

POST-WAR PHILOSOPHY IN NORWAY.
PROBLEMS, ACHIEVEMENTS
AND DILEMMAS

EWA PIOTROWSKA

Adam Mickiewicz University, Poznań

ABSTRACT. The aim of the paper is to present the main trends within philosophy in Norway. The author also discusses the most important research works carried out at university centres, the goal of which is to analyse Norwegian post-war philosophy. The predominant movement, so called 'practical philosophy', deals with ethical, religious, political, social and economic issues. Many Norwegian philosophers are also active as university teachers or researchers at universities in Oslo (e.g. Arne Naess, Hans Skjervheim, Trond Berg Eriksen, Torstein Tollefsen, Anfinn Stigen) and in Bergen (e.g. Gunnar Skirbekk, Nils Gilje, Vigdis Songe-Møller, Knut Erik Tranøy).

Sophie's World (Sofies verden) by Jostein Gaarder, a Norwegian philosophy teacher, has recently become a best-selling book on the Polish publishing market. The book, written in consultation with the well-known Norwegian philosopher and historian of science Trond Berg Eriksen, was published in Norway four years earlier. It presents the main achievements of human philosophical thought, with the starting point in antiquity, in the plain and beautiful form of a fictionalized dialogue.

The book is a typical example of the modern scientific and didactic imperative of those preoccupied with philosophy in Norway – difficult philosophical issues should be presented in such a way that they become readable and comprehensible for a wide audience. What's more, they should provide some signposts for average people who think and reflect critically upon the self and the external world.

"Philosophy for life" is a watchword that has become popular in Norway not only with philosophers. One talks about "practical philosophy", i.e. philosophy that attempts at solving ethical, religious, social, political and even economic problems. Norway is a small country but people living there are faced (both individually and collectively) with much the same problems and alternatives as big nations and superpowers. Norway has not given birth to great thinkers, but the number of philosophers who contributed to the development of philosophical thought is quite considerable. In this paper we shall mention at least some of them.

I

We shall focus on selected issues and trends, and mention only some significant contributors to Norwegian philosophical thought in the last quarter century. Its recent development is characterised by a broad spectrum of topics, from purely cognitive to "practical" ethical, social, political and economic ones.

A revival in Norwegian humanities has been felt since 1970. The 60's and 70's saw lively disputes among Norwegian scientists and commentators about what questions philosophy should raise (*Generasjoner i norsk filosofi*, 1973). They provided different answers since they represented different ideological and methodological approaches. For some, this diversity was an important factor that brought about the dynamic development of philosophy as a science and social and political practice. In several books published in the early 80's (e.g. the study edited by Tore Frängsmyr), their authors pointed to symptoms of crisis regarding ideological and methodological foundations of philosophical research (Frängsmyr ed. 1983).

Anfinn Stigen, a Norwegian philosopher, wrote about "the identification crisis of academic philosophy" already in the early 70's (*Generasjoner i norsk filosofi*, 1973:11). Doubts were raised about how "academic philosophy" was to approach the questions of criticism and analyticity, truth, life and death. Therefore, Stigen distinguishes between philosophy of life (*verdanskuelse*) and practical philosophy being "a subject, profession" (*Generasjoner i norsk filosofi*, 1973:101 and the following pp.). Philosophy has an important position at Norwegian universities. Prior to commencing studies in any subject, Norwegian students are supposed to take an introductory semester-long course of philosophy finished with an exam (*examen philosophicum*). History of philosophy (i.e. the synopsis of main doctrines and major figures) and the philosophy of natural science

and humanities are obligatory. Some aspects of philosophy are taught on specialisation courses, such as metaphysics and ontology, theory of cognition, logic, ethic, semantics and the philosophy of language, aesthetics, the philosophy of religion, social philosophy, the philosophy of politics, history, psychology, pedagogy and others. Sometimes philosophy is taught in a wider social and intellectual context as the so-called history of ideas. Its followers do not focus on the relations between philosophy and sciences but rather on intricate mechanisms of thinking, and stress the ability to reconstruct and elucidate basic intellectual processes and phenomena.

There is a widespread belief among "academic philosophers" in Norway that traditional textbooks on the history of philosophical thought should be replaced by concise studies showing "philosophical thinking" against a background of the mental, cultural, social and economic development of mankind and concentrating on the achievements of those who create "the world of thought". Such a wide and integrated approach to the history of philosophy may be found in a book by Trond Berg Eriksen, professor of the "history of ideas" at the University of Oslo, published in 1994 under the title of "The Labyrinths of Wonder" (Undringens labyrinter, Eriksen, 1994). In this modern and comprehensible textbook the ideas of the most important philosophers are presented against a background of the mental development of societies and epochs in which they lived. According to Eriksen, the history of philosophy is the history of human thinking and "intellectual influence".

Similar in content and methods applied is the newest study (1997) about "thinkers and ideas" published by scientists from the Institute of Philosophy at the University of Oslo (Tollefsen-Syse-Nicolaisen, 1997). For the authors of this elaborate study (ca. 600 pages!) the writing and teaching of philosophy is a permanently changeable category characterised by a diversity of approaches and methods of interpretation. They note that philosophers have always displayed different attitudes towards the requirements of life and tried to set the "fashion" for historically determined "demand for ideas", also philosophical ideas. The authors strongly believe that the contents, "ideological quality" and educational profile of a philosophy textbook is determined by changeable "intellectual needs" of the individual. Philosophy is not merely an academic subject but rather an exhaustive answer to questions about the meaning, mechanisms and joy of life, a kind of "intellectual recipe" for how to "approach" the values of life. Philosophy is a synthesis of the achievements of "thinkers" and their "ideas". According to the authors of the textbook, a philosopher answers fundamental (decisive) questions such as the essence of existence,

relations between man and nature, the meaning of eternal life and the existence of God, moral dilemmas of human behaviour. Tollefsen and his co-writers assume that the very essence of the history of philosophy is to be sought in the answers to these questions that eminent thinkers of modern times have already given. They also stress the need to revise the insights of many, unfairly forgotten, medieval philosophers and "men of ideas" and emphasise radical and left-wing thinkers of the last centuries since the main goal of any historian of philosophy should be to fight hackneyed and "out-of-date" stereotypes and methods of writing about "fundamental ideas".

Gunnar Skirbekk and Nils Gilje from the University of Bergen take note of such "fashionable" terms as rationality, modernity and ecology in their two-volume outline of the history of philosophy (Skirbekk-Gilje, 1996). This concise textbook was published in 1970 and later systematically revised, supplemented and even translated into several European languages. In the book, a review of major philosophical systems is accompanied by interpretations of fundamental political theories. The authors focus on the development of sciences (specifically natural sciences) throughout ages and analyse the thinking of scientists, naturalists, politicians and humanists. They conclude that the revolution in natural sciences have brought about significant changes in the life of mankind but global changes in the world are also connected with the development of humanities and social sciences. Hence, scientific "revolution" in the broad meaning of the word must also be associated with such names as Darwin, Freud, Durkheim and Max Weber. An ideal textbook should take account of both philosophers from Western Europe and philosophical systems of "the people from the East" (including Europe). The book stresses the role of feminism (defined as the quest for "female element" and presents the diversity of views on family and its role in the evolution of philosophical culture.

The role of gender in philosophical thinking has been thoroughly examined in Norway (and other Scandinavian countries). Vigdis Songe-Møller, professor of philosophy at the University of Bergen, seems to have found the origin of such terms as gender and sexuality in antiquity, in works of Homer and Hesiod (Songe-Møller, 1997). "Feminist philosophers" believe that these important biological aspects of human life have been left unsaid by philosophy written almost exclusively by men. Obviously, it is a simplification. Let us add that the modern feminist movement in Norway seeks its "spiritual roots" in philosophical reflection.

Anfinn Stigen (d. 1994) taught philosophy at the University of Oslo for many years. He started his research by studying the thought of Aris-

total and later, in the 60's and 70's, devoted his attention to such terms as meaning, action and imagination. He was mainly interested in philosophical and humanistic aspects of human labour. His most important work, a two-volume synthetic history of "human thinking" was published in 1983 (*Tenkningens historie*, last edition: Oslo 1992). Stigen put "the history of human thinking" into a wide social, moral and cultural context. He presented main philosophical doctrines through works of their major representatives. Volume one (up to the 17th century) is devoted to the achievements of Socrates, Plato, Aristotle, Augustine, Aquinas, Descartes and Spinoza. Discussing the main doctrines of antiquity, the Middle Ages and modern times, Stigen linked them skilfully with the development of such sciences as mathematics, physics, astronomy and medicine. He claimed that multiple relations between philosophy and mathematical and natural sciences constitute an important factor in the tradition of European scientific and philosophical thinking. Volume two is devoted to the last three centuries of philosophical thought and offers an exhaustive interpretation of the achievements of such scholars as Newton, Hume, Kant, Locke, Rousseau, Kierkegaard, Marx, Darwin, Simone de Beauvoir and some others. According to Stigen, philosophical thought played a large part in the intricate process of modernising European societies and it influenced fundamental, at times dramatic, social, political and civilizational transformations of many a country and nation, particularly in Europe. Stigen considers the philosophy of natural sciences, epistemology, political philosophy and the philosophy of morals the most important branches of philosophy in the last centuries. The Norwegian philosopher concluded in a clear-cut way that the history of philosophy (not only European philosophy) cannot be discussed in isolation from cultural, spiritual and civilizational achievements of countries and nations. The novelty of the work is Stigen's conviction that philosophy should take a stand on sexual relations between men and women, the women's position in society and, first of all, "the women's demands for equality".

"Philosophy of life" has been a much discussed term in social and philosophical debates. According to Nina Kari Monsen, such an approach to philosophy gives "a vision of goodness" (*Godhetens synsvinkel*, Monsen 1992). Collective "nobility" of people is obvious rather than questionable because it is the result of the "experience of life", the sense and "meaning of life". According to Monsen, fundamental "spiritual community of people" is possible and she even talks about "spiritual chamber". Monsen claims that man (as a biological, spiritual, mental, philosophical and moral category) is responsible for his individual and collective life. This is the basic thought of Nina Kari Monsen's "philosophy of life".

Thomas Krogh, an expert on Hegel, Lenin and Rosa Luxemburg, already in the 70's claimed that philosophy is not only a "subject" (fag) or a particular doctrine but first of all kind of "rational self-reflection" (*Generasjoner i norsk filosofi*, 1973:260) and "philosophy of life" mentioned above is one of its manifestations.

Even earlier in the 60's, Per Fredrik Christiansen, a specialist on Roman Ingarden's philosophy from the University of Oslo, stated that the task of philosophy is to study cultural phenomena and analyse "human existence" (*Generasjoner i norsk filosofi*, 1973:323).

It is not difficult to notice that modern Norwegian philosophy often discusses the relations between ethical categories and philosophical sciences. In times of "global menace" one speaks of the "responsibility" of any scholar, not only a philosopher by profession or interests.

Knut Erik Tranøy, attached to the University of Bergen since 1959, explored relations between ethics and philosophy. He studied "the scholar's ethics" mainly with regard to the norms of Christian morality as he was an expert on Saint Thomas Aquinas (cf. his introduction to the selection of Aquinas's works: *Thomas Aquinas. Utvalg og innledning*, 1967).

In the 60's Tranøy took a stand on the reform of universities and the principles of academic life in Norway (Tranøy, 1967). As a philosopher he was mainly interested in the principles of scientific research and university teaching. A scholar lives by norms and values because they are necessary in any scientific activity but he is also critical to them. According to Tranøy, classical ethical problems must be looked upon from new angles. Ethical norms should be a "natural choice" when approaching practical and philosophical problems. Motivation and legitimacy are needed in order to understand and explain human activity. "Intentionality" (intensjonalitet) is necessary to understand any scientific activity, specifically that he called cognitive activity (kognitiv aktivitet).

Studying the relations between scientific research and moral responsibility Tranøy distinguished two different points of view and sets of norms:

- a) classical (or analytic), e.g. logic of norms and explanation models
- b) so-called continental, e.g. hermeneutic, phenomenological or "dialectic"

According to Tranøy it is crucial to explain the relations between

- a) understanding and explanation of human behaviour
- b) historical explanations
- c) explanations and formation of sociological theories

Intentionality may be used in all these cases (Tranøy, 1970).

II

Arne Næss (b. 1912) occupies a special position in Norwegian post-war philosophy. Having graduated from universities of Oslo, Paris and Vienna he became a professor of philosophy at the University of Oslo in 1939. In his PhD thesis from 1936 he claimed that scientific cognition should be thoroughly examined by means of both real and formal models. He pointed to important discrepancies between the notion of truth and so-called common sense. In one of his works on scientific cognition (1941: *Filosofiske problemer*) he wrote about the infinity of human cognition. In subsequent years his main fields of interest were the theory of science and cognition (Ahlberg, 1974:188-190). Næss's post-war activity focused on a wide range of philosophical issues such as the theory of cognition, empirical semantics, logic, scepticism, the philosophy of politics and ecology. Supporting Carnap's neo-positivism in the 50's, he urged the revival of "empirical movement" (Næss, 1956) and stressed the importance of an appropriate structure of concepts in solving philosophical problems. He founded a centre for philosophical research at the University of Oslo and edited a journal called "Theoria".

In 1938 he defined the notion of "truth" in the same way as Alfred Tarski, a Polish logician. In the 30's he contended that empiricism and the principle of effective cognition are parts of the same indivisible process in which the function of "generalisation" in philosophy is to be found (Næss, 1937/38). In the 40's he applied a semantic-argumentative technique to his research. According to Næss, philosophical argumentation pro et contra is empirical and stems from the observation of everyday life or from the results of so-called empirical semantics (Næss, 1974). Næss represented radical empiricism in Norwegian philosophy. "Empirical transmission" (*empirisk overlevering*), one of the major components of empirical semantics, was of primary importance for him (Storheim, 1960).

Næss postulated a complete openness of research (*fullstendig åpen forskning*) and linked it to the question of verification and scepticism (Næss 1968: *Scepticism*). According to him, unquestionable knowledge cannot be reached, but we must aim at bigger precision of concepts and psychologically determined "depth of intentions" (*intensjonsdybde*) in ontology and methodology. Næss also wrote about logic and methodology (1963: *Logikk og metode*). He emphasised the importance of interpretation that brings about different outlooks on life and world (*livs- og verdensanskuelse*, Næss, 1969). In science, working hypotheses, though often used uncontrollably and unconsciously, are very important.

Being the follower of scepticism, Næss was deeply interested in "science" (*vitenskap*) and "scientism" (*vitenskapelighet*). He claimed that

philosophers should study the problems of mankind and cosmos on their changeable "research fronts" (*forskningsfronter*). Philosophical debates should focus on global and universal issues (*universelle debatsituasjon*). He wanted to bring philosophy closer to life. He talked about the "view of life" (*livssyn*) and our attitude to life (*livsholdning*). He was interested in the meaning and importance of philosophy (e.g. in a study of 1965: *Hva er filosofi?*) and he acclaimed its value in university education. He preferred studying works of individual philosophers to analysing fundamental questions of philosophy (1965: *Moderne filosofer*).

Studying ideological issues (e.g. the concept of democracy and ideology), he applied semantic and argumentative research techniques and he based an extensive study about the relation between democracy, ideology and objectivity on these methodological principles (1956: *Democracy, ideology and objectivity*). He perceived politics in philosophical and ethical categories and saw the need for lasting peace in Europe. Næss maintained that any disputes should be settled by a "neutral organ" consisting of people of different political beliefs. In a study on humanistic principles of Gandhi's philosophy (1960: *Gandhi og atomalderen*), he appealed for a more effective commitment of philosophy to defend mankind from the "threat" of the atomic age. Næss was fully aware that he lived in a politically and ideologically divided world and therefore he was vitally interested in what he called "cognitive analysis of ideological controversy". He also got involved in other aspects of philosophy which he thought was important and crucial for the needs of people, like e.g. the protection of natural environment. With S. Kvaløy he gave rise to so-called "environmental philosophy" (Næss 1972, 1974).

Per Ariansen from the University of Oslo disseminated environmental philosophy (*miljøfilosofi*) in the 80's (Ariansen, 1992). He emphasised the fact that the relation between man and nature is not only biological and technical but also reflexive and philosophical. In his opinion environmental questions have historical, cultural, economic, social and political dimensions. Environmental philosophy is also the "philosophy of ethics" (at least in the so-called interrelations between man and nature). For future generations environmental philosophy seems to be more important than e.g. industrial revolution.

Hans Skjervheim studied the philosophy of natural environment (apart from technological and political issues) in the 70's (Skjervheim, 1996), but earlier he had carried out studies of man from the viewpoint of objectivism (1959: *Objectivism and the Study of Man*). Being the pupil of Jürgen Habermas and Karl-Otto Apel, Skjervheim in his essays attacked positivism in social sciences, psychology, education, sociology and ethics.

Skjervheim considered philosophy to be an intellectual social category which should make people reflect and contemplate. He stayed under the influence of Kierkegaard, Nietzsche and some representatives of German philosophical anthropology such as Max Scheler, Hellmut Plessner or Arnold Gehlen. Let us notice here that a monograph of the life and work of Søren Kierkegaard was written by Finn Jor (Jor, 1995) who studied the "history of ideas" and published several articles on the subject in the newspaper "Aftenposten". Jor sees close relations between Kierkegaard's intricate inner life and his philosophical, aesthetic and religious beliefs and attempts at a new and fresh look at the insights of the great Danish existentialist.

Skjervheim represents the philosophy of politics, a popular trend in Norwegian science, but he is strongly influenced by Gadamer, Mannheim, Weber, Pareto, Aron and even Heidegger. He claims that philosophy is not a purely academic and theoretical science. Philosophy concerns us all because it focuses on fundamental problems that man, both individually and collectively, is faced with. Moreover, philosophy plays an important part in our "journey of reflections". In Skjervheim's thoughts and opinions one can clearly see the influence of existentialism which still arouses interest among Norwegian philosophers (cf. Østberg's study on the life and work of Jean Paul Sartre, Østberg, 1993).

Skjervheim tried to form integrated "thought realities" out of various opinions and philosophical systems. These realities must be bound to the requirements of life. He treated "philosophy for the people" and philosophy for professionals with equal seriousness (Skjervheim, 1996). In his philosophical essays he discussed phenomenological and hermeneutic questions and tried to explain the critical theory of the Frankfurter School (Skjervheim, 1996).

Gunnar Skirbekk, in the 70's and 80's attached to the University of Bergen, studied the problems of political philosophy and theory (Skirbekk, 1972) remaining under the influence of neo-Marxism and so-called critical dialectic. In the late 60's he participated in a discussion about the death of ideology that was to be expected with the collapse of totalitarian political systems. Skirbekk claimed then that such a development was plausible in the foreseeable future (Skirbekk, 1969). Studying Heidegger's philosophy, he explored the mechanisms of nihilism and truth in life and science (Skirbekk, 1966). He considered the analysis of the system of concepts very important, but he also claimed that in politics doctrines should be confronted with human "practice of behaviour". In an outline of European philosophy (Skirbekk, 1980) he emphasised the philosophical evolution of such concepts as natural law, progress and reason in science (under the influence of Næss).

III

The philosophy of science has been a much discussed trend in modern Norwegian philosophy, especially by a large group of Næss's followers. Guttorm Fløistad, Næss's student, has written a monograph on Heidegger's philosophy and in another work has explored the notion of understanding in Spinoza's ethic (Fløistad, 1967). Dagfinn Føllesdal from the University of Oslo discusses the relations between phenomenology and analytic philosophy. His major works deal with the theory of reasoning and the philosophy of science both from the practical and theoretical viewpoint (Føllesdal-Walløe-Elster, 1996). The problem of reaching rational opinions and evaluations on the basis of mass and often contradictory information constitutes the core of the so-called theory of argumentation (argumentasjonsteori) in which a hypothetical and deductive method is applied on the general level. According to Føllesdal, logic and the philosophy of science should be united as one whole. Føllesdal with a group of co-workers founded a centre for the philosophy of science at the University of Bergen (Senter for vitenskapsfilosofi). In 1977, in co-operation with Lars Walløe, he published a valuable study on the theory of argumentation and the philosophy of science (Føllesdal-Walløe: Argumentasjonsteori og vitenskapsfilosofi). The study was a competent introduction to the principles of logic reasoning and methodology (metodelære). He also cooperated with Nils Kristian Sundby on the problems of modal logic.

Jon Elster was yet another scholar who contributed to the philosophy of science. He is mainly interested in different causal, functional or intentional forms of scientific explanation. He worked out the mechanisms of "rational choice" (cf. his and A. Hylland's study: *Foundations of Social Choice Theory* published in Oslo in 1985). The theory has been applied to the complicated processes of building the so-called welfare economics in Scandinavia and in extensive studies on rationality and social change. In another work Jon Elster analysed different theories of so-called technical change (1983: *Explaining Technical Change*), among others neo-classical, evolutionary and Marxist theories and the theory of Joseph Schumpeter.

Pragmatic philosophy developed in Norway in the 70's and 80's under American and British influence (Høibraaten-Gullvåg, 1984, vol. I). Pragmatic philosophy is usually applied to logic and methodological issues. According to Ingemund Gullvåg, philosophy makes use of both scientific methods and those which lie outside the scope of science. Pragmatists consider philosophy to be the study of everything what is factual (*Generasjoner i norsk filosofi*, 1973:136). Being Næss's pupil, Gullvåg was also interested in the philosophy of logic and mathematics in the works of Bertrand Russell, Rudolf Carnap and C.S. Peirce, and analysed their interpretation of such terms as truth, certainty, meaning and existence.

Magne Dybvig from Bergen has focused his scientific interest on logical and psychological problems of modern philosophy. He has studied analytic and transcendental aspects of Cartesian philosophy and medieval universals from the ontological and psychological viewpoint. He is also interested in the methodical function of a "thought experiment" (tankeeksperiment). His research focuses around methodological and logical problems (Ahlberg-Regnell).

Hjørdis Nerheim, professor of philosophy at the University of Tromsø, explores paradigms, models and communicative strategies in the theory of cognition (Nerheim, 1995) trying to apply them to social and moral aspects of medical care. He claims that the knowledge based on hermeneutic principles may be used effectively in other sciences such as medicine.

Nerheim's research shows the relations between methods applied in philosophy and partly in psychology and those used in medical sciences, thus proving the need for integration of sciences.

1. Philosophical thought plays a major role in university education in Norway, specifically at humanities departments (so-called academic philosophy). The syllabus covers usually the heritage of western European and American philosophy though in the 60's and 70's it was "in fashion" to study Indian, Chinese and Japanese philosophy (or mostly its religious aspects). The philosophy of eastern Europe has not aroused much interest in post-war Norway, not even Russian philosophy. Norwegian scholars (e.g. Arne Næss, Berg Eriksen, Jostein Gaarder in a popularised form, Torstein Tollefsen, Henrik Syse, Rune Frits Nicolaisen, Gunnar Skirbekk, Nils Gilje, Anfinn Stige) have made philosophy popular through publishing textbooks and syntheses designed for a wide audience. In Norway the history of philosophy is equivalent to the "history of human thinking" in a broad cultural, social and political context.

2. Norwegian post-war philosophy explores a wide spectrum of issues, from religious, ethical, social and political aspects to the problems of nature and ecology and the philosophy of formal sciences.

3. In the last quarter century the role of gender and women (feminism) in the development of philosophical thought has been given much consideration (e.g. in the studies of Vigdis Songe-Møller). It is believed that women's emancipation movement should seek for philosophical justification. In Norwegian science the problems of the "philosophy of life" are widely discussed (e.g. in the works of Nina Kari Monsen) in a spiritual, cultural and integral context. Many scholars, among others, Knut Erik Tranøy, discuss the moral and social responsibility of a scien-

tist (both as an individual and member of the community of scientists) from the philosophical viewpoint. Flourishing post-war Protestant theology has developed a strong "philosophical foundation", but this lies beyond the scope of this article.

4. Arne Næss is undoubtedly the most prominent figure in Norwegian post-war philosophy. He founded his own school at the University of Oslo (so-called empirical movement). Næss explored a wide spectrum of philosophical issues, e.g. the theory of cognition, empirical semantics, scepticism, and the philosophy of science and ecology. Important contributions to the philosophy of natural environment and ecological politics have been made by S. Kvaløy and Per Arinsen. The philosophy of politics is represented mainly by Hans Skjervheim.

5. The problems of the philosophy of science have been undertaken by many scholars, especially by Næss's pupils, e.g. Guttorm Fløistad (Spinoza and phenomenology), Dagfinn Føllesdal (works on different aspects of the philosophy of science), Lars Walløe (theory of argumentation), Jon Elster and A. Hylland (social choice theory). In recent years the most discussed branches of philosophy have been pragmatic philosophy (e.g. in the works of Ingemund Gullvåg and Helge Høibraaten) and the philosophy of communicative strategies (Hjørdis Nerheim).

REFERENCES

- Ahlberg Alf, Regnell Hans, 1974, *Filosofiskt lexikon*, Stockholm.
- Ariansen Per, 1992, *Miljøfilosofi. En innføring*, Oslo.
- Eriksen Trond Berg, 1994, *Undringens labyrinter*, Oslo.
- Fløistad Guttorm, 1967, *The Problem of Understanding in Spinoza's ethics*, Oslo.
- Føllesdal Dagfinn, Walløe Lars, Elster Jon, 1996, *Argumentasjonsteori, språk og vitenskapsfilosofi*, Oslo.
- Frängsmyr T. (ed.), 1983, *Humanioras egenart. En rapport*, Oslo.
- Gaarder Jostein, 1995, *Świat Zofii*, Warszawa.
- Generasjoner i norsk filosofi*, 1973, En antologi, redigert av Anfinn Stigen, Oslo.
- Høibraaten Helge, Gullvåg Ingemund, 1984, *Essays in Pragmatic Philosophy*, vol. I, Oslo.
- Jor Finn, 1995, "Til hiin Enkelte". *Søren Kirkegaards liv og verk*, Oslo.
- Monsen Nina Kari, 1992, *Under godhetens synsvinkel. Livsfilosofiske essays*, Oslo.
- Nerheim Hjørdis, 1995, *Vitenskap og kommunikasjon*, Oslo.
- Næss Arne, 1937/38, Die Funktion der Verallgemeinerung, *Erkenntnis*, vol. 7.
- Næss Arne, 1938, "Truth" as conceived by those who are not professional philosophers (typescript).
- Næss Arne, 1956, Wie fördert man heute die empirische Bewegung, (publ. 1937/38), *Filosofiske Problemer*.

- Næss Arne, 1969, *Hvilken verden er den virkelige?*, Oslo.
- Næss Arne, 1974, *En del elementære logiske emner*, XI ed., Oslo.
- Næss Arne, 1972, 1974, *Økologi og filosofi*, Oslo.
- Olson Paul (ed.), 1972, *Contemporary Scandinavian Philosophy*, Oslo.
- Østberg Dag, 1993, *Jean-Paul Sartre: Filosofi, kunst, politikk og privatliv*, Oslo.
- Skirbekk Gunnar, 1966, *Det filosofiske vilkår for sanning*, Oslo.
- Skirbekk Gunnar, 1979, *Er ideologiene døde?*, Oslo.
- Skirbekk Gunnar, 1972, *Politisk filosofi. Innføring i filosofihistorie med særlig vekt på politisk teori*, Oslo.
- Skirbekk Gunnar, 1980, *Filosofihistorie. Innføring i europeisk filosofihistorie med særlig vekt på politisk historie*, Oslo.
- Skirbekk Gunnar, Gilje Nils, 1996, *Filosofihistorie*, Oslo.
- Skjervheim Hans, 1992, *Filosofi og dømmekraft*, Oslo.
- Skjervheim Hans, 1996, *Deltakar og tilskadar og andre essays*, Oslo.
- Skjervheim Hans, 1996, *Teknikk, politikk og utopi. Utvalgte politisk-filosofiske småskrifter, 1963-1991*, Oslo.
- Songe-Møller Vigdis, 1997, *Den greske tenkningens opprinnelse med kjønnsperspektiv. Fra Homer til demokrati*, Oslo.
- Stigen Anfinn, 1992, *Tenkningens historie*, vol. I-II, Oslo.
- Storheim E., 1960, Empirical semantics in Oslo, *Theoria* (Oslo).
- Tollefsen Torstein, Syse Henrik, Nicolaisen Rune Fritz, 1997, *Tenkere og ideer*, Oslo.
- Tranøy Knut Erik, 1967, *Universitet i Norge?*, Oslo.
- Tranøy Knut Erik, 1970, *Vilkårslogikk*, Oslo.