

Discussion on the Practical Value of Skepticism

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Abstract: As the word "Suspicion" is adopted to translate skepticism, we will develop a preconceived feeling about it as: Suspicion means obstinate attitude in a subjective manner and negativity. However, as a matter of fact, we can make it clear that skepticism is actually a way to guide us to look at things when we can fully understand how it works, and keep it in mind that it's a method rather than a conclusion, which is of great value to us in understanding and grasping skepticism, otherwise we're not talking about skepticism. Since it is a method, not a conclusion, it is less important how you name it, and what is more important lie in how you use it. At the same time, the purpose of this method is not to express an opinion, but to gain a more objective understanding of the nature of the phenomenon. Besides, this method is committed to helping scientists who study the phenomenon "to be truly objective and selfless, and to devote their careers to the promotion of the public good" (Merton,1973).Undoubtedly, the most valuable thing about skepticism lies in: It provides solutions to the most important relationship in any scientific research or thinking -- the relationship between the subject of research and the object to be studied. Without the existence of the subject, the existence of the object would be out of the question. Therefore, when people devote themselves to studying the phenomenon of the object, they should first solve the objective and selfless nature of the subject. At this time, the rational analysis of skepticism will help the subject reach the state of inner tranquility, that is, the state of morality, and then the relative research state of "value-free" can be reached. This approach is therefore invaluable in developing and refining our worldview and values. It also guarantees that the holder will not fall into any extreme or negative tendencies.

Introduction

In order to improve the research of theoretical system "popularization and integration of education in philosophical values in basic education ".The writer, engaged the doctorate in educational management, is keen on the skepticism introduced by professor Liang Jian after the course "Epistemology" is finished. After a full understanding of the principle and the value of skepticism, I found that many scholars have some misunderstandings about skepticism, such as to conduct discussions on skepticism as a conclusion, or even study it as a period of history, which are all greatly misunderstood regarding skepticism itself, let alone helping us establish a more scientific and more objective scientific thinking mode with skepticism .

This paper will discuss it from three aspects: How skepticism came into being, what is its main point of view, and what value and influence the methods of skepticism have on the development of scientific research.

1 How did Skepticism Come into Being

We can understand the philosophical development of human beings only according to the process from birth to growth almost without reference to the history of philosophy: When we are born into this completely unfamiliar world, we are eager to understand everything around us and the relationship between "I" in order to gain a sense of security. When we see the smiling face of our

mother, we feel her true love, as a result, the pure and unconditional trust comes out of it. Mothers became our faith, just as the value of early theistic religions to humanity. As we grow older, we need to understand the nature and development of external things in order to avoid painful suffering in life. For example, when we know the boiling water is very hot, we can avoid the pain caused by our ignorance of touching it. It is like what was said by the early natural philosophers: "They seek the law of development and nature of external things, the law and constitution of measurable matter" (Will. Durant, *The Story of Philosophy* -- 1.1). As the object of their tireless exploration and research is the external objective world, thus the early ontology and rationalism were formed.

And then Socrates said later on that, "That is all very well, but for a philosopher there is an object of far more infinite value than flowers, trees, stones, stars -- the human mind.' And so he went about, he searched into the human mind, and he uncovered all presuppositions and assumptions questioning all certainties and beliefs. If people are interested in justice, he would ask them: what is justice? What did these abstract words mean to you? What do you mean by referring to yourself?" (Will Durant, *The Story of Philosophy* - 1.1), the author believes that this is the source of skepticism. Skepticism was born when man began to understand his own mind and its relationship with the external world, so that he could understand the nature of external things more objectively and accurately.

2 The Main Viewpoint on Skepticism

The academia regards Bilot as the founder of skepticism, and I will give him my approval here. Since he practiced the principle of silence, posterity would have thought it impossible to know the full picture of his views without writing them, but it was precisely his appearance that established the basic principle of skepticism: to make no promises.

It was Πύρρων Pyrrōn who introduced skepticism as a theory into philosophy. Πύρρων Pyrrōn admitted the existence of phenomena, but denied the reality of phenomena. He put forward that "every proposition can put forward its opposite proposition against it, both of which have the same value and effectiveness". We analyze the principle by which the specific view of skepticism is formed, based on the views of two representatives, Bilo and Pyrrho: From Socrates to Hume to Bilo, they all had the same experience: peace of mind (or soul) was achieved by looking at things without any commitment to the suspension of judgment. From this we can see the principle of skepticism: when the early natural philosophers sought the law of external things, they accepted the existence of the external objective world, which gave rise to the theory of entity. So if the objective world exists, there is corresponding existence of the subject "I" as the observer. From this we can infer that all our observations and conclusions must come from a state of "binary opposition between subject and object". In this relative state, all our observations and descriptions are one-sided rather than absolutely complete or perfect, just as no matter how thin a piece of paper is cut, it always has two sides. This is the reason for the scepticism that "for every proposition an opposite proposition can be put forward, both of equal value and validity, and therefore all dogmatism is essentially untenable". Because this is a fundamental scientific attitude and method of looking at a problem, not a conclusion, so this way of looking at phenomena allows for the relative correctness of all conclusions at the same time as not accepting all conclusions. So, the holders of skepticism such as Pirang do not deny the relative truth of phenomena and the relative correctness of dogmatism, which is why the recognition of the "finite degree of knowledge" can suspend judgment and achieve inner peace.

3 Why is Scepticism Valuable

3.1 It Provides the most Important Scientific Basis for Thinking: We See All Phenomena in the Context of the Binary Opposition between Subject and Object.

With this mode of thinking, we will not fall into the extreme stubbornness of the pursuit of perfection, we can accept the imperfection of all phenomena, and can find the way to achieve the

relative perfection of phenomena. However, will not fall into negative because of the relative impermanence and defects of the results. If we extend this pattern of thinking to our daily lives, our lives will become simpler, our possessiveness and control over phenomena will be greatly reduced, and we will be more content and thus relatively more selfless. There is a Chinese story to illustrate this truth: once Jizi went to see King Zhou of the Shang Dynasty and found that he fondle a pair of ivory chopsticks admiringly. When he asked, he knew that they were tribute from a neighboring country.

Discovering that King Zhou of the Shang Dynasty showed his passionate love to it, Ji Zi reminded that this pair of chopsticks were ominous, which would incur subjugation of your nation and they were suggested to be thrown away. King Zhou of the Shang display no patience to take the suggestion. Not long after using chopsticks, King Zhou of Shang thought that such noble chopsticks should be matched with the same noble bowl and a good bowl should be placed in a more noble table, and thus the house should be replaced to match the table. In the end, in order to satisfy luxurious life, he levied heavier taxes on the ordinary people, which lead to the loss of people's support and subjugation of the country. But Whether it is a peace of mind, or patience, tolerance, contentment caused by peace or exhaustion, anxiety, hopelessness caused by boundless avarice are individual self feeling, this feeling can be known only by oneself, which be recognized by the world beyond their intuitive cognition, Hume put forward that knowledge can be mastered after experience is done. That is to say, only when you accept and trust the method and experience it for yourself, can you have the experience and judgment of this method. If we only study skepticism as a history or viewpoint, we will never obtain the real feelings and experiences brought by the skeptical way of thinking, and we will fail to recognize its value.

3.2 Sceptical Thinking Can Help us See Through the Nature of Phenomena

It is by denying everything that we can see material phenomena for what they really are. For example, if we want to know about a table, we ask, what is this? A: This is the table; What is a table? A: The table consists of four legs and a table top; Q: Are the legs a table? A: No; Is the legs a table? Nor is it; Q: Where is the table then? If $A + B = C$, then C is nothing but the combination of A and B. Once the combination is disassembled or changed, C will show no existence. Thus, in essence, C does not really exist, it is just a phenomenon of multi-element combination. Although the negation of the physical existence of the table, which fails to hinder the skeptics to enjoy the convenience brought by the table, or even the idea to make the table. It is by solving the obstinacy and narrowness that no object really exists that we can more rationally use the value of phenomena (science) and understand and accept the fickleness of phenomena (psychology).

3.3 Scepticism Can Help us Reach A Rational State where Value is Irrelevant in Scientific Research

Currently, we can analyse the subject of observation in the same way as we have analyzed external phenomena-I. First, what is I? We clap our chests and say, this is me. Asking again, is the body you? If so, then, do your hairs signify you so do your hands or feet? If so, when you lose a hair, does that mean you've lost a little bit of "I"? After further analysis, we find that the body and any of the elements that make up the body are just a combination of matter, so the body itself has no real existence, and it cannot represent "I", after all, the body itself is incapable of thinking. In this case, we may say that our mind that can think and make decisions is "I", so what is the heart, please? If you look at it, the mind is just a bunch of thoughts. Where do thoughts come from? What does it consist of?...After a long period of this series of rational observations, it is natural for us to conclude that "I" does not really exist (remember Hume's words here: one must experience to have knowledge) that is to say, The realization of "no self" comes from the fact that you personally practice thinking in strict accordance with the methods provided by skepticism, otherwise we cannot accept the notion that the "I" does not exist through untrained logical thinking. The science of this knowledge is that it does not prevent us from having a good sense of self, but on the basis of this self-knowledge, we will be more objective, more selfless and more sincere to face the phenomenon, which is the moral realm of scientific research.

4 Conclusion

Skepticism adjusts the relationship between subject and object in scientific research and life, so that researchers or individuals pay more attention to the cultivation on their own values without “I”, which is an important basis for everything including education, media publicity, social management, family harmony and personal happiness. At the same time, it is the important foundation of all philosophy and science, without this foundation, all philosophy and science research will be scattered and separate, causing the failure of human being to achieve true progress.

This is the first paper edited in my life, and I pay my tribute to all the thinking and practice devoted to helping mankind achieve eternal happiness.

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