

# Philosophy 101

## The Absurd (II)

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## Camus & Nagel on the Absurd

## Camus's Position

- Life is absurd — we have expectations about the meaning/value of existence that cannot be met
- We have two options
  - ① escape/avoidance
    - false consciousness
    - suicide
  - ② defiance

# Nagel on the Absurd

## Situational Absurdity

*In ordinary life a situation is absurd when it includes a conspicuous discrepancy between pretension or aspiration and reality (Nagel 1971, 718)*

# Nagel on the Absurd

## The Absurdity of Life

*The sense that life as a whole is absurd arises when we perceive, perhaps dimly, an inflated pretension or aspiration which is inseparable from the continuation of human life and which makes its absurdity inescapable, short of escape from life itself (718).*

# Nagel on the Absurd

## The Absurdity of Life

- Life is absurd when there is a *persistent* and *inescapable* mismatch between the aspirations of life and the conditions under which it is lived

# Bad Arguments for Absurdity of Life

## ① Scale

- Spatial or temporal scales trivialize our activities

## ② Death

- Death interrupts any justification for our actions

## ③ Purpose

- There is no larger plan of which we are a part

# The Scale Argument

- Life is absurd because nothing we do now will matter in a million years



# Against the Scale Argument

- If time scale is the issue then it is also true that what happens in a million years doesn't matter to us now
- If timescale isn't the issue then it must be because nothing matters *now*, but why think that is true?

# The Death Argument

- Our lives are full of various activities: school, work, family; but none of it matters because we will all die
  - The fact that our lives are finite entails that we have no justification/reason for our actions

# Against the Death Argument

- Not all reasons for action depend on their connection to a later sequence of activities
  - reason to take medicine for a headache
  - reason to avoid pain in others
- The chain of justification must end somewhere, so why not *within one's life*?

# The Purpose Argument

- Meaning within one's life depends on one's life *as a whole* having purpose

# The Purpose Argument

*The thought that you'll be dead in two hundred years is just a way of seeing your life embedded in a larger context, so that the point of smaller things inside it seems not to be enough-seems to leave a larger question unanswered. But what if your life as a whole did have a point in relation to something larger? Would that mean that it wasn't meaningless after all? (Nagel 1987, 97)*

# Against the Purpose Argument

- If one's life has a purpose because it helps bring about  $X$  we can still ask whether  $X$  has a purpose
- The same reasoning that makes our lives problematic makes any purpose into which our lives fit equally problematic

# God and Purpose

- If God has a purpose in creating the universe (including us) wouldn't that be enough to make life meaningful?
  - we can still question the point of God's actions
  - we may not be able to understand the point of God's actions

## Nagel's Argument for Absurdity

*We cannot live human lives without energy and attention, nor without making choices which show that we take some things more seriously than others. Yet we have always available a point of view outside the particular form of our lives, from which the seriousness appears gratuitous. These two inescapable viewpoints collide in us, and that is what makes life absurd. It is absurd because we ignore the doubts that we know cannot be settled, continuing to live with nearly undiminished seriousness in spite of them (719)*



## Nagel's Argument for Absurdity

- ① From the subjective point of view any rational choice of ours requires taking some things as important/meaningful
- ② We can always take up a perspective on our lives where our choices seem groundless or arbitrary
- ③  $\therefore$  The absurdity of life stems from the juxtaposition of these two viewpoints

# Absurdity as the Human Condition

- The existence of objective values is irrelevant to whether life is absurd
- Absurdity is due to our capacity to always step back and question what we value
  - subjectively, our lives matter to us
  - objectively, we can always question the point of anything

## Absurdity as the Human Condition

*I would argue that absurdity is one of the most human things about us: a manifestation of our most advanced and interesting characteristics...if a sense of the absurd is a way of perceiving our true situation...then what reason can we have to resent or escape it? ... If sub specie aeternitatis there is no reason to believe that anything matters, then that doesn't matter either, and we can approach our absurd lives with irony instead of heroism or despair. (Nagel, 726-7)*

# Absurdity as the Human Condition

- Recognition of the absurdity of life is distinctly human
  - capacity for self-reflection (mice don't have absurd lives)
- We should deal with absurdity through irony
  - taking one's life less seriously will make it less absurd/more livable