

# Séquence 1

## Qu'est-ce que la philosophie ?

### Introduction

#### Analyse des termes

La philosophie signifie « aimer », et « σοφία », « sagesse » ou « savoir ». Or, que la philosophie soit amour de savoir signifie précisément qu'elle n'en est pas un.

La philosophie peut également être définie comme forme spécifique de connaissance, **un système de savoir des concepts et principes universels touchant au fondement de l'être au sens général, de l'être humain en particulier et du rapport que celui-ci entretient avec le monde qui l'entoure et avec soi-même.**

La philosophie, en tant que théoria, comprend également une visée pratique. Dit autrement, **la quête de la sagesse serait, en même temps, la quête de la vertu.**

### **I. L'étonnement philosophique**

**Thèse.** La philosophie commence avec l'étonnement

La philo. Semble naître de l'étonnement : c'est en regardant le monde et en s'étonnant du spectacle qu'il nous offre que nous sommes amenés à questionner les principes qui sont à son fondement.

Or, un tel étonnement implique, négativement, **l'aveu de l'ignorance** : si je cherche à comprendre le sens des phénomènes qui s'offrent à mon regard, je ne les comprends justement pas.

Texte : Aristote, Métaphysique

**1<sup>re</sup> partie (lignes 1-7).** L'étonnement comme origine de la philosophie

Aristote constate que **le savoir philosophique se développe d'une façon progressive** : « Au début, [l'] étonnement porta sur les difficultés qui se présentaient les premières à l'esprit » (lignes 2-3) des premiers penseurs.

D'une part, en effet, Aristote montre que la philo. Exige une certaine **disparition de la raison.**

Elle n'est ni l'unique **ni le premier moyen d'établir une pensée sur le monde** : « **même l'amour des mythes**, écrit Aristote, **est, en quelque manière, l'amour de la Sagesse** » (lignes 5-6). Le mythe lui-même serait une tentative élémentaire d'un rapport conscient au monde. Seulement, un tel rapport reste ancré dans le récit et l'image. Seul le concept philosophique, saurait développer un savoir vrai.

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