

hold most meaningful, from science to religion and from sex to music. At the same time I have tried to remain within the bounds of the analytical method, straying into phenomenology only when this seems authorized by the subject-matter, and re-working the arguments of Kant and the idealists as to conform to what might be called 'best practice' today.

On re-reading I have been struck by the extent to which my thinking has remained unchanged over the last twenty years. This is in one way rather disturbing: changing your mind, after all, is the principal proof that you have got one. But I take comfort that the text is designed as an introduction, illustrating the method of philosophical argument without lingering too long over the result. I hope that readers can learn from it how best to derive conclusions that seem to them most reasonable, and how best to defend conclusions against their critics.

Roger Scruton  
Malmesbury, 2011

## CHAPTER 1

### WHY?

Philosophy – the 'love of wisdom' – can be approached in two ways: by doing it, or by studying how it has been done. The second way is familiar to university students, who find themselves confronted by the largest body of literature that has ever been devoted to a single subject. This book follows a more ancient pattern. It attempts to teach philosophy by doing it. Although I refer to the great philosophers, I give no reliable guide to their ideas. To expound their arguments in full dress would be to frustrate my chief purpose, which is to bring philosophy to life.

Life as we know it is not much like the life from which our philosophical tradition arose. Plato and Socrates were citizens of a small and intimate city state, with publicly accepted standards of virtue and taste, in which the educated class derived its outlook from a single collection of incomparable poetry, but in which all other forms of knowledge were rare and precious. The intellectual realm had not yet been divided into sovereign territories, and thought was an adventure which ranged freely in all directions, pausing in wonder before those chasms of the mind which we now know as philosophy. Unlike the great Athenians, we live in a crowded world of strangers, from which standards of taste have all but disappeared, in which the educated class retains no common culture, and in which knowledge has been parcelled out into specialisms, each asserting its monopoly interest against the waves of migrant ideas. Nothing in this world is fixed: intellectual life is one vast commotion, in which a myriad voices strive to be heard above the din. But as the quantity of communication increases, so does its quality decline; and the most important sign of this is that it is no longer acceptable to say so. To criticize popular taste is to invite the charge of elitism, and to defend distinctions of value – between the virtuous and the vicious, the beautiful and the ugly, the sacred and the profane, the true and the false – is to offend against the only value-judgement that is widely accepted, the judgement that judgements are wrong. In such circumstances the task of philosophy must change. Philosophy, for Plato, undermined the certainties of a common culture, and led, through doubt and wonder, to a realm of truth. Now there

# Philosophy Principles And Problems

**J Ma**



## **Philosophy Principles And Problems:**

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