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## LOGIC AND CULTURE

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**Abstract.** *Logic and culture, two different and, some would say, incompatible (noncorresponding) terms, are still connected with logic of values. In other words, logical conclusion (regardless how much it is based on reality judgments), is influenced (determined) by a given culture and a system of values within that culture. Logic does deal with reality judgments, but logic of values deals with value (normative) judgments and those judgments neither claim nor refuse that something is(or isn't), but they represent demands referring to people to do or not to do something in order to accomplish the goals (values) that community longs for. Value judgments are not, like reality judgments are, true or false, they are right or wrong. Logical judgment and conclusion itself is determined by the goals/values of a given culture.*

**Key words:** *Logic, culture, logic of values, reality judgments, value judgments, conclusion*

In an ideal, hypothetical relation, culture in which we are growing and our individual beliefs (no matter how different those beliefs are) do not and cannot influence our logical opinion, therefore they cannot influence conclusions we have about other people, about phenomena, actions, material and spiritual values, world in general and about ourselves. In this ideal or imaginary and therefore nonexistent relation, each cultural pattern and all individual opinions stand on the same level, toward the following logical deduction:

1. all humans are mortal,
2. I am human,
3. I am mortal.

All the treasures of tribal, traditional and patriarchal cultures on one side and modern, democratic and open cultures on the other, as well as variety of our individual beliefs, cannot change (in such hypothetical, clean, relation) mentioned logical statement.

Because of the fact that we, people, do not live in an ideal world, but we always belong to a certain/real culture which defines our individual beliefs, our logical belief will depend on a culture in which everyone of us is growing. For example, in a culture where a religious opinion is the dominant one (religion is, more or less, an integral part of every culture), the following logical deduction will be reigning:

1. God is the creator of the world,
2. man is a part of the world,
3. God created man.

Or, even closer to the first deduction (all people are mortal):

1. soul is immortal,
2. every man has a soul,
3. man's soul is immortal.

The problem we are discussing can be set in a different manner. Is there any relevance in a statement:

1. health is the biggest treasure,
2. I'm a healthy man,
3. I'm the richest man in the world,

if that statement was given in a culture where the Protestant ethics is the ruling one, where material values have advantage and where a reputation of a man depends on the amount of material wealth that he has?

We see now that no "clean" logic is possible and that logical opinion, no matter how free from certain cultural influence it may seem, is in fact determined by that influence. It leads us toward the question of forming judgments about reality (inductive) and about values. Reality judgments deal with the world of facts (what it is), and value judgments deal with what it should be (what is desirable in a certain culture and a corresponding system of values).<sup>1</sup> Bottom line is, this whole problem can be understood as a relation between human good (and we saw that human good depends on the ruling system in a certain culture) and the truth (which corresponds to that culture). If between different cultures exist essential differences in the system of values (and we saw that they exist), than it implicates that there isn't a universally accepted, unique opinion about the highest goal people should long for (the highest good), as well as there isn't one truth, which would be accepted by all cultures and all people as their own.

What is the actual importance of those general conclusions in a life of a man - an individual, or what are the influences of cultural patterns (that define individual opinion) on logical opinion and personal attitude of everyone of us in our mutual relations? In terms of mutual relations between people and from the aspect of a problem we are discussing, a difference between relations within one culture and relations between

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<sup>1</sup> Prof. Zaječaranović points at the *logic of values*, as a discipline which deals with value (normative) judgements. These judgments neither claim nor deny that something is (or isn't), they simply represent demands referring to human beings to do or not to do something, in order to accomplish certain goals (certain values) important for the society. Value judgments are neither true nor false, but right (good) or wrong. See more about contemporary classification of logic judgments in the book *Logika*, by prof. Zaječaranović, Izdavačka jedinica Univerziteta u Nišu, Niš, 1996, pg. 94-97. Compare to: Stvarnosni i vrednosni sudovi in: Vuko Pavicevic, Osnovi etike, BIGZ, Beograd, 1974, pg. 142-3. In the mentioned book by prof. Zaječaranović see also: Učenje o zaključku ili teorija implikacija, pg. 100-142.

individuals that belong to different cultures, must be made.

In the first case, we shouldn't forget that within one culture, there are classifications between people regarding their sex, age, race, confessional orientation, social background and social status, material wealth and (accepted) system of values. Those differences don't necessarily have to jeopardize the stability of a society, on the contrary, if a spirit of tolerance prevails in a given culture and if all social groups can obtain their basic human rights. Since that is hardly the case, conflicts of opinions can have dramatic proportions, if, for example, a logical conclusion that all people are equal no matter the color, sex or religious belief, is denied by another conclusion that one race is more superior than the other one, a man is more superior than a woman and that one religion is more superior than all the others. This problem is even harder because of the fact that one man at the same time belongs (on different grounds) to different social groups; he belongs to a certain social stratum, male or female sex, this or that religious belief, generation of parents, generation of children etc. Conclusions he brings will very much depend on a type of interaction he's in and within himself he'll search for the arguments that will support logical opinion corresponding to his concrete interests in the given interaction, or a situation. And so it will happen, as it happens, that we, without leaving the cultural pattern we formed ourselves in, make logical conclusions that exclude each other, with the same perseverance in different situations.

In the second case, in case of interaction between two individuals (or groups of individuals) that belong to different cultures, number of possible variations is, naturally, much bigger. Religious, ideological and every other intolerance, is possible, as it has already been said, within one culture; in different cultures it can have dramatic, even tragic proportions. And all those different opinions refer to their, the only correct, "iron" logic.

It would be one-sided, however (and according to that, wrong), to see relations between individuals and different cultures as interactions with nothing but conflicts within. In real life, individuals and social groups (subjects of the same culture or of different cultures) are in the constant communication; they tell one another their points of view and their opinions about different things and subjects of mutual interest. In that never-ending process, a constant trade of individual and group opinions is happening and those opinions are results of the influence of family, school, church, public institutions, ruling system of values. It's not like individuals only announce their points of view that are corresponding to a culture they belong to. They, at the same time, accept opinions of other people about subjects they are discussing. In this vivid and never-ending process of announcing their own and accepting someone else's conclusions (regardless weather it's happening in a tolerant or intolerant surroundings), individuals gain new experiences and knowledge of a culture they belong to. A man gets out of every interaction changed, weather he's aware of it or not. Conclusions we make now, consist of our entire past life experience. Conclusions we'll make tomorrow, will include a new and for us still unknown (nonexistent) experience. In small, as well as in big things, every individual is constantly in a situation to chose; to decide on one or another action, to have a positive or a negative attitude. Choice of everyone of us depends not only on a culture we belong to, but also on our own choice about this or that value, this or that action. On the fact that our logical opinion and conclusions we make either correspond with the arguments of life, or they don't, depends weather we will be able to understand other people, or, in other

words, can we establish a two-way relation of constant announcing of our own conclusions and accepting conclusions of other people. Without a logical opinion and points of view of other people, there cannot be our logical judgment and conclusion.

## LOGIKA I KULTURA

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*Logika i kultura, dva raznorodna i, reklo bi se, nekompatibilna (nekorespondentna) pojma, ipak su međusobno povezana logikom vrednovanja. Drugim rečma, na logičko zaključivanje (koliko god se temeljilo na stvarnosnim sudovima), (odlučujuće) utiče data kultura i njen (kulture) sistem vrednosti. Logika se, istina, bavi stvarnosnim sudovima, ali se logika vrednovanja bavi vrednosnim (normativnim) sudovima, koji ne tvrde niti odriču da nešto jeste (odnosno nije) nego predstavljaju zahteve upućene ljudima da nešto čine ili ne čine kako bi se ostvarili ciljevi (vrednosti) kojima zajednica teži. Vrednosni sudovi nisu, poput stvarnosnih, istiniti ili neistiniti nego ispravni ili neispravni. Ciljevima/vrednostima date kulture određeno je i samo logičko rasuđivanje i zaključivanje.*

Ključne reči: *logika, kultura, logika vrednovanja, realni sudovi, vrednosni sudovi, zaključak*