HUMANITIES 220

INTRODUCTION TO PHILOSOPHY

Instructor: Paul Semm

Phone: 286-5254

**Text:**

Lavine, T.Z. From Socrates to Sartre: The Philosophical Quest

Short selections

**Films:**

*Antigone Never Cry Wolf*

*Clockwatchers Paha Sapa*

*Cool Hand Luke 2001: Space Odyssey*

*The Graduate Wannsee Conference*

**Course Description**

In this course we are going to analyze ourselves and the culture in which we live from a philosophical point of view. The focus of our analysis will be the three central "idols" of our world view: individualism, progress, and reason. These idols emerged during the Enlightenment, a period of immense social change and optimism in Western society. Although these "idols" have undergone radical transformations that would make them unrecognizable to Enlightenment thinkers, they are still, even in their distorted form, foundational elements for our self-understanding and for our cultural world view.

One of the essential elements of the philosophical point of view is that of critique. In Plato's classical Greek thought, in Kant's Enlightenment philosophy, and in Foucault's postmodern thought, philosophy is given the role of examining the taken-for-granted and demystifying cultural idols and illusions. The difficulty in this undertaking, among other things, is that "idols" appear to be reality; to members of most cultures their worldviews appear to be natural, true, and good. Two ways, which I will use in trying to reveal the "idols" of our worldview as culturally relative, will be through analyzing historical discontinuities and transformations in Western society. And in comparing our world view and its assumptions to other cultures and their world views.

**Evaluation Process**:

There will be a total of one hundred (100) points. There will be two take-home essay/exams each worth thirty (30) points. Each student will also keep a philosophical journal that will be worth thirty (30) points. There will also be ten (10) points for class participation.

The essay exams will consist of two (15 points each) or three (10 points each) questions based on the lectures, readings, films, and journal assignments.

The philosophical journal can be a spiral notebook or computer generated. It should consist of three separate and clearly defined parts. Part 1 will consist of the answer to questions that I will give out during most class periods. Part II will consist of notes, analyses, and evaluations of films (and readings. And Part III will consists of philosophical reflections, personal reflection on questions raised in class.

**Class Schedule**:

Date Topic Assignment Due

Tue 10 30 Introduction: "Enlightenment?"

Thu 11/1 Individual: Classical Conception of Read: " A Revolution

the Self in Thought"pp 186-198,

View: *Antigone* and "Plato" pp. 9-30.

Tue 11/6 Individual: Modern Conception of Read: "Descartes" pp 68-

the Self: Alienation 91, "Sartre" pp322- 334

View: *The Graduate*

Thu 11/8 Philosophy of Literature and Read: "Sartre" pp335-364

Film: Rebellion

View: *Cool Hand Luke*

**Journal due**

Sat 11/10 Postmodernism: The Death of

the Individual

**Hand out essay/exam**

Tue 11/13 Philosophy and the Political Economy Read: "Marx" pp 261-301

View: *Children in America's Schools*

**Essay/exam due**

Thu 11/15 Philosophy of the Environment and Read: "Descartes" pp 110-

Environmental Ethics 120.

View: *Never Cry Wolf* and *Paha Sapa*

Sat 11/17 Philosophy of Technology

View: *2001: A Space Odyssey*

**Hand out essay/exam**

Tue 11/20 Reason, Utopias, and Final Solutions Read: "Plato" pp 54-67,

View: *Wannsee Conference* "Marx" 302-321.

Sat 11/24  **Essay/exam and notebook due**

I reserve the right to change the movies or use class time for discussion rather than viewing.

Introduction

I. Traditonal approach

A. Typically an intro to phil course approaches philosophy sequentially, from Plato to . . .

1. discusses the various arguments of each philosopher

sequentially

2. exams traditional areas of philosophical investigati

- metaphysics, epistemology, logic, ethics

3. A corollary to this is that there are perennial questions that all philosophers are confronted with

and that they must try to answer

4. a study of different schools, rationalists, idealists,

existentialists

B. Problems with this approach

1. Ignores the problem of culture and language, in doing

so it makes philosophers look stupid, worse irrelevant,

or a historical curiosity of prescientific times

an example of this is PBS series in which the"great minds" sit together at a table and talk

- another textbook used for this course combines

these assumptions

"What would Descartes say to Black Elk about

Black Elk's idea that the world is alive, or

inspirited?" The obvious problem here which

points to the broader problem, is that once,

they would have to learn each others language,

and in doing so would learn each other's culture

and worldview

- we already know what those for whom Descartes

spoke, European "enlightenment" society thought

of the native American worldview

C. World views and cultural assumptions

1. Experience, including, knowing, feeling, thinking,

and even seeing are mediated by one's culture and

the worldview of that culture

2. Different cultures experience and understand the world differently, but

3. Not only different cultures, but within our own

culture, conceived from Plato to Sartre there is as

much or more discontinuity than continuity

4. If I start with Plato and say Plato is trying to answer

the question what is it to know and how to it relate

to what one ought to do

5. and I explain Plato's answer, that once one knows the

good one will do it, we say, just because someone knows

the good doesn't mean he'll do it

6. or if I give you St. Anselm's ontological proof for

the existence of God

7. or Black Elks, that everything is alive

8. why would someone say something so self-evidently

wrong -- from our point of view.

8. all these people had a different world view from

ours, they had different cultural assumptions that

they took to be self-evident, the truth, natural, that

any right-minded person would know to be true.

Plato -- the soul turned towards the good through

reason -- knows the good through participation in

Good, it would be self-evidently contradictory to

say that the sould would act otherwise

Anselm -- assumed there were two aspects to

ultimate reality, substance and attribute, and

that they were logically connected

Black Elk -

II. Our approach - Philosophy as Critique

A. Critique -- Although they each mean it in considerably

different ways, Plato, Kant, and Foucault talk about philosophy

as critique -- an unmasking of cultural idols, demystification, or

simply looking at one's cultural assumptions as historical developments, rather than "natural" "true" and "good"

1. Plato makes the claim in the mouth of Socrates that

the "unexamined life isn't worth living"

2. Kant argues that we are only free to the extent that

we understand or assumptions

3. And Foucault claims that subjectivity is not given, but

is a project conceived against a background of power

relationships which need to be unmasked

B. Although we will look at Plato, Descartes, Locke etc we

will be looking at them to help us answer the question,

of our own self-understanding,

what does it mean to be an individual in modern society,

what type ofsociety do we live in,

what is our relationship to the natural world?

How did this world view develop?

How ought I to live my life?

E. Plato's allegory of the cave as a model for philosophy as

critique, which is in The Republic, his vision of the ideal state

1. Read the Cave, the modern cave, electronic media and

consumer society, but the contours

2. The basis of modern society and the modern

conception of the individual arise during the Enlightenment - which Lavine speaks of as a historical

period, ( 1650-1770) but it is also a historical project

2. It continuously informs the present, progress and

improvement through technology, Lusk, Wy

3. the individual

II. What is Enlightenment?

A. Hisorical and social transformation

1. In the political sphere, monarchies were replaced

through revolution gradually representative democracies

and the idea of "rule by law"

Clinton - we are a society of laws, no one person

is higher than the law

- law reflects the normative foundation to

society, we value certain things

- violating the law is violating the moral

order

2. In the economic sphere the feudal arrangements were

replaced by capitalism -- rational organization of this

realm around the idea of the pursuit of enlightened self-

interest

3. In the sphere of technology human and animal power

was being replaced by water, steam, electricity

4. human productivity was being replaced by machine

productivity -- massive amounts of natural resources

5. Industrial production caused a rearrangement of

of division of labor

6. new society created a division between public and

private

7. in the cultural sphere, church authority, and religious

worldviews -- the great Chain of Being - the Sacred Canopy were being challenged by the new science of physics

8. new cultural authorities replaced the nobility

and priests, "experts" scientific and social, attempt to

unify knowledge under the banner of the natural

sciences

B. What were the idols of this transformation?

1. Idol one is Reason, a new conception though, the

model of the new reason was that of science, especially

physics

2. Idol two is Progress, Reason, was going to allow us

to not only master and control the physical universe

through discovering the laws of the natural world and

then using them to control the natural world -- technology of power, but organized the social world

to eliminate social problems

3. Idol three is the individual who actualizes

is rational will in the newly organized political and economic domains. Freedom becomes a necessary

correlate to reason

C. These "idols" were truly something to bow down before

for the Enlightenment thinkers- Condorcet in Sketch for a

a historical picture of the progress of the human mind

1. "The Future Progress of the Human Mind" discusses

the continued progress, inevitable, toward the indefinite

perfectability of the human species - claims being made

by those involved with human Genome project

2. the hero is of his narrative is Reason, first manifested

in philosophy, then in the natural sciences, then in

the "moral and political sciences"

3. condorcet thought that he was just predicting what

could be derived from the discovery of the physical laws

of the universe. Reason to Condorcet and the other

enlightenment thinkers was self-evidently good.

4. Just need to discover the moral laws and the laws of

society in order to keep progressing

5. The discovery of the laws of the universe will lead to

man's freedom from superstition (priests), tyrants, and

enable man to organize society rationally in line with the

laws of society

6. clearly this concept of progress persists today, science

and technology is and will solve all of our problems,

disease to hunger to global computerized village

III. The "dialectic of enlightenment",

A. a counter-narrative has been constructed, which suggests

why we might not recognize ourself

1. Enlightenment has led, to the gas chambers of Auschwitz, the proliferation of weapons of mass destruction, the colonial and neo-colonial immeseration of the third world and extermination of indigenous people, the destruction of the environment, massive species "technological progress." and the battle against evil

2. As early as the nineteenth century philosophers

began to question the validity of this historical

project

B. the philosophical critique of the Enlightenment is directed

against the hero of the Enlightenment narrative, reason.

1. Fredrich Nietzsche and Max Weber were the first

to argue this counter-narrative, also Kierkegaard

2. They said that reason is tied to mastery and control

of nature, in this sense it is an instrument, instrumental

rationality, "how to", this form of reason is severed from

the good, norms and values

3. They both argue that reason conceived as technical

expertise leads to unfreedom, conformity or adaptability

4. Weber argues that every sphere of society is being

organized around instrumental reason, a process

he says isn't progress but "rationalization"

5. Much like science reduces the world to the fewest

laws which can be mathematicized and calculated to

make the physical world predictable

6. Society is organizing in terms of formal rules and

procedures based on the same norms of calculation,

predictability, and efficiency

7. These become social values which are contra

uniqueness, spontaneity, difference -- if you don't

fall under a general rule you don't exist

8. Capitalism is the rationalization economic realm

understood in terms of calculation for investment

and effeciency and speed for production, and predictability for sales

8. the realm of administration in both the governmental

and economic sphere is bureaucratized, large formal

organizations in government and private

9. this emphasis on formal rules and procedures, the

need for calculation and predictability for the

individual to conform to society's institutions, DMV,

and Financial Aid

10. the realm of freedom becomes increasingly

circumscribe by the demands of social institutions, to

the private realm

C. Max Horkheimer and Theodor Adorno argue in their book,

the dialectic of Enlightenment that even this last realm of

freedom is increasingly undermined by the cultur industry

1. Rationalization has become total, the administered

society, a seamless process

- domination of nature to domination of

humans

2. the picture or web is complete with the emergence of

the "culture industry" -- the modern cave

- with mass media the individual is constructed as

a passive spectator, whose ideas, opinions, and desires are constructed by the mass media

- unfreedom appears to be freedom, as the

individual is allowed to pursue his/her decreasin

leisure time in consumption

- this unfree, passive, and powerless spectator,

glorifies his alter-ego, Dirty Harry, Rambo, the

Enlightenment individual transformed

D. Enlightenment or enlightenment?

I. The Classical Conception of the Self -- Plato and Augustine

A. New Enlightenment concept of the self as a rational and

autonomous agent

1. can freely choose ends or goals and initiate action

towards achieving those goals

enlightened self interest in the economic sphere

participate in reasoned debate about the public

good in the political sphere

this allows for the fulfillment of one's desires

and needs

the family is secondary status

2. self is moral agent

the bearer of natural inalianable rights

rights are universal and reciprocal

moral legislature who can submit his

actions to the principles of reason to determine

their morality

3. The structure of the self inner/outer, mind or

consciousness in a body, unitary with identity

4. Consciousness, self-enclosed inner space

objects and other people outside

contains thought, feelings, ideas

capacities and potentialities inner waiting for

outer expression

5. Freud complicated this picture

6. the self in this conception is prior ontologically,

it enters into personal, economic, political relationships

exists a mind independent reality of other people

and objects

self is ontologically separate from objects in

world

no essential relationship with others by inference

society is association of individual atoms

7. we look at the world as a world of indivduals, don't all

think the same, private inner world

B. An alternative view, the Akan people of West African nation

of Ghana, and similar to Azande.

1. Okra or soul, sunsum or spirit, and honam or body

2. Okra is innermost self, the essence, of the individual

person, a spar of the Supreme Being (Onyame) in man

3. sunsum is not identical to okra, it reveals itself in dreaming

in sleep released from fetters of the body

builts a new world of forms, using materials of

its waking experience

looking at world from another spot or talking with

another sunsum

"The Azande, for instance, maintain "that in sleep the sould is released from the body and can roam about at will and meet other spirits and have other adventures, though they admit something mysterious about its experiences . . .During sleep a man's sould wanders everywhere."

3. closer connection between soul (okra) and honam (body)

if physical behavior is happy, soul is happy

sick soul equals sick body, conceive of diseases

of the soul

psychophysical causal interaction

4. The Buddhist self as non-self

the western conception of self is maya, or illusion

even the idea of identity is illusion

goal of enlightenment is get beyond this self

to Self that is not-self, but world

D. The classical conception of the self

1. not a modern individual

2. the self was conceived of as essentially relational, as

3. Greek thought presupposed a rational order or logos

to the universe

it wasn't just rational, but Good

logos established order of being in which human

being is to participate

4. first relationship is to logos

5. second is to society which ought to be organized so

that the person can be allowed to pursue the Good

6. self-relation, but this follows from the first relationship, not Freudian

E. Plato's conception of the Self - the tripartite soul

1. The most important is Reason,

the capacity to comprehend universals, but a

dimension of eros, desire for the Good

capacity to be Enlightened by the World of

Forms or Ideas

2. then the spirit which is expressed in drives such as anger, loyalty, courage,

3. and lastly the bodily apetites desires and needs

4. the goal is fulfill the form, wisdom

form for man is for Reason to be order in the soul

Plato uses the example ofthe charioteer

not Freudian conception

5. Let us return to the allegory of the cave

D. How do we explain this metaphor?

1.According to Plato how does reason "know" the forms, and ultimately the Good?

2. It depends upon the objects towards which one's

attention is directed

E. Knowing

1. Knowing through sensory experience is limited

2. Plato makes a distinction between opinion and

knowledge

3. Opinion takes two forms, the lowest is imagining,

the form of art, and then belief which is based on

sense perception

4. Sense perception is only opinion because it deals

with particular objects which are only pale manifestions

of the world of forms

5. Reason allows the soul to direct its attention to

the world of Forms, the eternal, the immutable, Plato

uses visual metaphors to explain the relationship of

person to the the wold of Forms, it is not within

but without

6. Through reason man is able to grasp the world of

Forms which is ultimate reality, immutable, unchanging,

and eternal

7. World of Forms is governed by the Idea of the

Good which gives meaning to all other forms

7. this seeing, grasping, knowing is a participation in

the natural order, the logos, and it involves by

necessity finding the true Form for human beings

"So to be ruled by reason is to be ruled by a vision of this order."

8. That is, once one sees this natural order, is enlightened by it, participates in it. The idea of acting irrationally would be contradictory.

9. to say "know thyself" as Socrates did, is quite different from modern introspection,

10. it means know your relationship to that which is outside of yourself, in order to participate in it, that

will bring order to your soul

E. Plato's conception of reason is substantive, meaning it is

tied to value, Reason is essentially connected to the Good,

because of the order of things, the natural order, is given

meaning by the Idea of the Good

1. The Idea of the Good is that idea or form which

embodies all other forms and gives them meaning

and gives meaning to the logos -- the natural order

"In the light of the good, we can see that our good, the proper order in our souls, has this categoric worth, which it enjoys as a proper part of the whole order."

2. The right relation to the Idea of the Good is the basis

for right action, not subjective but is relational, outside

of us, in relation to the larger order in which we are

placed

3. For Plato the key issue is what the soul is directed

towards, the changing or eternal, the bodily or immaterial

4. The logos then becomes something we particpate in

self-order and the natural order are the same

"To be ruled by reason means to have one's life shaped by a pre-existent rational order which one knows and loves."

Conclusions;

A. Self is relational, its end is love of the Good

1. Reason is inextricable tied to the Good, it

is substantive

2. the idea of a free, independent, self-willing

individual doesn't exist,

3. the self turn towards the Good sees it and

is enlightened by it, there is a natural rational

order to the world

4. a just society needs to be created that allows

for the few people who can achieve this

For Plato this is a "totalitarian state"

II. Law and Justice

A. The structure of the state is essential and in the Republic Plato argues for the ideal state, a state which creates the

environment for the "good person"

B. In the Crito though the essential nature of the relationship of the person to the state is given by Socrates in his

refusal to flee from

C. Socrates is being put to death for crimes against society he had been tried for impiety, speaking against the Gods,

another word for challenging cultural idols, and corrupting the

youth of Athens

D. In the Apology which precedes the Crito, Socrates explains

what he was doing, the gods had declared Socrates the wisest

man, he was perplexed for he knew very little, so he went to

the wisest men and found that they knew really knew very

little, in his speech he defends the right of free speech,

and makes his famous claim the "unexamined life isn't worth

living."

E. Crito comes to the cell and tells Socrates that plans have

been made for Socrates's escape, he appears to be in a "happy disposition" and says that he must obey the law

F. If I left he said, the people could say "We brought you into the world, we raised you, we educated you, we gave you and

every other citizen a share of all the good things we could."

G. The question Socrates poses to Crito is what is just and

what is unjust

1. the country is more reverend and holy than even

your family and thus demands an even greater

obedience

2. for anyone who doesn't like the laws of society it is

alright to disobey, this would lead to the breakdown

of the city

3. it would be alright to leave, but if one stays it is as

if an agreement between the person and society had

been reached, an agreement in which the person

promises to obey the Laws

4. an opportunity had been granted to me to convince

at my trial of the justness of my positions, and you

were given the opportunity to propose banishment

5. Therefore, did you not in fact if not in word agree to

live in confomity with society

6. This prior agreement and its demand for obedience to

the state and its laws is what justice demands of

Socrates

III. Law and Justice (Zinn) - might there be a conflict between the

law which demands obedience and social justice "the fair treatment of all human beings", if so doesn't this demand disobedience to the

law in the name of justice

A. Do we have a prior agreement by living in society to

conform and obey?

B. Will disobedience cause anarchy? How about anarchy and

obedience?

C. What is the law?

1. the law are codified norms, positive law are values and

norms as general rules

2. we are a society of contradictory values, property and

profit, and life, liberty, and pursuit of happiness

3. laws protect the rights of property and the powerful

court injunction against striking and protest, the most important legal instrument for the powerful

over the powerless

state violence, his hunger violence, his poverty

violence

4. jury's - the constitutional right of civil disobedience

jury nullification

necessity

D. Isn't there a conflation here, between the state, the government and the country, D of I, right to overthrow

government

II. Descartes and the Modern Conception of the Self

A. Descartes bequeathed to modernity the basic framework

for understanding self and world

1. the major influence on Descartes was the newly

emerging natural sciences -- mathematician

2. Descartes project was to give an account of human

being and the world consistent with the natural sciences

of Galileo

3. This project could probably be termed "Man the

knower", or "Man the Master"

Descartes the first modern philosopher,

he still had Scholastic presuppositions

4. In Plato the logos was both rational and moral and

apprehended by reason

5. In Christianity world is meaningful as a creation

of divine being and apprehended by faith, beyond

reason

6. in D mechanistic world, the natural world

as a clockwork

7. Descartes accepted the Galilean idea of knowledge

which now became representation,

to know reality was to have a correct representation of things --

a corrrect picture within of outer reality

8. Goal: certainty, a foundation ideas that are

so clear and distinct that they cannot be doubted

9. From this foundation of first principles

unified science with all forms of knowledge

interconnected

world as quanity, calculable through math

B. Plato's love of the Good has been transformed into Descartes

quest for certainty -- the Cartesian anxiety

1. Why this anxiety? Old world views are breaking down,

reason in the form of modern science has undermined

the sacred canopy/

2. New forms of legitimation are required? Descartes saw

himself as a scientist and it is an attempt to put science

in the place of religion, but only partially

3. Descartes other motivation not to be burned at the

stake by the Inquisition for heresy

C. Descartes account of the self (and world)

1. Descartes was a rationalist; he therefore wanted to

explain reality from deductively from an idea that

was certain

2. As in math and science establish axioms, or first

principles and deduce from these

3. D assumes that there are a priori truths, which are

self-evident and can't be doubted - ideas

4. that a justification of the scientific world view can

be deduced from these a priori truths

5. how does he characterize certainty?

-clear (in itself) and distinct (from every other belief) -- self-evident to reason

- independent -- not based on other beliefs

- must exist, so that beliefs about other things can

be deduced

6. No one really thinks Descartes arguments are convincing, nor the empiricists, but the ideas shape

our worldview

II. Descartes argument -- methodical doubt

A. he begins by doubting everything

B. especially sense experience, depended on sense organs,

can be doubted

C. even math can be doubted if there is evil demon

D. what can't I doubt? even if I am being deceived, I can't

doubt that i am being deceived

E. Doubting is one aspect of thinking, and

F. if thinking is going on there must be a cause

F. Cogito ergo sum, I think therefore I am

G. Descartes thinks that through methodical doubting he

has discovered the arche, that one certain thing from which

all else can be deduced -- THE THINKING SUBJECT

H. Does it meet the criteria for certainty?

fails and the second and third criteria

I. he has created a problem by third criteria though?

1. this self-contained thinking substance is inside

the body, by definition, independent

2. how to we get to knowledge of the outside world?

3. the Cartesian dilemma and compromise?

J. God -- Avoiding solipsism and proving the world -- in the

end God is the only substance that meets the criteria

1. The self is finite

2. and the self has a priori ideas

3. everything has a cause, ideas must come from somewhere, cause must be like effect

4. but my idea of God is of a infinite being, can't

have a priori idea of infinite in finite mind, everything

has a cause

5. God must have put it there, and God can't be a

deceiver, or that would be imperfection or a defect

6. therefore God must exist

7. If God is not a deceiver then I can deduce in the

same manner that the ideas I have of the physical

world represent the real physical world

7. idea of external reality must have a cause

8. cause must be like effect, idea of physical reality

must reflect physical reality

9. Which is according to Descartes not what the senses

perceive, what is it? res extensa -- extension, size,

shape and substance

10. qualities belong to the mind, the external world is

matter in motion

K. In his quest for certainty he has derived two substances

metaphysically distinct

1. the thinking subject without extension or materiality

and inner, encased in a body, undetermined and free

2. extended substance, the physical world, which corresponds to the scientific world view -- quanity,

not quality, measurable, and calculable

L. He has given shape to modern view of self, world, and reason

II. Reason, Self and Morality

A. Descartes despite his aporia asserts free will and he identifies it with reason, but not a substantive reason, like

Plato's but a reason that controls desires, an instrumental

reason

1. the moral thinkers of the Enlightenment will attempt

to develop morality in terms of quanity or rational

principle

B. no longer can the person turn outward to the cosmos which

is the embodiment of meaningful order which can define the

good for us -- it is disenchanted, objectifified

C. no essential connection to it, no moral connection, just

externally connected through the laws of nature

D. disenchantment and objectification of nature is inseparable

from seeing nature as a domain of instrumental control

E. connection between knowledge and power

F. This disjunction, this bifurcation of nature, reducing the

natural world to a mechanism that can be controlled, rationally

mastered through instrumental reason

G. as a parallel in the moral sphere, reasons mastery over the

passions, reason gets the passions under instrumental control

h. This form of reason - instrumental - presupposes the

disengagement of the self from the world and its objectification, and the objectification of the body

"The ture function of reason, then, in the conduct of life is to examine and consider without passion ...

I. Reason is procedural and an internal property of subjective

thinking- morality is exercising rational mastery - the will-

over the passions

1. it involves desengagement

"The true function of reason, then, in the conduct of life is to exmine and consider without passion . . .

J. Dignity becomes the goal of the moral person, the person

who exercises rational self-masery of his passions, and the

world

III. Summary

A. We have the structure for the modern western understanding of self and world

1. self-enclosed consciousness inside a body, subjectivity

2. a separated sphere, mind independent reality, disenchanted

3. knowledge is representation of this mind independent

reality so that it can be calculated and mastered

4. emgerence of ideal of objectivity -- disengaged subjec

5. disengaged from one's body

6. disngaged from the world

C. disengagement =s objectification = disenchantment

1. morality has nothing to do with the order of

the good

2. but rational mastery through disengagement

and objectification

3. construct a picture of things following the canons

of rational thinking

I. Existentialism

A. By the late nineteenth century the Enlightenment project

was beginning to be realized

1. Industrialization of the First world was in full

swing, the marriage of science and technology with

capitalism had created resource, knowledge, and

technology for mass production

2. Mass production changed the nature of labor,

scientific management, deskilling, and Fordism

3. huge bureacracies emerged to administer the

large nation states which were competing internationally

for the wealth and resources of the third world

4. a middle class had begun to emerge dominated by

the work ethic, and the values of materialism and

consumption, middle class norms emerged

B. What was to become the most popular philosophy came

emerged in the late nineteenth and early twentieth century

but reach its high point post WWII Europe - existentialism

1. It was certainly a reaction against rationalization of

society, the unfreedom of work and demand for conformity

2. a great deal of its popularity can be attributed to

its presentation in popular literary and cinematic

forms - short stories, plays, novels, and movies

3. the existentialists ( a difficult term to define) both

were part of the Cartesian system and a rejections of

it

4. They accepted the subjectivity of Descartes and

radicalized it, Kierkegaard "subjectivity is truth" and

Sartre "subjectivity is absolute freedom"

5. They rejected the Cartesian emphasis on certain and

rational reconstruction of the external world through

adherence to method

C. As an introduction, existentialists emphasize the predominance of concrete lived experience, this left them

in an even more "doubtful" situation than Descartes

D. Two main themes: alienation and rebellion

1. the protagonist, in existential art, there emerged

a new type of hero, or anti-hero -- his heroic features

are his alienation from a mechanistic and hypocritcal

society, the meaningless of the human condition, he

his alienated from other people, the social world, from

himself

2. And he rebels, sometimes in the name of justice,

authenticity, just because, sometimes is life is just

labeled rebellion

E. Another theme is the absurd: human condition and human

subjectivity cannot be explained by science or a philosophical

system, it is unique, meanings are after the fact, illusions or

bad faith to make us feel better with the incomprehensibility

of the universe

II. Alienation

A. The Cartesian cogito, is already alienated, alienated from

the natural world and its own body, both of which are

abolutely other -- alien

B. Rationalization of society is alienation, it is the reduction

of society to techniques of efficiency, consistancy, and

regularity

C. it is alienating because it professes to value the person but

really organizes itself around an ethic of material consumption

D. Alienation the anti-hero experiences is the anti-individual,

anti-unique, and anti-freedom, emphasis is individuality,

uniqueness, freedom, and something called authenticity

III. Existentialism? Difficulty in defining it and who are existentialists, can give characteristics but no philosopher has

all of the characteristics, many considered existentialists resist the label.

A. Emphasis on subjectivity as the starting point. "Truth

is subjectivity." "Subjectivity is freedom."

B. Reason, either scientific, or philosophically systems, cannot

explain the unique quality of subjective experience

C. the human condition is emphasized, it is a border condition,

where one is condemned to live in dread over one's freedom,

or anxiety of the self-consciousness of one's death, or in

the face of the absurd.

D. there is no given human nature and no rules, moral or

social, that can be grounded, therefore human being is

an unfinished project -- incomplete

E. The absolute freedom allows or demands that we make

choices, we create ourselves, these doesn't mean that we

choose between bougeois ends

F. This absolute freedom is the reason for dread and anxiety,

thus escape from freedom, "bad faith," it's the way I am, it

just happened

G. Living in terms of absolute freedom is authenticity, but

obviously this is alienating -- separates one from the crowd,

from society which are merely people following conventions

H. Social institutions and ethical ideals (norms and laws) do not

deserve our absolute and unqualified allegiance

J. Rebellion is the only authentic life, in fact authenticity

demands rebellion, both metaphysical and historical

IV. Soren Kierkegaard, the father of existentialism, b 1813, most of the characteristics of existentialism are present in his thought

A. K is reacting against

1.bourgeois society, conformism, conventialism, philistinism, a world empty of meaning

2. institutionalized Christianity and its easy faith,

objectification of faith as a social function

3. philosphical and scientific claims to be be able

to explain human being in the world

- science is ok to explain natural world,

but it has emptied the world of meaning

and value

- philosophical system do away with the flesh

and blood suffering human being by subsuming

him in the universal

4. Socrates is his hero, but different assumptions about

the world, not a question of reason and the Good, but

a question of the demands of faith

5. in several senses he is anti-Enlightenment, the limits

of science and reason and the emptiness of progress

as improved technique

K. sees society as reversing the miracle of Christianity, Jesus turning

water into wine, K interprets as turning world into creation, K sees B society as turning wine into water

B. He accepts Cartesian starting point of radical subjectivity

but interprets it in terms of faith

1. the essence of subjectivity is not the universality of

rationality

2. ethical realm deduced from rationality, either self-

mastery or principles of action is empty of meaning

C. Ks starting point is the single one, absolute subjectivity

1. can't be subsumed under any rational system

2. can't be explained scientifically or rationally

3. stands alone before God, absolute relation to the

absolute, and must make a choice, a decision,

which can't be determined by reason "leap of faith"

4. this situation is beyond society and beyond ethics,

each person is alone before God

5. This is the truth of human being in the world, the

truth which gives existence meaning, however it is

a wholly subjective truth

6. it is a radicalization of Luther's idea of a calling,

God addresses, asks a question, what you are, who you

are is determined by your choice

7. The authentic person stands before God in fear an

trembling and experiences the dread of freedom,

the titles of his books, Fear and Trembling, The Concept

of Dread, and Either/Or.

8. This radical subjectivity is beyond objective explanation, it is paradoxical

9. truth conceived this way requires a "leap of faith",

incarnation of Jesus is incomprehensible

10. once this leap of faith is taken, alienates one from

everyday experience and even social norms,

11. he juxtaposes the category of the Single One with

the category of the Crowd (the people in the Cave)

C. K explain as three stages in the person's development

1. the aesthetic man caught in the present, the immediate,

this person is not a real subject, nor even a social being, no real subjectivity

because he is committed to the particular, he is

the bourgeois philistine

2. the ethical person, or the knight of infinite resignation

he has appropriated the ethical, his decisions are

mediated by universal ethical norms, Agammenon

and Socrates and Antigone

his committment to the realm of the universal, the

general and has therefore lost the particular

this is a necessary step, but not sufficient

3. the knight of faith

this is a higher order that is absolute and gives meaning to life

absolute relation to the absolute

D. K uses the Biblical story of Abraham and Issac

1. A is asked to sacrifice is son Issac. A stands before

God in faith but in fear and trembling, free to

decide

2. This is not a question directed to A not

anyone else, can't turn to the counsel of others,

can't resolve it by application of rational principles,

and it is wrong before moral laws

3. To K it is a question of one's relationship to

one's faith, A already has faith, it is between dread,

existential fear and trust in one's relationship to

God

4. A stands between "murder" and "sacrifice",

obey God and murder your child, he trusts in God,

affirming the absolute value of this relationship

"teleological suspension of the ethical"

5. A believes that even in sacrificing I he

will get him back, this is beyond rational calculation

6. this introduces the idea of the authentic Christian

and eventually authenticity into existential thought

7. the person acting through will and decision in this

border condition of the absurd and creating himself

Jean Paul Sartre - French existentialist philospher and writer, winner of the Nobel Prize for literature and refuser of the award

I. Sartre for many is the paradigmatic existentialist, Heidegger, Camus, Marcel, Buber, Tillich, Bultmann, Jaspers

A. Influence- historical circumstances

1. the rise of Nazism and other Fascist movements

2. the failure of western society to resist totalitarianism

(3. this may seem strange to us, history being written, as

it is by the victors, but the history of democracies and

their failure continues to be documented

- western powers allowed Hitler to annex Austria

and take over Czech as a protectorate

- it was only with the invasion of Poland that Britain and France declared war

- the U.S. only declared war on Germany after

Germnay declared war on the US, after the bombing

of Pearl Harbor

- no Western country reacted in any way against

Japan's genocide in China and Manchuria

- West only reacted when Japan occupied French

Indochina, cutting off rubber, tin, and tungsten

- West knew about slaughter of Jews on the

Eastern Front as early as late 1941

- West left Russia to deal with Hitler's invasion

- U.S. fully industrialized and providing weapons

through lend lease, however 80% of US forces saw

no action until 1944, US lost 400,000 Russia lost

20,000,000

- U.S. corporations built communications sytems, tanks, and trucks for Germany during the war

- okd by executive order

- US took fewer than 1/10th of Jewish immigrants

than it could by law take, US was segregated)

4. Sartre was most influenced by the collaboration of the

of the French, the Vichy government, the middle class,

and their cooperation and aid,

5. in jean Anouilh's Antigone, miliciens, French fascist

terror squads were even more brutal than the Gestapo

6. the moral values/ideals of Enlightenment undermined

by western society's inability to generate significant

resistance

B. Sartre's goal

1. develop an existential philosophy that would make

absolute freedom the essence of human being in the

world

2. absolute freedom meant absolute responsibility to

choose one's life

3. a existential morality based on a concept of radical

freedom

4. this freedom was more radical than Ks because S

accepted Ns thesis that God is dead,

5. God is a possibility, like communism, but not a

compelling one, one is free to choose

5. "condemned to be free" is Sartre's term, the absolutely

free subject has no foothold, not even the absurdity of

the relation to the absolute

C. Sartre's argument

1. Sartre begins with radical subjectivity, the Cartesian

starting point

2. but casts this in different terms, ontological categories

3. He takes Hegel's terms

in itelf - which refers to that which is determined,

complete, given

for itself - which is human being in the world,

indeterminate, incomplete, being which is free to

choose itself

4. the for itself is living towards the future, fills the future with its choices

5. human being in the world is a complex combination

of in itself and for itself

6. his assertion about radical freedom rests upon his

phenomenological analysis of consciousness

- consciousness is always consciousness of things

- it is really "nothing" itself but this intentionality

- as nothing it exceeds causal explanation, free

from cause and

- however, there is an awareness that the consciousness is not what it is conscious of, this

is non-positional awareness

- the awareness, or negativity, creates a space, an

emptiness, an awareness of what one lacks

- this is only possible for human being, this sense

of being aware of what is not, and the possibility of

being what you are

- this negativity of consciousness is ontologically

distinct form things

- and realizes in its space that it is free, free to

choose itself, existenc is a project, no human nature

-just a human condition, absolute freedom

- There is not difference between the being of man

and his being-."free

7. If the self is absolutely free then it is absolutely

responsible for itself, one can't say I did it because that's

my nature, that's human nature

8. But neither can one make a choice based on the

reason or some other given outside of oneself, no

criteria have a higher status, Marxims, God, Nazism

D. Bad faith

1. absolute freedom is something from which most people

continually attempt to escape

2. This inauthenticity is what Sartre calls "bad faith"

3. a person is in bad faith when they try to deny

their freedom, Sartre's plays and philosophical

works include examples, the burgers in Nausea who

accept the giveness of the world, the waiter and the

woman in Being and Nothingness

4. Likewise in Sartre"s plays

5. bad faith also involves alienation because it separates

people from their freedom

E. hell is other people

1. for a moral philosophy Sartre ends in an ironic

position, next to "condemned to be free," 'bad faith"

his phrase "hell is other people"

2. His most famous play "No exit" captures these two

themes "bad faith" and other people

3.Other people trap us, in a sense that is how consciousness knows it is in the world, it is an object

to another consciousness

4. and this is how one knows their are other consciousnesses

5. but the look of the other which entraps me as an object

in the others consciousness threatens my freedom

6. others tend to objectify us and we them, this constant

tension is unresolvable

F. the problem is good faith, what is it? accepting one's freedom, the only action that would qualify would be an

arbitrary, I acted this way, no reason, no because

II. Suffering and Rebellion

A. the problem of human suffering-- Greeks

1. through suffering learn (wisdom)

2. Nietzsche -- Greek tragic wisdom, not reason

the archetype is Oedipus

3. suffering redeems the world

B. suffering -- Job

1. why do the innocent suffer?

2. Do you question my wisdom

C. It is with the existentialists that suffering is tied to resistance -- especially Dostoyevsk and Camus

1. "Rebellion" in the Brother's Karamazov

- Ivan, tell me, is this God's world, the suffering

of children, the suffering of the innocent, are

they guilty and in need of redemption

- it is not a question of God's existence, it is worse

if he does exist, because his creation, his order

can't be justified

- no future heavenly kingdom can justify the

suffering of little children

- even if I were saved I would refuse it, I'm

handing in my ticket

- if I reject salvation, I reject the basis for any ought, after all we obey in anticipation of

everlasting life

- therefore, everything is permitted, including

fratricide

2. Camus gives philosophical articulation to the concept of

rebellion in his work "The Rebel" and artistically in The

Stranger and The Plague

- reality is for Camus absurd, it is unexplainable,

a dark irony, man lives only to die, it is what he

calls "the order of death"

- In his novel The Plague, a bubonic plague,

comes and goes, for which there is no cure

- written while he was fleeing from the Gestapo,

the Plague is obviously a metaphor for Nazism

- Dr. Rieux contests the plague despite the seeming

absurdity

- along with killing people, the plague kills ideals

and idols, rational planning, religion - the suffering

of the dying child-- the idea of community

- Rieux persists in this the most marginal situation

that any existentialist has created, affirmation in

the face of the absurd

3. For Camus rebellion is justified not only metaphysically and its inherent injustice, but also against

social institutions that are unjust.

The Death of the Subject -- The death of individualism

I. Three ways of looking at the death of the subject, consumer

society, language, and knowledge/power

A. Jameson argues that the Enlightenment subject - the

autonomous rational agent - and the existentialist subject

1. what we call the individual is no longer a viable concept philosophically and

2. an illusion in everyday sense

B. He links his argument to profound cultural transformation,

what he calls "consumer society" and what we have called

the "culture industry"

C. he claims either

1. the subject or individual existed during the nineteenth

century the height of industrial capitalism, and has

been extinguished by the consumer society

2. Enlightenment subject is not thing of the past but

never really existed

"a myth; it never really existed in the first place; there have never been autonomous subjects of that type. Rather, this construct is merely a philosophical and cultural mystification which sought to persuade people that they 'had' individual subjects and possessed this unique personal identity."

D. Three assumptions of Enlightenment subjectivity are

question

1. subject is capable of disengagment, objectivity,

see the world and himself in an unbiased way

2. identify own interests and needs, his/her desires

what he lacks

3. see world as means and develop course of action

through reason to achieve

E. there is no "I" (1) no "own" (2) and no personal courses

of action, or they are defined by society

F. The I and its desires, needs and created by consumers

culture

1. not implanted, but socialized,

2. not just "I need that" "I want that" but

3. Self-understanding of "i" as consumer

4. being = consumption

G. This begins with childhood, consumption as a way of being

permeates the world of the child

H. I is constituted as a consumer I, who claims to be free

because he can choose between a Jeep and an Izusu

I. Consumer society mystifies interests

1. confuses vital interests, relationship to environment,

relationship with community

2. "unnecessary" necessary interests

3. consumer subjectivity is so constituted cannot even

see what his in own interests

II. Subjectivity and Language

A. Heidegger made this claim first in Being and Time -- is subjectivity, the self, prior, a given, or is it constituted, how

does it come into being?

B. Do these constitutive factors limit the attributes of subjectivity; freedom, reason, disengagement, subject- object

C. Subject is constituted by language that precedes subjectivity

1. not a subject that acquires language, subjectivity is

function of language

2. consciousness is linguistic, consciousness doesn't use

language, it is language, language = consciousness

3. the world is linguistically mediated, subject doesn't

perceive a mind independent reality,

-- empiricists, ideas are made up of sensen perceptions

-- no, see a world from our cultures point of view

-- Whorf/Sapir hypothesis

D. What is language? Isn't it just a system of signs to denote the outer and inner world

1. language is just not denotive, just doesn't name,

connotative, instrumental

2. main medium for transmitting cultural world views

3. it is bearer of meanings, values, orientations, norms

4. to know a language is to know a world, can't translate

one for one

- translating poetry

- philosophy

- not a mirror of nature

5. it mediated, expresses, a cultural world view, and

is constitutive of subjectivity withing that cultural

world view

6. constructs a subjectivity within that worldview,

main agent of aculturation

E. Undermines Enlightenment idea of rational subject, through

disengagement can find the truth about herself and the world

1. Enlightenment presupposes a capacity to see the

world and oneself objectively -- not be biased

2. E subject is universal, endowed with reason, if reason

prevails all will see the truth the same way

3. Subjectivity is constituted as biased, prejudiced, in

terms of cultural way of life

4. no "God's eye view

F. Raises the question of relativity?

1. if cultureal world views constitute subjectivity and

2. we can't get outside of our own world view

3. is there any criteria by which we can determine

truth or falsity of world views or truths within world

views

4. question of relativity vs question of Enlightenment

universal truth

III. Subjectivity is Power/Knowledge, Michel Foucault

A. Enlightenment assumption, knowledge gained through

Reason was going to set us free

1. give us power over the natural world and its

unpredictability -- natural sciences

2. allow us to reorganize society, its institutions,

in line with knowledge about human and

social world -- human and social sciences

B. Foucault, I don't thins so, knowledge is tied to power

not as an end but in its constitutions

C. Knowledge/power, truth and power

D. Foucault sees E. society as panopticon, no need for

propaganda or force, people internalize power, control

themselves

E. the Panopticon

Essay/Exam #1

The essay/exam should be typewritten, double-spaced and at least four pages in length. Answer two of the following questions.

The answer to each question must be in essay form and demonstrate an understanding of both lecture material and assigned readings.

1. The basis of our society's understanding of the self/individual lies in the Enlightenment concept of the self. Explain the Enlightenment concept of the self and how postmodern philosophy challenges this concept.

2. Compare and contrast Sartre's existential philosophy with Descartes' Enlightenment rationalism.

3. Analyze the three films we have viewed from the point of view of existential philosophy. Describe the characteristics of existentialism and then apply them to each of the movies.

Karl Marx

I. Marx and the Englightenment

A. Marx reacting against the Industrial Revolution

1. Cottage Industry to Forced factory Labor -England

- acts of enclosure, enforced violently

- loss of means of independent subsistence

-large filthy disease-ridden cities, and factories

-poverty and hunger

-child labor

-long hours at weaving machines

- wage dependent labor

2. Transformation of all of societies institutions

-education

-strong central nation state

-colonialism, raw materials, labor, and markets

exploitation of third world provided wealth for capitalism

exploitation of third world necessary for

capitalism

-public welfare

3. Industrialization U.S. - last half, esp, quarter of 19th

Century

-closing of frontier and transformation from

subsistence to dependent labor

-huge cities, disease, filth, poverty

-largest demographic transition in world

history, immigration

B. Marx as Enlightenment thinker

1. Marx believed in reason and progress

2. man is potentially wise, creative, and free

3. a rational utopian society is historically inevitable

C. Marx contra Enlightenment

1. History - philosophy of history

- is not linear, continuous, or cyclical

- history is conflict, more specifically,

-history is a history of stages and conflict

within those stages -- class conflict

-dialectical conception of history

- human history begins with the act of transforming nature to fulfill human needs

- with the accumulation of private property class conflict begins, stages

asiatic, or primitive communism,

antique or ancient, Rome, and Greece

feudal

capitalism

-each stage embodies contradictions within the

economic substructure

- contradictions are manifested in class struggle

-capitalism is last stage, before communism

-technology has freed man from dependence on

nature, because of its productive capacity

- however, man is still slave to productive relations, artificial scarcity created by monopolization of

resources and wealth

-this hinders history from realizing its goal which

is a social organization where man realizes his

spiecies being

- capitalism will explode

2. Species Being or philosophical anthropology

- man creates his world through labor, the end of

which is satisfying his needs

- man transforms the natural world (means)

into his world, a social world

- in doing so though he creates new needs

- not Cartesian, or Sartre, not subjectivity

as starting point

- material relations determine consciousness

- man creates and recreates himself in his

activity, his productive relationship with

nature

- man is alienated from self because in capitalism

he doesn't experience his creativity, but a social

world owned and controlled by others - reified

II. Society as Class Conflict

A. Characteristics of Capitalism

1. Ownership of private property

2. Pursuit of profit within rationalized framework of

market capitalism

3. laissez faire

B. Enlightenment rationality of capitalism (why not selfishness?")

1. Best economic system for the new individual and

his pursuit of "enlightened self-interest"

2. the "invisible hand of the market place"

3. Supply and demand and competition would make

C. Marx - class structure and a conflict

1. Two classes - the owners (exploiters) and the workers or proletariat (exploited)

2. differences are irreconciliable

2. economic relations determine the other institutions

of society, i.e., democracy, law, education

D. Definition of Class -- one's position in relation to the

means of production - organization of productive forces

1. position determines it is objective, determines

- interests, needs, and ideas

- despite one's own subjective understanding, one

acts in terms of class

2. capitalist owns the means of production

- owns factories, machinery, wharehouses, stores

raw materials

-controls production and distribution

3. worker, proletariat

- owns labor power which he is "free" to sell

- wage dependent labor, somewhere in process

- dependent on owner for job and wages, dependent on wages to buy what he made

E. Conflicting class interests - owner

1. maximum profit, continued growth, maximum

market share

2. needs a strong, centralized government

- infrastructure, tariffs, expansion for

natural resources and commodities

- laws to guarantee private property

rights, Article I Sec A, Article 4 Sec 2

3. needs to limit wages of worker, to Marx profit

is surplus labor

4. also health care, safety regulaitions, pollution laws

vacation, sick pay, disability are all constraints on

profit

5. needs to limit worker power

- force

-deskilling and automation

-make friends with the union

F. Class Interest the worker

1. Not just higher wages

2. Take over the means of production

3. Organize society according to the needs of the

people and not the capitalist

G. Power and Class - the owner

1. makes investment and disinvestment decisions

- influences workers, communities, policies,

decisions, regulations

2. decisions over new technologies of production,

distribution, and organization - US auto industry

3. decision over new products and services

4. power in political realm -- Jefferson

5. power in ideological realm - schools, mass media

- the power of the capitalist to control

the substance and dissemination of ideas

- creates a false consciousness in the worker,

-sees the world from the capitalist point of view

- I'm not wage dependent labor, I'm free to work

- false consciousness keeps the worker from realizing that he is alienated

III. Alienation

A. not a subjective experience, but an objective fact

B. workers are alienated in several interrelated ways

C. Remember: according to Marx human beings are beings

who create their own world has a social activity of their

species being -- free, spontaneous, creative activity

D. to be alienated is to be alienated from your species being and the world it creates

E. Capitalism is alienation through and through

1. Alienated from the product of your work, which is

not yours, but the capitalists, reified world of commodity exchange

2. Alienated from production process because it is

coercive, beyond one's control

3. Alienated from species being, work becomes means to

individual ends, not shared social world

4. Alienated from oneself

5. Alienated from one's fellow man, competition and not

cooperation

IV. What did Marx's analysis miss?

A. underestimated the power of the state to keep economy

going U.S. and permanent war economy

B. the capacity of capitalism to bring workers into fold during

post-WWII economic boom

C. power of new technologies to disseminate ideology

D. emergence of shared monopolies

E. the power of bureacratic structures to resist change

V. The Second Industrial Revolution

A. digital technological revolution will be more fare reaching than the first

B.Transformation of US economy into sales and service

1. two-tiered economy

2. McJobs, part-time, temporary, no benefits, no hope,

anonymous

C. Are we no longer an industrial society? An industrial world?

Are we an information society?

D. Alienation

1. surveys of US workers, evn high level jobs, boring,

dull, repetitive

2. workers complain about being functions of the workplace

computers standardize office work, enhance

owner control and monitor

little autonomy, routine, exhausting, mechanized

3. more stress, anxiety, and dissatisfaction

4. worker illnesses up

5. an new form of alienation -- managed heart

6. Temps - alienation, frustration

Environmental Philosophy or Philosoph of the Environment

I. Philosophy of the Environment

A. Attempts to rethink our society's understanding of and

relationship with the environment

B. This rethinking moves in two somewhat different

directions, however both involve ethics and an attempt

to redefine ethical boundaries

II. Ethics

A. Ethics is an attempt to define a moral sphere, the area

of human existence that requires moral accountability

B. Tied to defining the moral sphere is the question of moral

responsibility

C. An the attribution of moral standing to beings within the

sphere of moral accountability and responsibility

D. In western society moral sphere is the human sphere and

humans are those with moral standing

E. Two dominant moral traditions

1. In Christianity the moral sphere is the human sphere,

the Golden Rule, and humans have moral standing, because they possess souls

2. With the Enlightenment the moral sphere remains

the human sphere

not sure all humans were human, but

humans were "ends" and by being endowed

with reason and consciousness had moral

standing

moral sphere was human interaction but determined by rational principles

F. Moral questions

1. How ought I live my life?

How should I relate to other human beings?

What values and ideals should I embody in

my life?

What should I be and do?

2. How should society be organized to reflect its highest

values and ideals?

( If a society believes that every life is valuable and that every person should have a right to pursue the goods of society, then it ought to be organized in that way)

3. What is the ultimate basis, or foundation, for a moral life? God, reason, none?

III. Rethinking the Ethical -- Philosophies of the Environment

A. Animal Rights and Animal Liberation

1. Attempts to extend the moral sphere to some animals

2. By using the tools of Enlightenment moral philosophy-

Utilitarianism and Kantina rights theory

3. Ethical Extensionism

B. Environmental ethics - Biocentric and Ecocentric ethics

1. Attempts to redefine the western human relationship

to the environment

2. Uses ideas from other world views which don't see the

world as human centered and from ecology

Our approach will be to analyze the philosophical and religious basies for our culture's understanding of and relationship with the environment, western society's past relationship with the environment, state of the world, and then an examination of the two directions of the philsophy of the environment

IV. Philosophical and religious articulation for our relationship to the environment

A. Environment, natural world, plants, animals, ecosystems, are

means, not ends, they have no moral standing are beyond

the sphere of moral accountability

1. they do not have moral standing, a soul, reason,

consciousness

2. and we do not believe that they are enchanted, holy,

or divine - natural world is mechanism

3. matter in motion has no inherent value, no intrinsic

value

4. San Francisco Peaks near Flagstaff are sacred to

Hopi and Navajo, built a ski resort

5. Devil's Tower is sacred, 600 climbers a year

B. Scientific world view - given articulation by Descartes

1. the world is extended substance, matter in motion,

following the laws of cause and effect -- it is

disenchanted

2. animals are just matter in motion, therefore animals

are absolutely, metaphysically separate from humans,

no reason

3. goal of man is mastery and control of nature

C. Marx

1. nature is to be transformed to fulfill needs, digestion

or enjoyment, it has a use value, no inherent value

2. nature is man's inorganic body, means to life, and

the material, object, and instrument of his life activity

3. Essence of man is utilizing nature as instrument and

means

E. Echoed throughout western philosophy, this is the

Enlightenment world view -- mastery and control of nature

1. Man is qualitatively different, the difference

is absolute, metaphysical, not relative

2. Nature has use value for man "Lord of the Earth"

3. Technology is a tool that gives man mastery and

control over nature and this tool keeps improving

4. other cultures are primitive, superstitious, without

value, ethnocentric

F. however the dominant religious tradition in wesern society

echoed the same view

1. Judeao-Christian traditon is highly anthropocentric

2. the creation myth establishes man's dominance and

qualitative difference

- man names the animals and is given dominion over them

- physical creation is to serve man

- man is mad in image of God

3. Repeated to Noah: "As the green herbs, I have delivered all flesh to you." as quoted by St. Thomas

Aquinas

"We refute the error of those who claim that it is a sin for man to kill brute animals . For animals are ordered to man's use in the natural course of things, according to divine providence. Consequently, man uses them without any injustice, either by killing them or employing them in any other way. "

4. Paul in New Testament continually inveighs against

the body

5. constant dichotomy in Bible wilderness = evil

A and E banished from Garden into "accursed"

"thorns and thistles"

Moses wanders in wilderness for forty years

before he finds the promise land

Jesus fasts in wilderness and is tempted

6. Puritans believed they were the new chosen people,

that America was wilderness and opportunity

A waste and howling wilderness

Where none inhabited

But hellish fiends and brutish men

That devils worshipped

"the snare of Satan", Devil's den

therefore need to be tamed, forests cut down,

marshes and wetlands filled in, animals killed,

create a new garden

Luther Standing Bear: "We do not think ofthe great open plains, the beautiful rolling hills, and the winding streams with tangle growth as "wild." Only to the white man was natauare a "wilderness" and only to him was the land "infested" with "wild" animals and "savage" people. To us it was tame . . . . Not until the hairy man from the East came and with brutal frenzy heaped injustices upon us and the faimlies we loved was it "wild" for us.

Philosophy of Technology

I. Technology is derived from two Greek words Techne and

logos

A. In Greek culture it referred to a certain kind of

knowledge, "how to"

B. One of several types of knowledge, but not the highest,

dialectics, phronesis

C. Two aspects of technology in western society

1. type of knowledge which I have called instrumental

- mastery and control over the natural world

- model for all knowledge, what is the use value,

practical value

2. technology are the techniques and products of this

type of knowledge

II. Three Philosophies of Technology

A. Instrumental or Common Sense view of technology

1. technology is an instrument, or tool.

- it is defined by its function, solving a

problem, filling a need, resolving a conflict

- a gun, a hammer, car, an axe, an atom bomb

- the technology is neutral with regard to ends

2. it is universally applicable, it can be used anywhere

anyplace or anytime

- world is world of science, laws of phyics the

same everywhere

- technology executes scientific discoveries

- a hammer hammers in any culture, any

country, any planet

3. the idea of technology implies the idea of progress

- linear and progressive, better and better

- autonomous, proceeds by its own logic of

discovery and development, compare to

'close encounters' mor advanced but same

track

- can't imagine a more advanced society that

is low tech

- can't stop it and can't reverse it

4. ultimately technological progress will culminate in

a utopian society

- a technocracy like the Jetsons

- fun hi-tec jobs with all the technological

amenities

5. modernization or developmental theory means that

the technological societies of the world

- are bringing technology to other cultures who are

primitive by comparison

- introducing them to technology will modernize

them, helping both them and us

B. Substantive Theory of Technology is the opposite of the

instrumental theory

1. Technology is not neutral and is not just an instrument

and is not leading to a utopian society

2. It does proceed by its own logic towards an end, but

the end is dystopian - domination

3. There is essence to technology -- mastery and control

over the natural world

4. nature becomes "standing reserve" or dead matter

5. out of dead matter technology creates a world, a

technosphere, or social reality, "second nature"

6. this 'second nature' appears as the real world,

inevitable, unchangeable

7. it demands conformity and adaptability, one needs

to adapt to survive

-success equals surviving in this technosphere

-humans are standing reserve

- its power seems to eliminate other options

8. technological rationality penetrates into the most

private spheres of our lives,

- human beings become objects of technical manipulation

-experts are teaching us how to love, have orgasms

9. The technosphere and the logic of technology and technical experts perpetuate themselves

- technocracy seems to proceed along the path

natural laws

- technology and experts can solve all problem

10. Downward spiral of alienation from the natural world,

our own human nature, human freedom, individuality,

uniqueness, dystopia

11. Values which underlie the technosphere are

efficiency, predictability and control

12. knowledge becomes quantification, how much

information - teaching "how to process information"

13. Thinking equals technical success

14. human values are subjective, personal or private,

or ideology

C. Critical Theory of Technology

1. Technology is neither dystopian nor utopian

2. it is not autonomous, not linear

3. technology is cultural

- technologies are cultural artifacts, studying

technology would tell us not how far advanced

a society was

- but what they value, who they were

4. we live in class society where institutions including

academic, scientific and technological are controlled by

those in power

5. technologies embody the interests and values of

of the powerful --

6. not progress, or a particular type of progress, but power is the logic behind the technosphere

7. power shapes the technosphere and the new

and newer technologies of the technosphere

2001: Space Odyssey

I. Principle structural principle is the negation of the myth of progress

A. starved and bickering apes = smooth, affable, descendants,

actions of apes doubled in actions of their descendants

1. eating, unappetizing, out of need

2. confronting their rivals, armed with casual politeness,

power in the briefcase

3. women watch the men fight it out

4. alienated from nature, apes because of its inhospitality,

the newer humans are hermetically sealed in their

artificial inhospitable reality

B. Fear of the natural world, survival, brings about technologies for survival now we are trapped in our technology

1. absolute containment by our own apparatus

C. the scientist - Dr. Floyd, neutral, non-emotional, separated from reality

1. representing humanity, or the elite, which he represents

2. a new kind of power, body language, managerial techniques -- his inferiors are kissing up to him,

just as the apes inferiors

D. technosphere is antiseptic, but unfreedom

1. bureacracies which are hierarchical

2. demanding conformity, lost of individuality

E. technosphere and humans

1. technosphere is graceful, dancing to the waltz

2. the stewardesses clumsy, can't move, totally dependent

on artificial environment

F. humans aliented from each other

1.posture, deportment, chill exteriors

2. meaningless reflexive courtesies

3. Dr. Floyd's isolation from others

4. "home" as a module that separates peopl

G. Technosphere takes care of our needs, occupies our time, and

isolates us from each other

1. the astronauts, mere images, absolutely separate

II. Why don't we now recognize this as a dystopia

A. Our world has begun to be like this techno-dystopia and

we call it good

B. Isolation = atomization= the elimination of the commons

C. a technosphere which is managed by digital technology

1. commercials selling this world, father talking to

daughter on her birthday, no difference

D. Spectator view of the world

Essay/Exam #2

Answer **two** of the following questions (1 thru 3). Your exam should consist of two separate essays, a minimum of four full pages, double-spaced, and typewritten. The essay/exam is due on Saturday before 12pm.

There will be a journal assignment at the end of Thursday's

class that will be worth five (5) of the journal's thirty (30) points.

1. Explain class conflict in Marx's thought. How does the film *Children in America's Schools* support a class analysis of American society (Give concrete examples from the film)?

2. Explain the three philosophies of technology that were presented in class. Give concrete examples, i.e., television, guns, computers, etc.

3. Explain the religious, philosophical, and scientific foundations for our society's relationship to the environment. How does Aldo Leopold's thought challenge this understanding?

Utopias and Final Solutions

I. Englightenment project in its origin is utopian

A. the pursuit of an ideal, a perfect society based on

reason, tech/scientific progress, and individualism

B. much as the laws of nature have been revealed to

the natural scientists the laws of human behavior

and social interaction will be revealed to social scientists

C. a perfect, harmonious, static society?

II. in all utopias a dominant ideal becomes the organizing principle

A. the inevitability of technological progress is that dominant

ideal and organizing principle

B. ultimately four of our five questions can be answered by

our society's ideal

1. the individual or person in the modern world

2. social organization

3. relationship to the environment

4. how ought I live my life

C. until we enter a philosophy or sociology class we pretty much accept the program, we live what Socrates called

the unexamine life

III. Utopias

A. demand conformity and obedience to the ideal, totalizing

B. exclusion of other possible ends towards which human

beings might want to live, imperial

C. no freedom of choice, decisions are made by experts,

1. religious or scientific, those who understand the ideal and its demand

D. no sacrifice is too great to achieve the ideal

1. the god of progress is a demanding god

E. all utopias are afraid of something, what do they fear

1. they define something as "different" or "other"

2. this other has to be eliminated

3. really fear, great variety and possibility of human

values and ends

F. all utopias are escapes from freedom, from personal decision,

from moral accountability

IV. Utopias and final solutions

A. Three genocides of the twentieth century were utopian

1. A thousand year Reich for the ubermensch

2. Pol Pot Khmer Rouge beginning with Year Zero

3. Hutu Power

B. All identified their sacrifices, the problem that needed

to be eliminated

1. the Jews

2. western influence

3. the Tutsi's - aliens

C. the ideal and its sacrifice was something that the entire

population could bow down before

1. obedience and conformity to the ideal

2. mass cooperation in its execution

3. escape from moral accountability, in fact it is

moral to kill your neighbor

V. Two traditions

A. Democracy - a participatory democracy is the opposite of

a utopia and it is the opposite of technocracy

1. accepts the fact that there are variety of ends

towards which humans might live their lives

2. there will be continually conflict regarding both ends

and means

3. society is fluid

4. demos is that sphere (public sphere)

policies and programs are shaped through argument and debate

by the citizenry, not experts, experts can advice

values come into play other than efficiency, speed,

predictability and control

5. opinions are for something, intelligence means something

B. democratic institutions and there limitations

1. representative government

2. rule of law

3. freedom of press

4. constraints on the power of instutions and accoutability

C. bureaucracy

1. the bureaucratic individual - somone else is taking

care of it - its their job

2. banality of evil - enmeshed in institutions -- I'm

just doing my job

D. religious tradition

1. it is not sufficient to not do evil, it is necessary to

act against evil, oppression, exploitation

2. Good Samaritan laws, Genocide Convention 1948

E. democracy and ethics come together in direct action

1. non-violent civil disobedience, not passive, active

confrontation will injustice

- US was born in non-violent civil disobedience

- refusal to pay Stamp Tax, boycott British goods

- segregation

- workers

2. non-violent towards opponent

3. moral commitment demands breaking law,

4. non-cooperation, strikes, boycotts, and tax refusals

4. injustice is so profound I am willing to go to jail

5. not siezing power but restoring social harmony

6. embrace your enemy for they are a victim too