

Resume

The topic of this thesis is human knowledge. All people know the world in everyday practice as a completely natural and normal part of life. But if we ask questions like, what do we really see, what is knowledge, how have we reached it, is our knowledge complete and true and what is true knowledge, we suddenly find that we fail to answer these simple questions. It is similar with the concept of knowledge as with the concepts of truth, goodness, virtue, or perhaps time and space. All people already have some pre-understanding about what these terms mean and use them in this way, and because they have no problem using them in mutual language communication, they understand each other very well, it means that the pre-understandings are the same and generally valid for all people. And yet, when we try to define these terms, we disagree.

Emergence of pre-understanding, observation of the world and formation of experience, the discovery of internal and external world, understanding the relations between the internal and external world, the origin of language and sharing the ideas between other people, and much more, simply put all this is knowledge. However, if we want to know the knowledge itself, the situation will probably be much more complicated, because we will have to look inside ourselves, into our heads and it will be a state where the subject becomes at the same time an object. Is objective knowledge of knowledge possible at all, i.e., is knowledge independent of the subject and the same for everyone?

The aim of this thesis is to find answers to three basic questions - what is knowledge, how knowledge emerges and what is truth, both in the philosophical and historical context. Western philosophy in its beginnings focused on the being of the world, and only later did it come to the conclusion that the being is the knowledge. The cardinal philosophical credo of "I am and therefore I know" has changed to "I know, and therefore I am," and this has recently changed to "I speak and therefore I know." The ontological question changed into epistemological and to linguistic. These philosophical conceptual twists are also discussed in this thesis. In addition to the above three basic questions, there are two other questions that this thesis would like to thematize, namely - what is the goal and what is the meaning of knowledge.

The thesis basically consists of two parts. In the first part of the thesis, it thematizes knowledge in terms of epistemology, ontology and anthropology. In the second part the thesis focuses in detail on epistemological concepts of major philosophers. Finally, the thesis deals with a noetic problem, i.e., the theory of truth, justification and certainty.

In the second chapter, the thesis deals with the pre-understanding of knowledge. Human comprehension of the world supposes the fulfilment of certain conditions, the so-called epistemological assumptions which can be briefly characterized as cosmos and logos. In order to know the world

systematically, not only to record current states, but to recognize regularity and repeatability through knowledge of cause and origin, there must be a certain order in the world that guarantees intelligibility, i.e. the cosmos. The second assumption is that humans are able to think, collect, and sort through knowledge and draw some conclusions, and thus to understand the world, i.e. logos. We speak about the veracity and divide it into sensory veracity and intellectual veracity.

The thesis deals with the establishment of Epistemology. Epistemology can be divided into ancient and medieval non-systematic gnoseology, the modern systematic gnoseology, current evolutionary gnoseology and noetics.

The thesis deals with the question of the founding discipline of philosophy. It might seem that the problem of the first philosophy is paid too much attention, but it is the fundamental problem of the beginning and the first cause of all philosophical questioning and the corresponding concepts of the world. The thesis deals with this fundamental philosophical problem, namely the problem of circular references of ontology, gnoseology and noetic.

In the third chapter, the thesis deals with the knowledge from the point of view of epistemology. Knowledge is seen as the relationship between the recognized object and the recognizing person and at the same time as the process taking place in the human's mind. The thesis discusses all the modalities of this relationship, firstly the accent on the object of knowledge, secondly accent on the recognizing person, thirdly it does not accentuate any side, and fourthly the accent emphasizes both poles at the same time. Corresponding philosophical concepts realism, subjectivism, phenomenology and critical realism are discussed.

In the fourth chapter, the thesis deals with knowledge from the point of view of ontology. Knowledge is seen as being and examined as being existing independently of the consciousness of the knower. In philosophy, this approach is traditionally referred to as subject-to-object relationship. The thesis discusses knowledge from the point of view of the source, i.e., it addresses the sensuality, rationality and irrationality of knowledge., There are discussed dispute of empiricism and rationalism, Kant's critical realism, analytical turn to language and modern critical realism of Popper and Hartmann in the thesis.

In the fifth chapter, the thesis deals with the relationship of gnoseology and axiology, i.e., the connection between knowledge and the evaluation of the world. The evaluation of a thing, taking place at the same time as the knowledge of the thing, is given as the cognitive-emotional component of the subject, his personality, attitude, and other psychological characteristics. The rating as an emotional relationship to a given object is always based on assigning a thing to one of categories – like, dislike, neutral. The thesis discusses the main axiological theories.

In the second part of the thesis, it discusses the historical overview of the most important philosophical insights and concepts of human knowledge. Among the ancient authors are represented Plato with his idealistic concept and Aristotle with his realistic concept. The thesis more closely thematizes the historical rivalry of philosophical optimism and skepticism. The thesis deals with objective and subjective skepticism. From the modern era, Descartes and his rationalism concept are represented in the work, and British empiricists Locke, Berkeley and Hume, and finally Kant and his Critique of Pure Reason.

In the third part, the thesis deals with the theory of truth. Knowledge is defined as substantiated true beliefs. The truth proposition says that the truth must be substantiated, justified. The thesis deals with ways of justifying knowledge and the certainty of knowledge. The thesis also discusses the main theories of truth, i.e., coherence and correspondence theory of truth.

In the last, fourth part, the thesis deals with evolutionary epistemology and ontology, as new directions of renewal of philosophical research. Evolutionary ontology and epistemology view reality as an ontic process. The principle of the world is not matter i.e., a thing, but process, change and development.