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FROM LOGIC TO LOVE: THE FINNISH TRADITION IN PHILOSOPHY*

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Philosophy has played an important role in the cultural life of Finland ever since the establishment of the first university in Turku in 1640. Its development reached a peak in the nationalist movement of the 19th century and again in our century. The Finnish philosophers have made their most important contributions in the fields of logic, epistemology, action theory, and the philosophy of science. Today new problem areas such as technology, art, power, medical ethics, feminism, and love have been added. The article gives a survey of the past tradition and present trends in the development of philosophy in Finland.

When the first Finnish university was founded in Turku in 1640, philosophy was accorded an important status with the establishment of two chairs: Theoretical Philosophy, comprising logic and metaphysics, and Practical Philosophy, comprising morality and politics. Philosophy has ever since played a significant part in the cultural life of Finland—reaching a high peak in the nationalist movement of the nineteenth century, and again in our century within the highly esteemed academic life of the independent Finnish state.

The Finnish philosophers, with their appreciation of the rational and analytic faculties of man, have made their most celebrated contributions on the international scene in the fields of logic, epistemology, action theory, and the philosophy of science. The new generation continues this tradition, but explores also new challenging problem areas—such as technology, art, power, medical ethics, feminism, and love.

LOGIC AND VIRTUES

In the Academy of Turku, the Faculty of Philosophy had an important propaedeutic function in the education of civil servants and priests (who continued their studies in the 'higher' Faculty of Theology). Besides classical languages and some elements of mathematics and physics, the students learned the art of speaking, writing, thinking, and arguing well and effectively, according to the best available rules of logical reasoning. Through the study of ethics and politics, they also learned the virtues and ways of conduct that were right and proper for a citizen and servant of the Swedish Kingdom.¹

* An extended up-to-date version of a paper published originally in *Books from Finland*, 4/1985.

¹ See Rein, Th. *Filosofins studium vid Abo Universitet*. Skrifter utgifna af Svenska Litteratursällskapet i Finland LXXX, Helsingfors, 1908; and Klinge, M., Leikola, A. et al. *Kuninkaallinen Turun Akatemia 1640—1808* [in Swedish: *Kungliga Akademien i Abo 1640—1808*]. Otava, Helsinki, 1988.

The first professor of Theoretical Philosophy, Nicolaus Nycopensis (died 1664), taught 'logic and poetry' mainly in the Ramistic style. His successors, who became in 1665 professors of 'logic and metaphysics', combined Ramism with neo-Aristotelean influences from Wittenberg and Hessen. The most notable of them, Andreas Thuronius (1632—1664), wrote an important compendium *Institutiones logicae* (1660) with 862 pages.²

The first professor of Practical Philosophy ('history and morality'), Mikael Wexionius, later Gyldenstolpe (1609—1680), played a visible role in the founding of the Academy. In addition to his work in politics and jurisprudence, his most central studies were devoted to virtues (*De Prudentia, De Temperantia, De Fortitudine*).

The Academy of Turku was for a long time dominated by a mixture of Lutheran and neoscholastic orthodoxy. New philosophical influences from Descartes and Bacon made their appearance only in the last years of the seventeenth century. The spirit of 'useful' Baconian and Newtonian science, combined with natural theology, gained a standing foothold in Turku in the 1730s.

In Theoretical Philosophy, especially with Johan Welin (1705—44) and Carl Mesterton (1715—73), the new way of combining rationalism with some empiricist elements was tied with Wolff's attempt to develop the ideas of Leibniz into a metaphysical system. Locke's empiricism was later supported by two influential professors of Eloquence, Henrik Hassel (1700—76) and Henrik Gabriel Porthan (1739—1804).

Johan Bilmark (1728—1801), who held the chair of Practical Philosophy for forty years, was a conservative thinker. The most interesting work in political philosophy was made outside the Academy by Petter Forsskål (1732—63), Wolff's sharp critic, who defended 'bourgeois liberty' in his radical pamphlet *Tankar om borgerliga friheten* (1759), and Anders Chydenius (1729—1803), vicar of Kokkola, who developed—before Adam Smith, influenced by Pufendorf and Locke—ideas of economic liberalism.

Porthan became a central figure of neohumanist Enlightenment in Turku, which developed later into a national awakening in Finland. Porthan made contributions also to philosophy, but he opposed the emerging influence of Kant.

IDEALISM AND NATURALISM

Kant's philosophy was supported by Porthan's student, the poet Franz Mikael Franzen (1772—1847), the last professor of 'history and morality' in Turku, and by Gabriel Israel Hartman (1776—1809) in an original study in critical epistemology, *Kunskapsläran I—II* (1807—08). Kant and later German idealists (Fichte, Schelling) influenced also Gabriel Palander (1774—1821), Anders Johan Lagus (1775—1831), and Fredrik Bergbom (1785—1830). A much more decisive impact on the Finnish culture was made, however, by Hegel's philosophy, first introduced by Johan Jacob Tengström (1787—1858).

In the first decades of the nineteenth century, when Finland was a Grand Duchy of the Russian Empire, the University was moved to the new capital Helsinki (1828), research became an integral part of its activities according to the German model, and the Faculty of Philosophy (or its Historical-Philological Section) obtained a new position as the center of the academic life and learning. This meant also that Philosophy, combined into one professorship—excluding the years 1852—56 when all

² Lounela, J. Die Logik im XVII Jahrhundert in Finnland.—*Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum* 17, Helsinki, 1978.

the chairs in this subject were closed for political reasons in Russia—gained a highly respected status in the Imperial Alexander University of Finland.

The philosopher, journalist, university professor (1856—63), and statesman Johan Vilhelm Snellman (1806—81) is honoured as the 'national philosopher' of Finland.³ Snellman belonged to the 'moderate left' of the Hegelian school with his study *Versuch einer speculativen Entwicklung der Idee der Persönlichkeit* (1841). In *Läran om staten* (1842), the first Hegelian 'theory of state', he successfully adapted Hegel's concept of constantly developing 'absolute spirit' to the idea of its more regional manifestations as a 'national spirit', expressed through a nation with its own language and its own literature. Complete Collected Works of Snellman are in preparation.

While Snellman and most of his followers belonged to the mainstream of German idealism, the only champion of philosophical materialism was Wilhelm Bolin (1835—1924), a friend and a literary executor of Ludwig Feuerbach, later the Librarian of the University of Helsinki.⁴

Snellman's successor Thiodolf Rein (1838—1919) wrote influential textbooks on logic and psychology in Lotze's spirit. His successor since 1906 in Theoretical Philosophy, Arvi Grotenfelt (1863—1941), wrote on the history of philosophy and the philosophy of history with neo-Kantian influences. The earliest work on experimental psychology in Wundt's laboratory in Leipzig was done by Hjalmar Neiglick (1860—89), who died prematurely.

The Anglo-Saxon tradition of naturalism and empiricism is represented by the work of Edward Westermarck (1862—1939), Professor of Practical Philosophy in Helsinki and also Sociology in the London School of Economics from 1907 to 1930. With his classical studies on the history of marriage and moral ideas, *The History of Human Marriage* (1891) and *The Origin and Development of Moral Ideas* (1906—08), Westermarck is one of the founding fathers of social anthropology. His students include Rolf Lagerborg (1874—1959), Rafael Karsten (1879—1956), and Gunnar Landtman (1878—1940). Interest toward Westermarck's philosophical work in ethics and religion has recently been revived again, as witnessed by the collection *Edward Westermarck: Essays on His Life and Works*, edited by Timothy Stroup⁵ and the first Finnish edition of the 1939 masterpiece of anticlerical Enlightenment thinking *Christianity and Morals* (1984).

The leading Finnish philosopher from the 1930s to the 1950s was Eino Kaila (1890—1958), Professor of Theoretical Philosophy in Helsinki, who was elected as one of the twelve members of the Academy of Finland in 1948. Kaila was an aesthete and a romantic philosopher of nature who turned to exact epistemology and the philosophy of natural science in order to create a 'holistic' world view. Kaila's vast project was not completed, but he was highly successful in introducing to Finland experimental psychology, Gestalt psychology, symbolic logic, logical empiricism, and modern philosophy of science.⁶ Through his personal charisma and his eloquent lectures and books, such as *Persoonallisuus* ('The Human Per-

³ See Rein, Th. Juhana Vilhelm Snellman. 3. Otava, Helsinki, 1928; Patoluoto, I. (ed.). J. V. Snellmanin filosofia ja sen hegeliläinen tausta.—Reports from the Department of Philosophy, University of Helsinki, 1, 1984; and Manninen, J. Dialektiikan ydin. Pohjoinen, Oulu, 1987.

⁴ Knuuttila, S., Manninen, J., and Niiniluoto, I. (eds.). Aate ja maailmankuva, WSOY, Porvoo, 1979.

⁵ Stroup, T. (ed.). Edward Westermarck: Essays on his Life and Works. Acta Philosophica Fennica 34, The Philosophical Society of Finland, Helsinki, 1982.

⁶ See Niiniluoto, I. Eino Kaila und der Wiener Kreis.—In: Gimpl, G. (ed.). Weder—Noch: Tangenten zu den finnisch-österreichischen Kulturbeziehungen, Mitteilungen aus der deutschen Bibliothek, Helsinki, 1986, 223—241.

sonality', 1934) and *Inhimillinen tieto* ('Human Knowledge', 1939), he profoundly influenced a whole generation of humanists and scientists. Kaila's works were published in Finnish, Swedish, and German. Four of his most important studies, dealing with the concept of reality and the nature of perception, have been translated into English as *Reality and Experience* (1979) in the Vienna Circle Collection series published by D. Reidel.⁷ Kaila's selected works⁸ have appeared in Finnish in two volumes in 1990–92 to celebrate his centennial anniversary.

OBLIGATION AND ACTION

Kaila's position as a representative of philosophy in the Academy of Finland was inherited in 1961 by Georg Henrik von Wright (born 1916). G. H. von Wright did his early work on probability and induction under Kaila's influence, but he was also impressed by the work of Ludwig Wittgenstein. He succeeded Wittgenstein in Cambridge, teaching there from 1948 to 1951, and is one of the three editors of the *Nachlass* of the great Austrian philosopher. It is quite natural that the international Festschrift for von Wright's sixtieth birthday is entitled *Essays on Wittgenstein in Honour of G. H. von Wright* (*Acta Philosophica Fennica*, 1977). The volume in the Library of Living Philosophers, *The Philosophy of Georg Henrik von Wright*, appeared after long preparation in 1989.⁹

G. H. von Wright is perhaps best known internationally as the founder of modern deontic logic, the branch of intensional logic concerned with properties of obligation ('it ought to be the case that') and permission ('it may be the case that'). Since 1951, he has elaborated his ideas on this theme in relation to the concept of action. Two major works, *Norm and Action* and *The Varieties of Goodness*, appeared in 1961. His *Collected Papers* on philosophical logic were published in three volumes in 1983–84 by Blackwell. G. H. von Wright's influence is visible in the lively work on the logic of norms in Scandinavia, by Risto Hilpinen (born 1943) and others, and it extends also to the study of legal reasoning and the philosophy of law through the writings of Kaarle Makkonen (born 1923) and Aulis Aarnio (born 1937).¹⁰

In his *Explanation and Understanding* (1971) von Wright defends the 'antipositivistic' view that there is an important difference between the humanities and the natural sciences: he argues that the understanding of intentional actions is different from the nomological or causal explanation of natural events. The debate on this theme has been continued by Lars Hertzberg (born 1943) and in *Human Action and Its Explanation* (1977) by Raimo Tuomela (born 1940). Against von Wright's intentionalist position, Tuomela defends the view that human action can be causally explained by wants and intentions. A recent statement of von Wright's views is in *Freedom and Determination* (*Acta Philosophica Fennica*, 1980).

Extension of the classical action theory to problems of social action has been developed by Ingmar Pörn (born 1935) in his *Action Theory and Social Science* (1977) and in Tuomela's *A Theory of Social Action* (1984). The logic of will is studied by Ghita Holmström-Hintikka (born 1936).

⁷ Kaila, E. *Valitut teokset I–II* (ed. I. Niiniluoto). Otava, Helsinki, 1990–92.

⁸ Cf. von Wright, G. H. Introduction.—In: Kaila, E. *Reality and Experience*. D. Reidel, Dordrecht, 1979, ix–xlii.

⁹ Cf. Schilpp, P. A. and Hahn, L. E. (eds.). *The Philosophy of Georg Henrik von Wright*. Open Court, La Salle, Ill., 1989.

¹⁰ Cf. Aarnio, A. *The Development of Legal Theory and Philosophy of Law in Finland*.—In: *Philosophical Perspectives in Jurisprudence*, *Acta Philosophica Fennica* 36, The Philosophical Society of Finland, Helsinki, 1983, 9–46.

PHILOSOPHICAL ANALYSIS

Apart from von Wright, the most influential of Kaila's students have been Erik Stenius (1911—90) and Oiva Ketonen (born 1913). Both have a background in mathematics and natural science. Stenius' work on logic, epistemology, and the philosophy of language, collected in his *Critical Essays* (Acta Philosophica Fennica, 1972) and *Critical Essays II* (1990), represents the analytical method in its strictest form. A Festschrift for Stenius, *Essays in Philosophical Analysis* (Acta Philosophica Fennica, 1981), has been edited by Ingmar Pörn.

Ketonen did his early work on mathematical logic and on the history and philosophy of science. He has been an important authority in issues of science and university policy. In his two recent collections of essays, he discusses a variety of topics including the ethics of science, the philosophy of medicine, the nature of psychotherapy, and the destiny of man.

Investigations in logic were published also by Uno Saarino (1896—1977) and Veli Valpola (born 1922).

POSSIBLE WORLDS

Jaakko Hintikka (born 1929) studied under von Wright in Helsinki. He has been extremely successful in stimulating and supervising research in philosophy. He is also one of the established authorities on the analytical movement whose works on logic and epistemology are equally well known in California and Novosibirsk. Hintikka, who has worked at the University of Helsinki, Stanford University, the Academy of Finland, and the Florida State University, Tallahassee, and since 1990 at Boston University, is one of the most influential philosophy editors in the world through his association with D. Reidel Publishing Company's/Kluwer's (Dordrecht, Holland) journal *Synthese* and book series *Synthese Library*.

Hintikka is one of the founders of the so-called possible worlds semantics for modal logic and for the theory of propositional attitudes. His classical *Knowledge and Belief* appeared in 1962, and *Models for Modalities* in 1967. By applying the idea of 'distributive normal forms' Hintikka has contributed to the theory of semantic information and inductive logic. Inspired partly by Wittgenstein's notion of 'language-game', Hintikka has also developed a new semantic theory for natural language which he calls game-theoretical semantics. By combining his epistemic logic and his game-theoretical semantics, Hintikka has created a new approach to the logic of questions in *The Semantics of Questions and the Questions of Semantics* (Acta Philosophica Fennica, 1976). At present, he is extending this idea to a logic of dialogues — Sherlock Holmes's logic and the logic of scientific discovery are examples of its applications.

The wide range of Hintikka's interests is visible in the *Proceedings Logic, Knowledge, and Intentionality* (Acta Philosophica Fennica, 1990).¹¹ His joint work with Merrill B. Hintikka (1939—87), *Investigating Wittgenstein* (1986), has already appeared in three languages. His influence on the younger generation of philosophical and mathematical logicians is seen in the works of Risto Hilpinen, Veikko Rantala (born 1933), Ilkka Niiniluoto (born 1946), Esa Saarinen (born 1953), Lauri Carlson (born

¹¹ See also Hintikka, J. *Philosophy of Science* (Wissenschaftstheorie) in Finland.—Zeitschrift für allgemeine Wissenschaftstheorie, 1970, 1, 119—132; Hintikka, J. *Philosophy in Finland since 1945*.—In: Burr, J. R. (ed.). *Handbook of World Philosophy*. Greenwood Press, Westport, Conn., 1980, 15—32; and Bogdan, R. J. (ed.). *Jaakko Hintikka, Profiles 8*. D. Reidel, Dordrecht, 1987.

1952), Jouko Väänänen (born 1950), Juha Oikonen (born 1951), Maaret Karttunen (born 1948), Tapani Hyttinen (born 1961), Aarne Ranta (born 1963), and Gabriel Sandu (born 1954). Their studies—among them Rantala's *Aspects of Definability* (Acta Philosophica Fennica, 1977), Saari-
nen's (ed.) *Game-Theoretical Semantics* (1978), and Carlson's *Dialogue Games* (1983)—range from infinitary logic and generalized quantifiers to propositional attitudes and dialogues. Intentional logic is also developed in Antti Hautamäki's (born 1949) *Points of View and Their Logical Analysis* (Acta Philosophica Fennica, 1986).

SCIENTIFIC METHOD

Since Kaila studied the foundations of quantum theory in the 1950s, Finnish philosophers have paid a great deal of attention to two topics related to the scientific method. One of them (referred to above) concerns the nature of explanation in the social sciences and the humanities. The other—partly continuing von Wright's earlier work and partly based upon Hintikka's reformulation of Carnap's approach to inductive logic—deals with the nature of probability and inductive inference. The 'Finnish school of induction' is represented, besides von Wright and Hintikka, by Risto Hilpinen, Raimo Tuomela, Juhani Pietarinen (born 1938), and Ilkka Niiniluoto. Jan von Plato (born 1951) has investigated objective probabilities in dynamical systems.

In the 1970s, the structure and dynamics of scientific theories became a central topic, and Finnish philosophers—especially Tuomela, Niiniluoto, Rantala, and Matti Sintonen (born 1951)—have participated in the international discussion concerning the growth of knowledge and scientific progress. Niiniluoto's *Is Science Progressive?* (1984) and *Truthlikeness* (1987) analyse scientific change in the spirit of 'scientific realism', and Sintonen's *The Pragmatics of Scientific Explanation* (Acta Philosophica Fennica, 1984) the nature of explanatory arguments.

Doctoral dissertations in the philosophy of science include also works by Unto Remes (1942–75) on geometrical analysis, Hannu Nurmi (born 1944) on causality, Pekka Lahti (born 1948) on quantum mechanics, Patrick Sibelius (born 1949) on physics, Paavo Pylkkänen (born 1959) on Bohm's quantum theory and cognitive science, Bengt-Olof Qvarnström (born 1941) on linguistics, Carola Sandbacka (born 1951) on cultural anthropology, Veli Verronen (born 1941) on Kuhn, Vesa Niskanen (born 1952) on fuzzy concepts, Martti Kuokkanen (born 1948) on the social sciences, and Uskali Mäki (born 1951) on economics.

HISTORY OF PHILOSOPHY

History of philosophy is widely cultivated in Finland. Plato has been studied by Jussi Tenkku (born 1917), Holger Thesleff (born 1924), Jaakko Hintikka, and Erkkä Maula (born 1935). Lauri Routila (born 1934) has discussed Aristotle's metaphysics. Hintikka's interpretation of Aristotle's theory of modality, presented in *Time and Necessity* (1973), has been extended by Simo Knuutila (born 1946) to a detailed analysis of Aristotelean scholasticism and nominalistic logic. Juha Varto (born 1949) has studied Abelard's logic. Tenkku has published a textbook *Vanhan ja keskiajan moraalifilosofia* ('Ancient and Mediaeval Moral Philosophy', 1981). The doctoral dissertations of Fredrik Lång (born 1947) and Juha Sihvola (born 1957) investigate cultural and historical aspects of Greek philosophy. Complete translation of Plato is now continued by Finnish translations of Aristotle.

The history of modern logic, epistemology, and philosophy of mind has been an important subject. Descartes has been studied by Lilli Alanen (born 1941), Spinoza by Pietarinen, Leibniz by Raili Kauppi (born 1920), Reid by Riku Juti (born 1963), Kant by Hintikka and Hans-Olof Kvist (born 1941), Kierkegaard and Hegel by Heidi Liehu (born 1967), Hartmann by Arto Siitonen (born 1946), Bradley by Timo Airaksinen (born 1947), Frege and Husserl by Leila Haaparanta (born 1954), C. D. Broad by Seppo Kivinen (born 1933), Collingwood by Heikki Saari (born 1949), and Wittgenstein by von Wright, Stenius, Hintikka, Hertzberg, André Maury (born 1944), Heikki Kannisto (born 1954), and Heikki Nyman (born 1946). Esa Saarinen has published the first Finnish exposition on Sartre's philosophy, *Sartre: pelon, inhon ja valinnan filosofia* ('Sartre: The Philosophy of Fear, Nausea, and Choice', 1983). The history of practical philosophy includes the works on Hobbes by Tenku, Airaksinen, and Ilkka Patoluoto (1946—89), Kierkegaard by Helge Ukkola (born 1921), Marx by Reijo Wilenius (born 1930) and Juha Manninen (born 1945), Westermarck by Matti Luoma (born 1926), Nietzsche by Tarmo Kunnas (born 1942), and Gandhi by Unto Tähtinen (born 1927). Recent interest in the history of philosophy in Finland is manifested by Manninen's and Wilenius's work on Snellman, and Patoluoto's and Kimmo Sarje's (born 1951) studies on Chydenius.

OTHER TRENDS

While the post-war philosophy in Finland has been largely dominated by the so-called analytical tradition, with its emphasis on philosophical logic, the philosophy of language, and the philosophy of science, other trends are by no means unknown to the philosophical community. German idealism was discussed in several historical works of J. E. Salomaa (1891—1960), and its influence is visible also in Erik Ahlman's (1892—1952) elegant studies in ethics and philosophical anthropology. The phenomenological movement has inspired Sven Krohn (born 1903), who recently published a synthesis of his philosophy in *Ihminen, luonto ja logos* ('Man, Nature, and Logos', 1981). Husserl and Heidegger have also influenced the physiologist Yrjö Reenpää (1894—1976), the psychologist Lauri Rauhala (born 1914), the psychotherapist Martti Siirala (born 1922), and some younger philosophers who combine an interest in Marxism and phenomenology, especially Matti Juntunen (1943—1979) and Lauri Mehtonen (born 1945). An analytical textbook on phenomenology was published in English in 1987 by Seppo Sajama (born 1952) and Matti Kamppinen (born 1961).

The first academic dissertation in philosophy dealing with dialectical materialism was presented in 1978 in Jyväskylä by Pertti Lindfors (born 1927). However, the most famous Finn in the history of Marxism is no doubt Otto Ville Kuusinen (1881—1964), who studied aesthetics in Helsinki, moved to the Soviet Union in the early 1920s, and ended his legendary career in Moscow as an Academician and as a member of the Presidium of the Central Committee of the Communist Party. Kuusinen was the editor-in-chief of the authoritative textbook *Foundations of Marxism-Leninism* (Progress, 1960).

Western Marxism and modern French philosophy have also attracted the younger generation of philosophically oriented social scientists. Influences from the critical theory of the Frankfurt school and from French structuralism are visible in Dan Steinbock's (born 1954) books.

As a small nation, Finland has not been able to afford narrow specialization within such a field as philosophy. Its best academic representatives

have therefore moved quite freely from one branch of philosophy to another. Also the geographical and cultural location of Finland has helped to create connections to different philosophical traditions. The present situation is characterized by an interesting mixture of different trends and attempts to establish communication between formerly isolated philosophical 'schools'. Links between 'Continental' and analytical philosophy have been forged by von Wright's 'analytical hermeneutics' and Hintikka's new perspectives on Kant and Husserl. The dissertation of Martin Kusch (born 1959), *Language as Calculus vs. Language as Universal Medium* (1989), applies Hintikka's ideas about the philosophy of language to the study of Husserl, Heidegger, and Gadamer. The 1984 International Hegel Congress in Helsinki demonstrated that the dialectical and analytical traditions can meet each other and find at least partial translations between their own philosophical 'slangs'. For example, scientific realism, as a trend in the analytical philosophy of science, turns out to have interesting affinities with the Marxist epistemology.

PHILOSOPHY OF CULTURE AND PRACTICAL ETHICS

Chairs in philosophy exist now in six Finnish universities: University of Helsinki (4), University of Turku (2), Åbo Academy (1), University of Tampere (2), University of Jyväskylä (1), and University of Joensuu (1). In spite of its close association with the universities, Finnish philosophy since the heydays of Snellman has made a significant impact outside the academic world through works written in the two native languages of the Finns, i.e., Finnish or Swedish. Westermarck on free thinking, Kaila on ultimate questions, von Wright on human rights, Ketonen on university politics, Wilenius on school education—these are good examples of such influences. It seems that this 'participatory' tradition of philosophy has stimulated the present active interest in the broad area that could be characterized as the philosophy of man or the philosophy of culture. Much discussed books by von Wright, *Humanismi elämänasenteena* ('Humanism as an Attitude towards Life', 1981) and *Tiede ja ihmisjärki* ('Science and Reason', 1987), are good examples of this trend.

The Philosophical Society of Finland—founded by Thiodolf Rein in 1873—organized in the 1980s a series of 'one-word' philosophical seminars on Truth, Value, Love, Thing, Freedom, Ego, Beauty, Change, Intention, Art, Meaning, Nature, and Emotion. Already this list of topics suggests that the Finnish philosophers now see themselves as facing a two-fold task: on the one hand, to continue the cultivation of the traditional philosophical fields; on the other hand, to conquer new challenging problem areas.

A revival of interest in the analytical philosophy of art can be seen in the work of Rantala, Yrjö Sepänmaa (born 1945), Arto Haapala (born 1959), and Markus Lammenranta (born 1954). New trends in social philosophy are represented by Eerik Lagerspetz's (born 1956) study of institutions. In the analytical philosophy of religion, Heikki Kirjavainen (born 1937) has been inspired by epistemic logic and Reijo Työrinoja (born 1948) by Wittgenstein.

An example of a new direction in philosophy, which is related to a hot social issue and thus has a large public interest, is the philosophy of technology, discussed recently by von Wright, Pietarinen, Niiniluoto, and Thomas Wallgren (born 1958). This study focuses on the epistemological and ethical problems concerning the relations between man, machines, and nature. Related work on the ethics of science and coercive social structures is done by Airaksinen, whose book *Ethics of Coercion and Authority* appeared in 1988.

An important new topic, currently studied in the doctoral dissertations of Heta Häyry (born 1955) and Matti Häyry (born 1956), is practical ethics, in particular, issues in medical care (abortion, euthanasia, AIDS, paternalism, etc.).¹² Ethics and myths are the subjects of Irma Korte's (born 1944) writings. Tapio Puolimatka's (born 1953) dissertation defends moral realism.

Still another example is the work on feminism by Esa Saarinen, trained in logic and the analytical philosophy of language, but best known for the general public as a prolific cultural commentator of a variety of issues ranging from sex to punk rock, poetry, American lifestyle, mass media, and managerial leadership. He wrote with Sara Heinämaa (born 1960) *Olenainen nainen* ('The Essential Woman', 1983), which uses an existential framework to sharply attack essentialist ways of thinking about femininity. With Alanen and Niiniluoto, Saarinen is also one of the editors of *Rakkauden filosofia* ('The Philosophy of Love', 1984), a collection of new essays by twenty-one Finnish philosophers on the nature and the varieties of love.

¹² Airaksinen, T. and Vuorio, M. Medical Ethics in Finland: Some Recent Trends.—*Theoretical Medicine*, 1988, 8, 299—307.

LOOGIKAST ARMASTUSENI: SOOME TRADITSIOON FILOSOOFIAS

Ilkka NIINILUOTO

Alates esimese ülikooli asutamisest 1640. aastal on filosoofia etendanud Soome kultuurielus tähtsat osa. Üks filosoofia arengu kõrgpunkte langeb 19. sajandi rahvusliikumise ajajärku, teine meie sajandisse, mil filosoofia kujunes iseseisva Soome riigi akadeemilise elu oluliseks koostisosaks. 20. sajandil on Soome filosoofid saavutanud rahvusvahelise tunnustuse eelkõige loogika, epistemoloogia, tegevustooria ja teadusfilosoofia alal. Praegune filosoofide põlvkond jätkab neid traditsioone, kuid arendab uuringuid ka niisugustes valdkondades nagu tehnoloogia, kunst, meditsiini eetika, feminism ja armastus.

Artiklis on ainevaldkondade ja filosoofiliste suundade lõikes esitatud ülevaade Soome filosoofia minevikust ja tänapäevast.

ОТ ЛОГИКИ ДО ЛЮБВИ: ФИНСКАЯ ТРАДИЦИЯ В ФИЛОСОФИИ

Илкка НИИНИЛУОТО

Начиная с основания первого университета в Финляндии в 1640 г. философия всегда играла важную роль в культурной жизни страны. Одна из вершин в развитии философии была достигнута во время подъема национального движения в XIX в., другая — в XX в., когда философия стала неотъемлемой составной частью академической жизни самостоятельной Финляндии. В XX в. финские философы завоевали высокое международное признание прежде всего в области логики, эпистемологии, теории деятельности и философии науки. Нынешнее поколение финских философов не только продолжает эти традиции, но и развивает новые в таких областях, как философские проблемы технологии, искусства, медицинской этики, феминизма и любви.

В статье представлен обобщенный обзор прошлого и настоящего финской философии в аспекте предмета исследования и философских направлений.