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## Philosophy for laymen pdf

The book called unpopular wise is a collection of ten essays on various topics, a chapter that contains Russell's impressions of some of the eminent men with whom he had come into contact, and a piece called "Bituary" in which Russell anticipates his death and briefly expresses his vision of his character and his success. In the preface to the book, Russell tells us that these essays were destined "to fight in one way or another, the growth of dogmatism is of the right or left, which has so far characterized our tragic century". Russell also tells us that these essays were inspired by a serious purpose, even if sometimes they look like flipping. Also explains, in the ironic way so quaint of him, because he called this book "Essaysypopular Says". There are several sentences in this book, says Russell, that some unusually stupid children of Et ten years can find difficult to understand. That being so, it could not affirm that the essays would have been popular; and so, if not popular, therefore, unpopular. In reality, however, these essays have proved to be away from unpopular. The ideas expressed in them possess a popular appeal, and are written in a style that is easily understandable even for the lay. Furthermore, these essays have been rendered interesting, and almost fun, with the unique treatment of Russell of the subjects chosen by him, and by its ironic and satirical spirit. Né the serious purpose of these essays is interrogated. A critic has carried out the following comment on the essays in this collection: "trivious intelligence on the surface almost masks the grav And the task of Slum-Slum-slip to which they are faced ... These essays cover a rather wide range of subjects. Here we see Russell as a philosopher, as a political theorist, as a social scientist, as education, as a moralist, as a propagandist, as a tight observer, and as an analyst of human life and the character. In fact, these essays reveal the genius to russell and the intellectual amplitude of him. The following are the contents of this collection of essays: (1) "Philosophy and politics"; (2) "Philosophy for lay"; (3) "il future of humanity"; (4) "The reasons further reasons of biosologist"; (5) "the top virtã of the oppressed"; (6) "be modernly mentality"; (7) "A profile of intellectual garbage"; (8) "The functions of a teacher"; (9) "Idea who helped humanity"; (10) "Ideaea that damned humanity"; (11) "Men Sintini I have known ... and (12) "Bituary". A short synopsis of each of these chapters in this collection of essays is reported In a way so that the student can be able to have an eyepiece view of a bird of the book as a whole. (1) "philosophy and politics" This essay is an attack on the political consequences of philosophy of Hegel and a defense of the LOCKE empiricism philosophy. After briefly explaining Hegel's belief in what Hegel called the absolute idea, Russell tells us that this philosophy had disastrous consequences in the political field. From Hegel's metaphysics, it follows that true freedom consists of obedience to an arbitrary authority, that free speech is bad, that absolute monarchy is good, that war is desirable, and that an international organization for L "Pacific settlement of disputes be misfortune. A philosophy that leads to these consequences is obviously something hateful, and it is really surprising as at once this philosophy has held an oscillation of the minds of intellectuals not only in Germany, but also in Great Britain and America. Russell thus asks the merits in the philosophy of Empiricismo that, he tells us, offers a theoretical justification of democracy. Locke has also preached religious tolerance, the Representative and limitations of government power from the system of controls and balances. Russell concludes this essay by recommending empiricism not only for soil soil Truth but also on ethical land. Empiristic liberalism is the only philosophy that can serve the purposes of humanity in our times. (2) "Philosophy for laymen" in this essay, Russell explains very briefly the uses of philosophy. Philosophy, he says, means love for wisdom. The philosophy in this sense is that people must acquire if the new technical powers reached by man are not able to dive into humanity in the largest conceivable disaster. However, the philosophy that ordinary people should be taught is not the same thing as the philosophy of specialists. Philosophy has always had two different objects: to arrive at a theoretical understanding of the structure of the world; And to discover and propagate the best way to live possible. Philosophy was therefore closely linked to science on one side and religion on the other. On its theoretical lateral philosophy it is partly incorporated in the construction of large general hypotheses that science is still unable to test. (When it is possible to test these hypotheses that become part of science, and no longer belong to philosophy.) there are a number of purely theoretical questions, of eternal interest, which science is not able to respond at the moment. Do we disrupt after death? Can the mind dominate the subject, or does it completely dominate the mind? Does this universe have a purpose, or is driven by a blind one? To keep interest in such questions alive is one of the functions of philosophy. On his practical side, philosophy can greatly increase the value of a man as a human being and as a citizen. It can give a habit of exact and attentive thought. It can give an impressive breadth and scope to the conception of life goals. It can give the individual a correct estimate of himself in relation to the company, and to man in the present man in the past and in the future. It can offer a cure, or at least a palliative, for anxieties and anguish that currently afflict humanity. (3) "The future of humanity" Here Russell displays the consequences of the next World War and expresses the vision that only the establishment of a world government can complete lasting peace in the world. Russell would like the establishment of a world government to take place under the guidance of America because there is greater than in America for a civilized life than Russia. From a civilized life, Russell means freedom of thought, freedom of investigation, freedom of discussion and human sensation. If Russia dominates the world, all these freedom will be crushed, and there will be a narrowing of science, philosophy, art and literature. Only democracy and free movement of opinion can prevent a powerful government to establish a servile state, with luxury for the few and poverty overturned by poverty for many. This servile state was established by the Soviet government wherever in control. Humanity must protect against three dangers: (a) the extinction of the human race; (b) a return to barbarism; and (c) the establishment of a universal servile state, involving misery for the vast majority and the disappearance of all the progress of knowledge and thought. The only way to protect against these dangers is the establishment of a world government through peaceful means, if possible, and through the war, if necessary. (4) "The reasons additional motifs of biosologoã" In this essay, Russell dams the dangers and pitfalls







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