgotten. The Third Way, in the numbers of countries, by various parties, has been adopted into policies in last few decades as the neutral ideology stands between capitalism and communism, in order to maintain the economic initiatives.

Adapted from: <http://socyberty.com/history/the-rise-and-fall-of-socialism/>



1. In 1989 the Berlin Wall...

- a) was restored b) got stuck c) fell down

2. Along with the evolution of time, socialists...

- a) failed at matching new necessities b) were able to fit the new time c) changed political orientation

3. Nowadays, in many countries socialism has...

- a) practically disappeared b) grown stronger c) succumbed to capitalism

4. Socialism and Marxism-communism consider... a crucial aspect.

- a) governmental control of industries b) give a hand to land owners c) liberal economy

5. Socialist policies of welfare are aimed at fighting the... between the rich and the poor

- a) relationship b) sustainability c) opening

6. Classical socialism and the Christianity...

- a) have turned their backs on each other b) pursue exactly the same c) share many ideas



3. Watch this video about Cuba:



<http://www.youtube.com/watch?v=8QEa9OrDGfQ&feature=related>

Castro's Cuba - Cuba

Journeymen Pictures 3934 videos

Suscribirse



- What's your opinion about the situation of socialism in Cuba?
- Do you think that Marxism is properly established in Cuba?
- Name some advantages and disadvantages of socialism as seen in this country.
- Discuss with the rest of the class



