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## **The Philosophy of Science of the XXI century based on the return of Greek philosophical practice**

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### **Abstract**

*The philosophy of science investigates the scientific knowledge, and its practice is a tool to know and perceive the point of view of the investigator. It based on the development of a set of problems to solve; two ways solve these problems, solving the Problems of Philosophy using scientific thinking and scientific problem solving using the philosophical mentality. With this important tool, you can criticize, discuss and evaluate the decisions of researchers. In this work the influence and the return of Greek philosophy in the philosophy of science for the twenty-first century is shown.*

**Keywords:** *educational inequality, educational assessment; comprehensive assessments; an educational institution; educational factors.*

### **INTRODUCTION**

The beginnings of philosophy in the West was linked to investigations that sought to provide their fellow rational explanation of the phenomena of nature. Many times to explain these phenomena, the search led beyond the myths and inadvertently slowly turned their gaze to the man himself. His reflections had a practical and theoretical. (Abbagnano Nicola, 1996, Juan Arnau, 2014, Schwartz, 2002). Thus was born what we know today as science from its origins intermingles with philosophy. The historic moment that marked the search for meaning and in improving the conditions of human life took place in Athens. In this place, the "philosophical practice" (Curnow, 2001) was created. After than twenty-five centuries after these precepts, it began to discuss such as the trend of XXI century when the researchers make referring to the education. At that time, the Sophists were teachers of virtue, they having the ability to succeed in politics, they were the first to use the different language skills and reasoning. Socrates and Plato

raised in its purest philosophical developments explanations such as self- knowledge; types of political organization; happiness. The transmission medium of knowledge was only the word, language, and dialogue. (Gomez-Lobo, 1999; Hadot, 1995). The sophists used the rhetoric, the eristic, and to confuse the sophistry or otherwise used arguments that seemed real, but were not. Their arts of manipulation and deceit caused many misgivings and earned many enemies. Socrates used dialogue and irony, pretend to know nothing, to the contrary would realize that deep down I knew a little thing and thus cause birth (maieutics) made a virtue of knowledge Plato, Socrates' disciple, uses dialogue and dialectic to overcome the appearances of the senses and errors of language, and thus gain access to the true knowledge, which was similar to that obtained of thought. He realized that education was essential to the proper functioning of the city, educating citizens, through the use of philosophy (Xenophon, 1967, Lledó, 2003). Plato's ideas are beginning to draw attention to the need for quality education in society, for Plato the study and practice of philosophy was rather reserved for the best, the ablest, to those who have distinguished in the different educational stages. Today, the philosophy has to be for all citizens, whatever their gifts and skills and seek education about educational equity.

## **PRACTICE OF PHILOSOPHY OF SCIENCE**

XXI century has as an expectation implementing major changes uncontrollably. Currently, the information allows to have a communication to different parts of the world in parallel and with a rapidity. Meanwhile, digital technology is in a rapid development and stems amazing everyday electronic devices replacing mobile first- and second-generation digital terrestrial television to television, among others. All these electronic devices affect our relationships, our way of living and thinking. Some most incisive critics as Schopenhauer, A. (1961) or Suances, M. (1989) blame the current technological world of all evils we suffer (depressions, violence) and proposes a return to pre- industrial times. Given the current situation, in what sense can help philosophy of science ?. It is possible to recover the meaning and function of philosophy and education in society, as performed paradoxically in ancient Greece. Probably the Philosophy as educational and cultural practice, it is the only form capable of forming a partnership with a new, more accountable, more knowledge, educational equity and, ultimately, happier critical citizenship.

There would be two areas of application:

1. The face
2. The cyberspace or virtual space

In the latter area is where surely we talk about a new educational and cultural, philosophical practice, why it had not at any previous time. The internet has opened new possibilities that can not miss.

## **CLASSROOM PHILOSOPHY OF SCIENCE**

Opportunities for participation and reflection are common at present; different countries have even philosophical communities where the knowledge shared, ASEPRAF in Spain, IGPP in Germany, in Spain Pharos. Another area of philosophical reflection and educational practice can locate in philosophy classes taught to high school students. The physical space of the classroom provides a space for dialogue and undisputed face debate. A dialogue that can be expanded into cyberspace creating interactive websites or proposing to students participating in a chat philosophy, as we shall see when dealing with virtual space. It is in the classroom where they can learn the three philosophical core competencies: conceptualize, problematize and argue. In all these areas mentioned face no strictly a new philosophical practice, in the sense of representing a different way of conducting dialogue and reflection, but a philosophy as important for creating a new citizenship education and cultural practice.

## **PHILOSOPHICAL PRACTICE IN CYBERSPACE**

Currently, the virtual environments or web environments increase the popularity and is collecting a lot of knowledge sources on the Internet. In addition to the different philosophical orientation different sites, which found on the Internet, from the merely informative portals, blogs, websites dedicated to some particular philosopher, to any discipline or philosophical theme. Every day other tools emerge expansion of philosophical knowledge enabling turn share and make discussions, knowledge, opinions, beliefs and arguments through participation or interaction by users. You can also highlight the decisive role in the transmission of knowledge sharing, electronic magazines, encyclopedias and philosophy guides. The newest internet technology is the Weblogs, although more than twenty years ago that exist in US Weblogs have become in recent years an impressive media phenomenon, and unpredictable expansion. Early weblogs were autobiographical and addressed issues related to technology, sex, drugs, news feeds or problems of adolescents. They were rather personal and served as a means to expose daily reflections and to introduce young novice writers. Over time, their contents and resources were expanded into a writing and editing tool powerful enough to become a media highlighted on the network. In an attempt to characterize the content of weblogs, about other virtual spaces it should emphasize its subjective nature while exposing personal comments and opinions and offer their particular worldview; their creativity involves the production of messages, which have to be copies of other writings, but demand originality and novelty. The dynamism of the set of weblogs are the same as a living system that renewed, and their interest depends on their ability to mutation and evolution and is ephemeral nature. While the published messages have long to live, according to a survey of some of its creators and readers, most usually last a short time, either by fatigue or boredom.

Moreover, the representation of virtual thought of weblogs in the virtual network can lead us to ask what would Socrates if he were alive today? What tools do you use to educate citizens? Would a weblog? Forums and Mailing Lists and Newsgroups can be placed in the same group

since they have some similar characteristics such as its statism and durability forums have different characteristics to newsgroups or mailing lists. In these must be subscribed to treat very specific topics, and answer common interests of its subscribers. However, the forums can be more open and varied themes, and allow, in some cases, without prior registration post.

## **CONCLUSION**

We can say that the philosophical practice exist, perhaps can not be considered as new, in the sense of representing a radical change, but it can understand as different philosophical practice that had occurred in times above. Rather, it is a philosophical practice result of the synergy established between the ancient Greek agora and the new technological medium par excellence as the Internet. The question now is whether this emerging philosophy of the binary network data can understand as an educational and cultural practice will lead to a new citizenship. It is necessary to put the emphasis on the to fully become an educational and cultural practice and not on the media. First, it should address the issues of concern closer to the components of society, citizens. Politics, ethics, the same society as a whole should be topics of discussion and philosophical debate par excellence. Second, it should be devoted to addressing all those issues that related to the same technological means used, especially computers and The Internet.

How to meet the challenges of immigration, the disintegration of the physical boundaries because of the digitization of the world, democracy and a fair system of social construction, active participation in social debates, commitment, respect, social relations and the dignity. These are some of the issues and values around which would have addressed the philosophical reflection as educational and cultural practice. Without neglecting, of course, all issues related to the natural environment and degradation due to uncontrolled human activity; nor are all related to the manipulation of life and death. Finally, the philosophy should be dedicated to reflecting on itself, to better understand which must be the priorities, objectives, and function in a society dominated by a glut of information, which can lead paradoxically to ignorance society, not objective knowledge end. Technology, society, nature and human life, it should be the objects of study of philosophy as an educational and cultural practice. At the same time, philosophy itself would promote self-reflection itself to understand better how can be applied and with what means. The ultimate goal would be to achieve to realize the ideal of a more engaged citizenry happy, quite a challenge.

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