

NOTES: PHIL 202: History of Philosophy II (Modern Philosophy)

1/12 Hobbes

- I. Context
 - a. Modern is a response to scholastic (i.e. medieval) philosophy
 - b. Hobbes: context of beheading of monarch
- II. Hobbes
 - a. Idea Empiricism – ideas come from the senses
 - i. “The original of them all (ideas), is that which we call SENSE”
 - b. Materialism – everything that exists is material (i.e. physical)
 - c. Psychological Egoism – as a matter of psychological fact, humans are egotistic
 - i. “of the voluntary acts of every man, the object is some good to himself”
 - d. Compatibilism – free will (perhaps instead “freedom”) is compatible with determinism
 - i. Freedom = the absence of opposition (where opposition = external impediments of motion)

1/17 Hobbes

- I. Political Philosophy (“justify sovereign power”, “justify the powers of the sovereign”)
 - a. State of Nature = condition with no government (central authority)
 - i. R: {today’s states...small tribes}
 - ii. In SoN: equality: even weakest, via stealth or confederation, can kill anyone
 - iii. In SoN: no private property
 - iv. Causes of Strife: (1) competition (2) diffidence [mistrust; right of first strike] (3) glory [success; being wealthy; being better]
 - v. SoN = no industry, no arts, no letters, no science... continual fear, and danger of violent death, “the life of man, solitary, poor, nasty, brutish, and short.”
 - vi. Sin & Injustice: do not exist in SoN
 - b. Transition to Commonwealth = transition to central authority
 - i. Reason & Passion → push us towards commonwealth (Laws of Nature)
 - ii. Right of Nature = Everyone has the right to preserve his own nature (and therefore the right to anything that he believes to lead to his preservation)
 - 1. *Not* the right to *anything*. Any action can be justified through the preservation of our nature “in our own judgment.”
 - 2. Our right of self-defense IS NOT the right of nature
 - a. Self-defense: first strike not allowed
 - b. Right of nature (in SoN): first strike allowed under **diffidence, or even glory/competition**

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- iii. Laws of Nature = “precept, or general rule, found out by reason, by which a man is forbidden to do that, which is destructive of his life, or taketh away the means of preserving the same” (Articles of peace)
 - 1. LoN 1: Seek peace and follow it
 - 2. LoN 2: A man be willing to lay down RoN for peace
 - 3. LoN 2.5?: Do to others as they should do to you (Law of the Gospel)
 - 4. LoN 3: Keep your contracts/covenants made: But a contract is void unless there is a power to enforce it
- iv. LoN forbid actions, RoN allows actions
- v. Endeavor peace = transition to commonwealth. Without endeavor, we are in SoN
- vi. Transition = men say “I authorize and give up my right of governing myself, to this man, or this assembly of men, on this condition, that thou give up thy right to him, and authorize all his actions in like manner.”
 - 1. Sovereign retains the Right of Nature; he is the only one; we stand out of his way
- c. Sovereign = the central authority (e.g. King, after regicide: Parliament)
 - i. It can fear people into behaving
 - 1. Consequence of breaking contract > benefits of breaking contract
 - 2. Where consequence of breaking contract is enforced by government
 - ii. Government is justified by the horribleness of SoN**
- d. Rebellion

1/19 Hobbes

- I. Recall the 2 Key Questions
 - Is the power of government justified? Hobbes: Yes
 - Justified by horribleness of SoN
 - Justified by social contract theory, ie people consent (Via agreeing in covenant to form commonwealth, therefore human agreement)
 - What are the justifications for the individual powers of the state?
 - Subjects give up right of nature, sovereign retains right of nature
 - Thus sovereign can act with the right of nature (right to anything/perhaps some limits)
 - Therefore Hobbes answers: The individual powers of the state are exactly those rights of nature
- II. Transition to Commonwealth (types of consent)
 - Institution = without force: men agree for their advantage
 - Acquisition = natural force: children, taken by war
 - Hybrid: Minority in voting must consent, despite institution

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III. Sovereign (one person or assembly)

- Powers = right of nature, seemingly unlimited
 - Hobbes: Division of powers is *bad*
 - Sovereign retains: legislative & judicial powers
 - USA: Division of powers necessary for government (Judicial/Executive/Legislative)

IV. Revolution (Hobbes: anti-revolutionist)

- “And for the other instance of attaining sovereignty by rebellion; it is manifest, that though the event follow, yet because it cannot reasonably be expected, but rather the contrary; and because by gaining it so, others are taught to gain the same in like manner, the attempt thereof is against reason.”
 - 1. Because revolution is unlikely, it endangers our own pleasant existence.
 - 2. Because it endangers our own pleasant existence, it is against reason.
 - 3. If rebellion is against reason, rebellion is not good.
 - *Consider: it also teaches others to rebel
- But does Hobbes allow for *some* rebellion?
 - You cannot be forced to not fight back (the sovereign cannot force you to kill you without you not fighting back)

1/24 Descartes (1596-1650)

I. Life, Works, & Context

- a. Mathematician; Scientific revolution; Descartes focuses on science, math, theology; method was important due to revolutionary period
- b. Works: Rules, Discourse on Method, Meditations, Principals of Philosophy, Passions of the Soul
- c. Life: Descartes vs. Princess Elizabeth Correspondence; Descartes tutors Queen of Sweden, dies; Well-traveled during 30-years-war

II. Quick View of Meditations I & II

- a. Meditation I: senses cannot guarantee truth, assume opinions and senses are wrong; skeptical arguments (influence from Montaigne)
- b. Meditation II: I think, therefore, I am

III. Cartesian Method (for theoretical beliefs)

- a. [-] If it's doubtful, withhold belief
- b. [+] If it's clearly perceived & non-doubtful, give belief (guaranteed by Med. IV)
- c. Foundational theory of knowledge: develop strong foundation, and deduce all knowledge from foundation (axioms [from intuition/self-evidence] → theorems [from arguments/deduction])

IV. Dream & Evil Genius Arguments (Development of skeptical arguments in Med. I)

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- a. Dream Argument = How do we know that we're not dreaming? We are not dreaming because "it must at least be admitted that certain other even simpler and more universal things are real."
- b. Evil Genius/Demon Argument = Demon deceives us on everything. What can we know? We must give up all of our opinions and create a new foundation.
- V. Cogito: I Think, therefore, I exist (Med. II & Discourse on Method)
 - a. Interpretation! Is it an argument or not? Descartes: "not syllogistic argument"

1/26 Descartes (Third Meditation)

- I. Meditation III (0 to 60: one's existence to God's existence; "certainty of non-deceiving God required for certainty of anything else")
 - a. Reality & Perfection
 - i. "something cannot arise from nothing" (everything has a cause)
 - ii. The cause must be more perfect than the effect (every cause has more reality than the effect)
 - 1. The objective reality of an object must be derived from a cause which contains at least as much formal reality as there is objective reality in the idea.
 - iii. Reality = Perfection; not intuitive for us
 - 1. Descartes deals with reality and perfection in degrees
 - b. Objective Reality and Formal Reality

1/31 Descartes (Fourth & Fifth Meditations)

- I. Review & Expansion (Med III)
 - a. Reality/Perfection (Degrees of reality)
 - i. God has infinite reality = perfection
 - b. Objective Reality / Formal Reality
 - i. Objective Reality = ideas/reality about *objects* (representation of objects: ideas about unicorns; paper towels representing a man)
 - ii. Formal Reality = ideas/reality about *forms* (actually about the objects: ideas about triangles; paper towels qua paper towels)
 - iii. Objective reality = the amount of formal reality in the object being represented (idea of idea = 500 objective reality, idea of God = infinite objective reality)

2/2 Descartes (Sixth Meditation)

- I. Review

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- a. Meditation 3: proof of god, Meditation 5: ontological proof of god
- b. Ontological Argument for God: Something exists, therefore there must be a cause (for Descartes: formal and objective reality etc.), the first cause is God.
 - i. Casual Principal = Natural Light for Descartes
- c. Intuition = knowledge *of* things self-evident
- d. Deduction = knowledge *from* things self-evident
- e. Foundational Theory of Knowledge = Intuition is the foundation! Deduction is the process of gaining knowledge from this foundation!
- f. Does Natural Light regard only Intuition, or does it also include some Deduction?
 - i. Assume that Natural Light = Only Intuition of self-evident truths
 - ii. Natural Light => Casual Principal
- g. Self-evidence has issues, because we disagree on what is self-evident
- II. Intellect, Will & Error (Theory of Knowledge)
 - a. Errors occur when free will extends beyond intellect; where intellect = things we understand clearly
 - b. Without Will, there is no Error. Descartes strongly believes in Free Will.
 - c. We have perfect Will, but not perfect Understanding. Thus we can do *whatever we please* but without the perfect knowledge that is required for action without error.
- III. “Validation of Reason” = What is clearly and distinctly perceived is true
 - a. What is divisible is imperfect. God is therefore indivisible and non-material.
 - b. Cartesian Method: “validation of reason” = validation of the Cartesian method; but Descartes needs to prove that this method is actually going to get us truth
 - i. i.e. he must show us that if we clearly & distinctly perceived something IT MUST give us truth
 - c. Clearly & Distinctly perceived = no specific definition?
- IV. Some see a big problem = possible circular reasoning (Tautology)
 - a. Antoine Arnauld: “uncertainty of how to avoid circular reasoning in the argument for the validation of reason (i.e. the Cartesian Method)”
 - i. But we can only know that God exists if we know that whatever we perceive clearly and distinctly to be true.
 - ii. But we only know whatever we perceive clearly and distinctly to be true by the existence of God!
 - b. Every argument for God requires knowledge from the Natural Light. But can we really know that the Natural Light
- V. Attempted Solution (from the rejections and replies)
 - a. Perhaps we can avoid this issue by showing that Natural Light (or part of it) is true regardless of the existence of God
 - b. Descartes response: “I wasn’t referring to any knowledge, but beliefs in memory?”

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- c. The conclusion is that things remembered with clear and distinct perception are true.
- VI. Summary = Meditation 5 is Ontological Argument For God
 - a. Existing is more perfect than imperfect. God is perfect and thus cannot not exist (because he would be less perfect), and therefore God must exist.

Decent interpretative paper idea: Can the Natural Light be understood as something independent from the existence of God? 1. No 2. Yes 3. Only some parts.

2/7 Descartes: Meditation 6, Elizabeth Correspondence

- I. The existence of Body
 - a. Proves the existence of corporeal things
 - b. Beliefs of bodies are caused by externals (says Descartes)
 - i. Others say that belief of bodies are caused by {self, bodies, or God}
 - c. With the existence of God & he is not a deceiver, we know that: self, bodies, and God cannot be transmitter of material things. Thus corporeal things exist.
- II. Distinctness of Mind & Body
 - a. Mind, Body, and Real Distinction do not mean what they appear
 - b. Humans have two kinds of substances (where substances are things capable of existing apart from one another): a mind and a body
 - c. The nature of mind [immaterial]: thinking (principal attribute)
 - d. The nature of bodies [material]: extension
 - i. Bodies are extended things capable of motion, shape-changing, etc.
 - e. The mind is immaterial because it does not extend at all
 - f. Descartes applies mathematical and scientific ideas on philosophy → causes Descartes' answer to what bodies are (extended things; we can apply geometry and physics to bodies)
 - i. If souls are immaterial & capable of existing apart from the body (i.e. separate substance) then Descartes believes the soul is immortal
 - g. Hobbes doesn't seem to allow for immortality (due to his materialism)
 - h. Aristotle says that things are some combination of *form* and *matter*
 - i. Plato says they are separate, Aristotle that they are inseparable
 - ii. How does substantial forms allow for the immortality? Descartes removes substantial forms by saying that there only exist 2 substances: minds & bodies. Whereas there was a substantial form for every substantial matter.
 - iii. This makes it possible to do science easier? It makes it possible to explain the motion of bodies through physics without metaphysics.
 - iv. Descartes "kicked out the spooks of substantial forms" (we go from seemingly infinite amount of substantial forms to... 2)

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III. Interaction of Mind & Body (**Ontology**)

- a. What are the ultimate things that exist? Minds & Bodies
- b. What are the relations between the things that exist? Minds & Bodies *casually* interact.
 - i. How do Minds & Bodies casually interact? This is what Elizabeth asked.
 - ii. Perception is a casual change of body → body → mind
 - iii. Writing is a casual change of mind → body → body

IV. Union of Mind & Body

- a. “I am not merely present in my body as a sailor is present in a ship, but that I am very closely joined and, as it were, intermingled with it, so that I and the body form a unit.”
- b. How is it that the mind and body are distinct yet united? Elizabeth asks this too.

V. Correspondence with Elizabeth

- a. Elizabeth asks about: (1) union of mind & body and (2) casual interaction of mind & body
- b. (1) Descartes responds to union of mind & body: says it's hard to do
- c. (2) Descartes responds to the casual interaction of mind & body: says it's the most reasonable question to ask
 - i. Two aspects of the soul: (a) it can think, (b) it is connected with the body
 - ii. Descartes talks about (a) in the Meditations but not really (b)
 - 1. This leaves room for other philosophers to attack Descartes on his ontology and philosophy of mind
- d. Elizabeth's Argument against the immaterial soul:
 - i. 1. material changes require physical collision
 - ii. 2. Physical collision requires extension
 - iii. 3. Immaterial substances cannot extend
 - iv. 4. Therefore immaterial substances cannot be the cause of material changes
 - v. Thus the soul cannot cause the body to change
- e. Descartes responds:
 - i. 1. Consider Gravity: gravity allows for material changes without physical collision
 - ii. 2. Therefore it is possible for immaterial souls to casually interact with bodies without physically colliding with them
- f. Elizabeth responds
 - i. We both agree that gravity does not work this way, gravity is still physical and real.

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Baruch Spinoza, 1632-1677

- I. Preliminaries
 - a. New Unit: Spinoza & Leibniz (opposition to Descartes)
 - b. Spinoza's Life & Works (Ethics; On Method; Theological & Political Treatise)
- II. Key Cartesian elements
 - a. Definitions: Substance, Attribute, Mode (Descartes-esque definitions)
 - i. Substance: things that exist by themselves
 - 1. Two conditions that \Leftrightarrow something is a substance
 - a. In itself (exists independently)
 - b. Conceived/known through itself (know the cause)
 - 2. One substance cannot produce another
 - ii. Attribute: thought, essence, and extension (thought is the attribute of mind)
 - 1. God has the attribute of extension! (as well as thought, etc...)
 - 2. Descartes says that God only has 1 attribute; Spinoza that he has infinitely many
 - 3. Infinite intellect is a mode of God, not God himself
 - iii. Modes (affections, modifications): different versions of attributes
 - 1. Two conditions that \Leftrightarrow something is a mode
 - a. In something else
 - b. Conceived/known through something else
 - b. [Spinoza's Ontology] (Twisted) Cartesian Ontology = change the fact that substances can only have one attribute, then one substance can now have all attribute
 - i. If intellect is subjective, then thinking is an attribute of God (because I see it so) \rightarrow but the subjective interpretation is not consistent within Spinoza
 - ii. Mode of extension = idea of extension (one of the same explained in two ways)
 - iii. The human mind = the idea of the human body ("the human mind and the human body are one of the same thing though conceived under two attributes")
 - iv. God | infinite attributes || infinite modes | finite modes (minds; bodies) |
 - 1. These MINDS and BODIES have an identity & logical bijection
 - 2. We exist as finite modes of the infinite substance God

Spinoza

- I. Monism
 - a. All is one substance that cannot be divided.
 - b. This substance contains all attributes
- II. Necessity & Freedom (radical)

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- a. Necessarianism: God necessarily exists, and thus the infinite world follows necessarily from God. Nothing is contingent (every detail is fixed by divine).
- b. Freedom: There is no free will. Everything is contingent upon the divine.
- c. God does have freedom, and humans have some freedom, but not free will.
- III. Theory of Knowledge
 - a. Three levels of knowledge: (1) imagination, (2) reason, and (3) intuition.
 - b. (1) imagination = also from Descartes
 - c. (2) reason = clear and distinct reason from Descartes
 - d. (3) intuition = highest form of knowledge formed through single act of the mind how the object follows from the divine
- IV. Political Phil & Ethics
 - a. Political Philosophy = Best form of government is Democracy
 - i. Derived from Hobbesian premises
 - b. Ethics (not duties/laws; *the best life*) = taking charge of life; living rationally; living autonomously from the bondage of the passions; this is with respect to the ego of Hobbes
 - i. Summary: freedom & independence from both people and passions earned through rational thought
 - ii. bondage of passions = we are slaves to our passions; this is not the good life

Leibniz, 1646-1716

- I. Personal History
 - a. Invented calculus in Paris (shows interest in mathematics)
 - b. Met philosophers; interactions with Spinoza & others.
 - c. Lived in Hanover & worked in government
- II. Overview of Substance & Causation
- III. Determinism vs. Necessity
- IV. Famous Principles

Leibniz: Argument for Monads

- I. Issue with first Monad argument: assumption that composite bodies implies metaphysical composites & substances

Locke 1632-1704

- I. Life & Works
 - a. An Essay concerning human understanding; Second Treatise on Government; Treatise on Religious Toleration; Some Thoughts on Education
 - b. Leibniz wrote unpublished/unread arguments against Locke

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- c. Historical background: Louis XIV; French issues
 - i. Glorious Revolution: William & Marry; joining of Holland + England vs. France.
 - d. Influential on Western politics
 - e. Connected to Scientific Revolution (was Doctor)
 - f. Can humans even know the answer to some theoretical questions?
- II. Pure Empiricist?
- a. Idea Empiricism: all ideas originate from the senses (they can compound from thoughts but at first require sense)
 - i. Locke says “All ideas come from sensations or reflection.”
 - ii. Not perfect idea empiricism; not all ideas come from sensations but some come from reflection (introspection)
 - iii. Experience = broader way of saying sensation that includes *sensation and reflection*
 - iv. Ideas still require experience but TWO types of experience
 - v. “A baby that has no experience and thus no ideas” = blank state argument by Locke
 - b. Knowledge Empiricism: all assertions/principles/propositions [and their truth/falsity] or [knowledge of what’s true] originate from experience
 - i. No one supports *full* knowledge empiricism; we know things, like mathematics, by reason rather than experience
- III. Against Innate Ideas & Principles
- a. Innate ideas *is in opposition to* Idea Empiricism, at least it seems
 - b. Ideas are the individual components of principals; where principals are combinations of ideas used to make T/F propositions
 - i. Ideas are not T/F
 - c. If you do not have any innate ideas you cannot have any innate principals.
 - d. Locke & Leibniz do not accept innate ideas/principals. (Chapter 2; Book 1)
 - i. “Universal consent proves nothing”
 - 1. 1. Some principles are universal
 - 2. 2. If (1) then some principals are innate.
 - 3. 3. Then some principals are innate
 - ii. Locke attacks the truth of premise (1).
 - iii. Locke attacks the validity of moving from (1) to (2). [Given premise 1 is true.]
- IV. Theory of Ideas
- a. Idea Empiricist; more broad than Hobbes: all ideas come from *experience* (sensation & reflection)
 - i. No ideas are innate
 - ii. Experience is the foundation from which we can build our knowledge

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- iii. Complex ideas are formed using simple ideas
 - 1. Three methods to do this: compounding, comparing, abstracting
- b. More specifically: simple ideas are created from experience, complex ideas come from experience or some sort of formation of simple ideas
- V. Causal Representative Realism (Representationalism)
 - a. Theory of representation = Theory of perception
 - b. Objects *cause* sensory organs which *cause* brain states which *cause* images
 - i. Objects *cause* images, but we still have an immaterial soul
 - ii. Images *represent* objects
 - iii. Objects are *real*
 - iv. Therefore knowledge can come from sense perception
 - c. We sense representative images, not the objects themselves
 - i. We “see” objects indirectly
- VI. Primary & Secondary qualities of Objects
 - a. Primary qualities = size, shape, motion, etc. (objective qualities)
 - b. Secondary qualities = colors, smells, taste, etc. (subjective qualities)
 - c. “Ideas of primary qualities are resemblances of qualities that are really in the object.”
 - d. Primary qualities are *real* qualities; secondary qualities are only in the mind, not the objects.
 - e. “A secondary quality is a power in the physical object to produce certain ideas in our mind”
- VII. Words (Philosophy of Language)
 - a. General terms, e.g. Lion; “a kind of thing” = “kinds are workmanship of human understanding”
 - i. (1) there are no natural way to name things
 - 1. There are no natural “Kinds”
 - ii. (2) there are some ways to name things naturally (grouping lions together under the word lion) but we only group things as best we can
 - 1. “Kinds” are our construction
 - 2. There are natural Kinds, we just don’t know them! So we do the best we can.
- VIII. Meaning & Reference (Same Book as Words, also Philosophy of Mind)
 - a. word → idea → object
 - b. word lion → gives us the idea of a lion → refers to a lion in real life
 - c. The construction of the word ‘lion’ in the human mind effects the meaning of the word
- IX. Knowledge (Final Book 4) [Knowledge empiricist? No!]
 - a. Definition: Knowledge = the perception of agreement or disagreement in an assertion

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- b. Three different kinds of knowledge
 - i. (1) intuitive knowledge (same for Descartes)
 - ii. (2) demonstrative knowledge (deductive knowledge for Descartes)
 - iii. (3) sensitive knowledge (not accepted by Descartes)
 - 1. When we sense an object, we know it exists by our sensation
- c. At least some knowledge comes from reasoning
- d. At least some scientific knowledge comes from reasoning, not just sense perception
- e. Scientific Knowledge = We can't know the absolute nature of things; strictly speaking we do not have certain scientific knowledge
 - i. We need (1) general and (2) certainty for scientific knowledge
 - ii. The best we can get is probable opinion about the objective world, but it isn't empirical knowledge!

Locke: Political Philosophy from the Second Treatise of Government

- I. State of Nature
 - a. Right to property and punishment
 - b. Via reason → natural law (known by reason)
- II. Transition (i.e. State of Nature → Commonwealth)
 - a. Involves contract, not by force?
- III. Commonwealth or State or Nation
 - a. Government is justified as a contract between each individual and the state
 - b. Legislature > Executive; laws apply to everyone; equality under the law
 - i. Hobbes says that the Sovereign is not under his own laws
 - ii. Locke says that laws apply to everybody
- IV. Rebellion/Revolution
 - a. Locke allows for rebellion against government (Hobbes only when the government has already failed)

George Berkeley

- I. Life & Works (Anglo-Irish Bishop)
- II. Locke as Backdrop: Primary & Secondary Qualities
 - a. Berkeley uses Locke premises to subvert Lockean materialism
 - i. Primary qualities = size, shape, motion, etc. (objective qualities)
 - ii. Secondary qualities = colors, smells, taste, etc. (subjective qualities)
 - b. Berkeley understands that secondary qualities do not exist in the object, only in the perceiver (and now we are “messing with mother nature”)
- III. Berkeley's route from this (takes Locke and denies material substances)
 - a. Tower Argument: look at a tower from a distance and ask what shape it has

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- i. Is it round or is it square? From a distance, we can disagree.
 - ii. Therefore primary qualities are subjective like secondary qualities
 - b. Locke substance ontology: (1) qualities exist, (2) qualities cannot exist without substance, (3) therefore substances exist
 - c. Berkeley denies (1) that material or objective qualities exist and therefore claims that (3) objective/material substances do not exist.
 - d. Berkeley accepts that **material substances do not exist** but still accepts that **bodies exist**.
- IV. Deeper Argument for Matter (to be is to be perceived [or to perceive])
 - a. (1) to be is to be perceived or to perceive [Berkeley's principal]
 - b. (2) Material substances do not perceive [accepted by famous philosophers / ad hominem]
 - c. (3) Material substances are not ideas
 - d. (4) Only ideas are perceived immediately, not the objects [Representationalism]
 - e. (5) Material substances are not perceived
 - f. (6) Material substances do not exist [They do not meet either criteria for existing!]
- V. Knowledge & Matter
 - a. How would we know that material substances exist? By sense or by reason.
 - b. Knowledge by Sense: Locke says that sense is just the representation of material substances but is immediately only ideas/images in the mind (thus not we cannot know of matter by sense)
 - c. Knowledge by Reason: even the materialists acknowledge that one cannot deduce from sense the existence of matter (The evil genius could stop sense from really being proof of matter)
 - i. Deductive Reasoning: Even Locke knows that deductive reason cannot prove materialism
 - ii. Inductive Reasoning
 - 1. ~~Simple & Enumerative induction~~
 - 2. Inference to the best explanation: Can't the casual principal get us to knowledge that bodies exist? This presupposes that bodies can casually interact with minds. Violation of mind-body problem.
 - d. **Bodies = collection of ideas existing in the mind**
 - i. Every idea is perceived
 - ii. Bodies are nothing but collection of ideas
 - iii. The only things that exist are minds and their ideas
- VI. The Master Argument (argument for "esse est percipi" or to be is to be perceived)
 - a. It is a contradiction to talk of conceiving a thing which is unconceived

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Review

- I. Philosophy of Religion/Problem of Evil = net good is maximized by God with evil
 - a. Leibniz = Best of all possible worlds
 - b. Leibniz limits omnipotence to things that are logically possible

David Hume, 1711-1775

- I. Life & Works
 - a. Enlightenment (Scottish Enlightenment & French Enlightenment)
 - i. American & French revolution
 - ii. Influenced by Locke
 - b. Works: Treatise, Enquiry Concerning Human Understanding, Enquiry Concerning the Principal of Morals, Dialogues Concerning Natural Religion (posthumously), etc.
 - c. Not Professor, instead Librarian; wrote multivolume history of England
- II. Basics
 - a. Idea Empiricist = all of our ideas come from experience (**sensation & reflection**; emphasis on emotional reflection)
 - b. Contents of the Mind (Perceptions)
 - i. Impressions = the original experience (vivid)
 - ii. Ideas = the memory of experience (faint)
 - c. Principal of Association (are there any laws that govern the mind? Like Newton for physics, is there anything that governs the mental world)
 - i. Explanation of movement of the mind (trail of thoughts)
 - 1. Resemblance: idea moves to another similar to it in appearance
 - 2. Time & Place: idea moves to another similar to it in time or place
 - 3. Cause & Effect: idea moves to another related to its cause or effect
 - d. Two Basic Classes of Propositions**
 - i. (1) Relations of Ideas [necessary; a priori]
 - 1. A square has four sides: necessary connection between square and four sides that does not require induction or examples (if we understand the ideas, we know this is necessarily true; no science required)
 - 2. These ideas still require experience! But we are talking about if they are true, which allows us to skip over this issue.
 - 3. Tells us only about ideas; nothing about the existence of things in the world
 - ii. (2) Matters of Fact [contingent; a posteriori]
 - 1. Tell us about existence of things in the world

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- III. Some Consequences of Basics
 - a. Flames: “If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: For it can contain nothing but sophistry and illusion.”
 - b. Substance: How can we have the idea of substance if we are idea empiricists? We don’t get an experience of substance, so we don’t get an idea of substance.
 - c. Substance → meaning of substance → idea of substance
 - i. But there is no idea of substance, so there is no meaning to the word substance
 - d. Theory of the Mind: The mind is nothing but a bundle of perceptions. (Rejection of substance means we have nothing for perceptions to attach to)
 - e. Bodies: A body is nothing but a collection of ideas of properties
- IV. Skepticism (No matter, never mind; only have bundle of ideas and experience)
 - a. In the study: we raise skeptical questions about induction
 - b. When we are out in the world: there are external bodies and we can use induction
 - c. Can we build a philosophy that combines “the study” and “the world”? Even Hume uses inductive arguments in his writing.
 - d. Hume is not a skeptic; he uses skeptical arguments but ultimately tries to reach middle ground
- V. Induction
 - a. There is no justification for inductive reasoning
 - b. We expect nature to continue acting as we have observed it to act.

Hume

- I. Induction (or Problem of Induction)
 - a. We don’t experience general facts, only specific facts
 - b. We use induction to create patterns out of (generalize) specific facts
 - c. Induction required for science; limited justification for induction (thus in order to justify science we need to justify induction)
 - d. Cause and Effect
 - i. Cause always prior to the effect
 - ii. Cause physically close to effect
 - iii. Cause and effect work generally (cause and effect applies to every identical situation)
 - iv. Simple enumerable induction:
 - 1. Given observed instances of cause/effect:
 - 2. A1 ; B1, A2 ; B2, A3 ; B3.. An ; Bn

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3. Thus all As are Bs

- v. Hume: As humans, we use induction, even if we know its unjustified.
- vi. Objection: the history of science shows us the successes of induction giving real results (issue with this: induction being used to justify induction)

e. Inferences

- i. Deduction = reductio absurdum
- ii. Induction = not possible because of circular
- f. Quote, page 683, section 4: "That there are no demonstrative arguments in the case, seems evident; since it implies no contradiction, that the course of nature may change, and that an object, seemingly like those which we have experienced, may be attended with different or contrary effects."
- g. The justification for induction remains unsolved.

II. Argument from Design

- a. How could physics be so great? How could earth be so intricate? How can we explain this? GOD
- b. Hume claims that the world does seem to mimic in some way somewhat human intelligence.
- c. Hume doubts that knowledge of a cause can come solely from knowledge of its effect.
- d. Even if we grant the argument for design, we get nothing to prove God's morals and we might not even bother to worship him.

III. Morality

- a. Morality & Reason = Is reason alone enough to make us do the right thing? Can we possibly reason about morality? Hume says no.
 - i. Hume: Passion rules our behavior, not reason.
 - ii. Relationship between morality & reason is important to Kant et al
- b. Reason is ... slave
 - i. "Reason is and ought to be the slave of the passions." (1) As a matter of fact and (2) as the way it is!
- c. Is/Ought
 - i. Can we build ought from is? Can we build values from facts?
 - ii. Empiricists like this because we want to use the ideas of facts to build values.
 - iii. Hume: this form of inference (namely, is → ought) is a fallacy
 - 1. This makes sense, because just because society is one way doesn't mean society is moral in that way! (Civil rights!)
 - iv. Determinism comes into play with moral question as well (we're not talking about it)

IV. The Idea of Cause (Section 7 of the Enquiry)

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- a. Ontology: what there is; the area of thought that tries to get at what really exists *and* the relationships that exist among existent things
 - i. The most important relationship among existent things is **cause**
- b. Analyzes cause using idea empiricism, finds that cause and effect isn't what we think it is.
- c. We are talking about the *idea of cause* but we are also considering *cause itself*.
- d. Cause and Effect characteristics
 - i. (1) temporal priority
 - ii. (2) spatial contiguity
 - iii. (3) generality (genuine cause and effect is universal)
 - iv. (4) necessary connection [it's not just coincidence that constant conjunction exists between A & B; it's causals!]
 - v. (1), (2), & (3) = constant conjunction
- e. **Constant conjunction** must be **distinguished** between **necessary connection** in order to get at what we really consider **cause and effect**.
- f. "It appears, that, in single instances of the operations of bodies, we never can, by our utmost scrutiny, discover anything but one event follow another; without being able to comprehend any force or power, by which the cause operates, or any connexion between it and its supposed effect."
- g. Philosophy of Language: Triangle of Meaning and Reference
 - i. Meaning
 - ii. Word/term Object
- h. Where the word is 'cause'; but the idea of cause is 'necessary connection'
 - i. But there is no idea of necessary connection; **THUS** there is no meaning behind the word cause
 - ii. This is not Hume's conclusion! Hume says it *appears* and *single instances*
 - iii. The final conclusion drops both of these

Kant (1724-1804)

Hume (Review & Conclusion)

- I. Matters of Fact vs. Relations of Ideas (Possible exam question)
 - a. Three criteria (marks) for separating between the two
 - i. Necessary [Relations of Ideas] and Contingent [Matters of Fact]
 - ii. A priori [Relations of Ideas] and a posteriori [Matters of Fact]
 - iii. Truths about the world and existence come a posteriori, **Matters of Fact**
 - b. Source of Ideas of Necessary Connection [= Multiple instance of observations]
 - i. Hume: There is no source of idea of necessary connection between cause and effect.

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- ii. Kant: This is the key challenge to metaphysics as we know it.
- iii. “It appears, that, in single instances of the operations of bodies, we never can, by our utmost scrutiny, discover anything but one event follow another; without being able to comprehend any force or power, by which the cause operates, or any connexion between it and its supposed effect.”
- iv. Hume: There is an idea of necessary connection! We need multiple instances of a single type of cause and effect → we get our idea of cause and effect.
- v. **Single instance of observation vs. Multiple instance of observations**
- c. Hume’s answer: Avoiding the conclusion that cause and effect is impossible by going from single instances to multiple instances
 - i. Constant conjunction of cause and effect of the same type
 - ii. “This connection, therefore, that we feel in the mind,
- d. The experience of the very strong expectation of cause and effect [after multiple instances of observation] is the particular impression which is the source of necessary connection.
 - i. The necessary connection exists in our thoughts/mind, not in objective reality.

II. Kant’s Relation To Hume

- a. Necessary connection of cause and effect comes from [multiple] experience not metaphysics. This is a subjective connection that we know by experience, not an objective connection from pure reason.
- b. Kant agrees with some of Hume’s criticisms but does not agree with his conclusion.

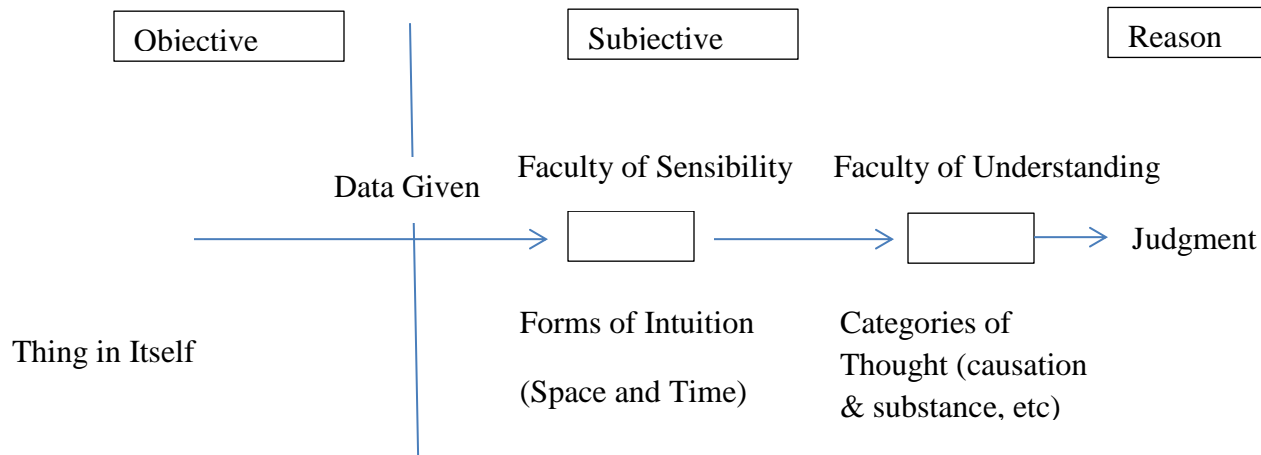
III. Basics

- a. A priori vs. A posteriori
 - i. A priori = knowledge independent from experience
 - ii. A posteriori = knowledge gained from experience
- b. Analytic vs. Synthetic
 - i. Analytic = S is P; where P is contained in S
 - 1. P tells us nothing about S that we didn’t already know from its definition
 - ii. Synthetic = S is P; where P is not contained in S
- c. Mathematics
 - i. Synthetic; a priori
 - 1. This is the new category of judgments that will allow for metaphysics
 - ii. $7+5=12$ (S is P)
 - iii. 12 is not found in $7+5$, but it’s still a priori
- d. Two Big Questions

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- i. 1) Is [dogmatic] Metaphysics possible?
- ii. 2) How is synthetic a priori knowledge possible? (Mathematics)

IV. Diagram



Kant II

- I. Copernican Revolution
 - a. Old: Knowledge occurs when our thoughts conform to objects
 - b. New: Objects conform to knowledge [Kant]
- II. Diagram Revisited
 - a. Objective: Things as they are in themselves
 - b. Subjective: Active processes for experiencing the world
 - i. → Faculty of Sensibility (processing of time & space); intuition
 - ii. → Faculty of Understanding (processing of categories of thought [12]); thought
 - iii. → Judgment (knowledge)
 - c. Reason: reached last
 - d. These are the conditions necessary for the possibility of experience & judgment
- III. Knowledge requires both **experience & understanding**
 - a. Empiricists are wrong: we need more than experience
 - b. Rationalists are wrong: we need more than reasoning/understanding
 - c. The only way knowledge is acquired is by going through Kant's Objective/Subjective flowchart
 - d. "Thoughts without content are empty. Intuitions without concepts [categories] are blind."
 - i. Judgment requires processing via faculty of sensibility and faculty of understanding from the objective.
 - ii. Requires both faculties, that of sensibility and understanding, or experience and understanding
- IV. Noumena & Phenomena

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- a. Noumena: the object in itself, objective;
- b. Phenomena: the experience of the object, subjective; the object or thing as it appear to us (not necessarily how the thing actually is)
- V. Reason
- VI. Copernican Revolution: More deeply
 - a. From Noumena to Phenomena to acquire knowledge (a change)
 - b. Knowledge is structured by Faculty of Sensibility (space & time) and Faculty of Understanding (substance & causality)
 - i. But this structuring is done by us, not necessarily the object. Reality (objects as they are in themselves) is not perfectly reflected by our knowledge.
- VII. How is Synthetic A Priori knowledge possible
 - a. Hume: Not possible to have a priori knowledge because all knowledge requires experience
 - b. Kant: Wants to fight Hume's skeptical and empirical arguments to establish some kind of certain knowledge a priori
 - c. Kant on Mathematics
 - i. Synthetic a priori knowledge is possible as shown by mathematics
 - ii. But how is it possible that we have this synthetic a priori knowledge?
 - iii. Phenomenal knowledge, not Noumena knowledge (because experience of Noumena knowledge requires experience)
 - iv. We understand how our knowledge works, thus we can do mathematics
 - d. When we think about the world, we are really thinking about our subjective experience of the phenomena, instead of the objective objects themselves
 - e. Synthetic a priori knowledge comes with respect to the object *as we experience it*
 - f. **Synthetic a priori knowledge = phenomenal objects**
- VIII. Examples of a priori synthetic knowledge
 - a. (1) Everything that goes through Faculty of Sensibility and Faculty of Understanding must have **cause & effect** applied to them due to the conditions necessary for the possibility of experience/judgment.
 - b. (2) Objects, as we experience them, are in **space & time** (we couldn't of experienced them in any other way)
- IX. Questions (Issues in human knowledge)
 - a. Data vs. Theory
 - b. Conceptual Schemes (different cultures think about objects in different ways)
 - i. Eskimos see snow in 6 different ways while we see it only 1 way
 - ii. Kant is against conceptual schemes being reconcilable

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Kant III

- I. Theoretical vs. Practical Reason
 - a. Practical reason has to do with **moral action**
 - b. Conditions necessary for the very possibility of experience, judgment, theoretical knowledge:
 - i. categories of thought; intuition
 - c. Conditions necessary for the very possibility of moral action:
 - i. "Reason is and ought to be the slave of the passions." - Hume
- II. Historical Context: Newton, science, laws, determinism
 - a. Rise of science, separation of natural philosophy and science (mathematical laws)
- III. Sense of Duty
 - a. We all have seem to have it, "I really ought to do this", or when something happens to us that seems unjust
- IV. Ought implies Can
 - a. Ought implies freedom
 - b. If there is to be an objective morality, there must be freedom
 - c. Argument
 - i. I ought to do x
 - ii. Ought implies can
 - iii. I am free
- V. Conflict of Science & Morality
 - a. Morality implies freedom, Science implies determinism
 - b. But Science studies objects as they appear to us rather than objects as they are in themselves
 - c. Science only shows that things as they appear to us are determined, but things as they are in themselves are not determined necessarily
 - d. Everything phenomenal is determined. Every Noumena thing isn't determined.
- VI. Resolution of Conflict via Kantian Phil
 - a. "Limit (scientific) knowledge to make room for (morality) faith."
 - b. Only objects as they appear to us are determined; objects as they are in themselves are not determined
 - i. Limit determinism to make room for freedom
 - ii. Distinction made between the empirical self and the noumenal self
 - iii. Thus noumenal self is free
- VII. Hypothetical vs. Categorical Imperative
 - a. Hypothetical Imperative: If we want X, then we ought to choose certain means to get to X.
 - b. Categorical Imperative:
 - i. [Ought given by reason alone]
- VIII. What principles are moral?

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- a. Those that are in conformity with the categorical imperative

Kant & Mill

- I. The Subjection of Women
 - a. “That the principle which regulates the existing social relations between the two sexes—the **legal** subordination of one sex to the other—is wrong in itself, and now one of the chief hindrance to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other...”
- II. Good as a means; good as an end [foundational distinction]
 - a. “summum bonum” greatest good
 - i. Assumes that there *is* a highest good and there are no ties
 - b. Good as a means = instrumental good / extrinsic good
 - c. Good as an end = good in itself / intrinsic good
- III. Kant & Mill on this
 - a. Ultimate Good for Mill = presence of pleasure / absence of pain
 - i. Also the only good in itself
 - b. Morally right is defined in terms of the good in itself
 - c. Consequentialism [Teleologist]: “The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness it intended pleasure, and the absence of pain, by unhappiness, pain, and the privation of pleasure.”
 - d. Kant: Deontologist, focus on the moral duties *independent* of the consequences
 - e. Mill: Utilitarianism, focus on the moral duties *solely* of the consequences
 - f. Kant, the one good in itself (highest good): a good will
 - i. A good will = a human will that acts with sole motivation of doing the right thing (without concern to consequences of the action)
 - g. Kant: pure reason alone can tell us how to act morally
- IV. DEF Utilitarianism
 - a. Utilitarianism:
 - b. Consequential is more general than utilitarianism; they differ in what they call the greatest good in itself, or the good as an end, or the final intrinsic good
 - c. We can be a consequentialist by, say, setting the highest good as being the best you can be, which is not utilitarianism
- V. Quantity vs. Quality of Pleasure
 - a. Bentham/Old Utilitarianism = only quantity of pleasure used in determining good in itself
 - b. Mill = quality and quantity of pleasure both matter in determining good in itself

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- c. It is better to be a human being unsatisfied, then a pig satisfied [Mill says quality matters!]
 - i. How do we decide? Ask someone who has had both experiences so that he can compare them. Then they tell us how to discriminate.
- VI. Scope of Pleasure
 - a. Who gets considered when computing/adding up pleasure and subtracting pain?
 - b. Do animals count, morally speaking?
 - c. Classic Mill/Utilitarianism answer = only human beings count
- VII. Argument for Utilitarianism
 - a. Kill 10 or Kill Mom? This is a hard question.
 - b. Some say Utilitarianism falls apart when it comes to Justice
 - c. Mill says we can give important arguments that are not 100% conclusive but still useful, and this is where the realm of morality sits
 - i. Mill's argument for utilitarianism, he claims, is not 100% conclusive but still accurate

4/5/12 – Notes from Alex

- 1) The (Really) Big Picture
 - a) New!
 - i) Eastern Philosophy
 - ii) Philosophy of Art
 - iii) Philosophy of History
 - b) Kant
 - i) Phenomena/noumena → Schopenhauer
 - ii) German Idealists → Hegel → (Not a German Idealist) Marx: Materialist, turns idealists thought upside-down
 - iii) Nietzsche
- 2) Schopenhauer
 - i) Keeps phenomena/noumena
 - b) World as Idea = PHENOMENA – the way we represent the world in ideas
 - i) This world is structured by the mind: space and time/causality
 - ii) It is space and time that individuates things
 - (1) You can have 7 identical Willy statues cast, but they are separate in space and time
 - c) World as Will = NOUMENAL
 - i) Kant says we cannot know anything about the will in itself (theoretically)
 - ii) Kant paved the way to this view, but Schopenhauer takes it further - When you turn to practical reason, the only thing we can know is FREE WILL
 - (1) Schopenhauer is a materialist, but “will” is mental
 - iii) Schopenhauer and Hegel do not immediately accept the idea of the “self”
 - (1) Schop – The Will?
 - (2) Hegel – the spirit?
 - d) Pessimism
 - i) “will is the ultimate reality” = “blind, striving, purposeful will”

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- (1) Think of a boat with a couple of passengers (3 of them) and they have taken a small boat and gone out in the open ocean... suddenly things go wrong! A storm comes and you are really far from land and you have no life preservers.... You can swim, but not 20 miles in a violent storm. Something kicks in: a powerful instinct for self preservation and fear of death. You start doing all kinds of things while the storm rages. The waves are the size of a big house and it is getting dark out.
- (2) "Let the raging sea, the force of the storm, be an image for the underlying reality of powerfully striving will
 - (a) what is the will striving for? What is the purpose of this storm?
 - (b) THERE IS NO PURPOSE! It is blind striving will
 - (c) We in the boat are just the playthings of this blind striving will.
 - (d) The will even plays itself out in us. Our attempts to save our lives is a manifestation of this will. Our tiny efforts of will are related in that our efforts of our personal will are manifestations of the blind purposeful ultimate universal will.
- ii) What's the ultimate purpose of things? THERE IS NO PURPOSE
 - (1) There is this powerful will... but there is no purpose. Where's the point in that? An individual life is not worth living.
 - (2) It is not better that anything exists than nothing having never had existed
- e) Any escape?
 - i) Art – all art forms (music, etc.)
 - (1) An encounter with art our personal drops out. Our will drops out, no interest in getting anything.
 - (a) we have a disinterested contemplation of a beautiful art.
 - (2) We have access to timeless ideas → Ultimate Truths
 - (a) There is a kind of knowledge separate from the individual wills and the striving purposeful wills
 - (3) MUSIC – fits the paradigm described above
 - (a) Basically the same as before, but one change
 - (i) The platonic ideas are good, but the better thing would be a will free glimpse of underlying reality of will... and we have our closest possible contact with will as the ultimate reality through the flowing structure of music.
 1. It is going somewhere, and when it gets there, it keeps flowing
 2. Wegner keeps you longing and wanting for resolution until the FINAL CHORD which RESOLVES
 - ii) Saintly life as an escape
 - (1) You're in the grip of the ultimate reality of the will but I have desires and wills... what's the problem?
 - (a) Yeah, you will something (aiming/striving/gearing actions toward it) of necessity, you don't have the goal yet. You really want it and FEEL BAD that you don't have it. Willing is willing for something you don't have and there is pain in that.

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- (b) Schopenhauer says that you actually don't have pleasure in attaining your goal, you just LACK PAIN. It is neutral. You don't have all the pain you had before.
 - (i) Once you get there and you don't have something driving you, then you are bored! You can't attain permanent satisfaction.
 - (ii) Some new will comes along and the pain begins again (due to the underlying will) and we are caught in an infinite PAINFUL CYCLE
- (2) This kind of Saintly life, attack the desires that are the source of pain.
 - (a) You withdraw from human pleasures as much as possible
 - (i) You abstain from sex (of any kind)
 - (ii) You don't eat much (and it best not be tasty)
 - (iii) Any drive we have, we try to fight it
 - (b) It's a renunciation of WILLING
 - (c) It's pretty fucking hard to do
- iii) Compassion as an escape
 - (1) We individuals as manifestation of the underlying will → we are egoistic and want something for ourselves! Not for others.
 - (2) We are blocked from a moral view with our egoism
 - (3) We are in different points in space and time, but if you remove that, then there are NOT individual people
 - (a) Why the fuck are we so selfish and egoistic?
 - (b) The only thing that separates us is space and time.
- 3) Hegel
 - a) Dialectic: Reason Pg. 809 → Thesis, Antithesis, Synthesis
 - i) Example
 - (1) Thesis: There are causes in the world through freedom
 - (2) Antithesis: There is no freedom
 - b) Master and Slave [pg 859] (Pojman uses the phrase "Lordship and Bondage")
 - i) Subject/object use the objects any way you can to help yourself the best you can
 - (1) You come across another creature and you look at it as an object to be used to your benefit
 - (a) Then you realize that this creature is looking at you the same way
 - (2) We have two humans, now aware of the other humans, for the first time. And each use the other as an object
 - (a) This is in conflict → a battle/struggle unto death.
 - (3) "The relationships of both self consciousnesses... prove themselves through a life and death struggle. They must enter into the struggle to prove to themselves... and it solely by risking life that freedom is attained... it is not bare existence... in the expanse of life."
 - (a) The view you had at the beginning, you didn't understand yourself as the subject for which other things are objects
 - (i) When you come into that realization, you will fight for that original position. AND ONLY AT THIS POINT CAN YOU UNDERSTAND YOURSELF.
 - (4) The result is that one becomes the slave (object) and one becomes the master (subject) and everything is restored

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c) Dialectic of History

- i) The ultimate reality is the “ultimate self” (SPIRIT) which includes Reason and Will
- ii) This spirit has a purpose: it plays itself out in the reality and development of human history
 - (1) It's in accord with a dialectical process that is getting better and better.
 - (2) In the dialectical stages of human history there is an expansion of the human spirit
→ the progress of human history is aiming for a better state.
- iii) Case of Julius Cesar – In Hegel's view, Cesar is a world historical individual who is a manifestation of the Spirit who pushes the world to its next stage.
 - (1) Hegel says “I saw the world's spirit on horseback” – refers to Napoleon

Nietzsche

I. Philosophy & History

- a. Plato = philosophy for Truth through reason, timeless
- b. Hegel = history is useful in philosophy, time matters
 - i. Historical *individuals* move humanity towards a goal
 - ii. These individuals have an instinctual force for moving towards this goal that the people can sense (perhaps not consciously)
 - iii. Underlying rationality drives history towards the highest purpose, or a full self-consciousness of the absolute spirit
- c. Nietzsche = disagrees with Hegel on fundamental points but still uses history for philosophical arguments
 - i. Cultural critic of the West

II. Nietzsche & Controversy

- a. Diverse people (with contradictory beliefs) look for affirmation in Nietzsche
 - i. Used by movements looking for an icon

III. 2 Worlds vs. 1 World

- a. 2 Worlds
 - i. Schopenhauer [2 world view]: World of Idea (traditional world w/ Kantian structure) and World of Will (ultimate reality with no purpose); pessimistic
 - ii. Plato [2 world view]: World of Becoming (traditional world, as it appears to us) and World of Forms (ultimate reality/truths that we can come to know and can improve our lives)
 - iii. Augustine [2 world view]: City of God and the City of Man
 - iv. Hegel [2 world view]: How things are and were, and how things could be with the absolute spirit reaching its manifestation; gives purpose to human existence
- b. 1 World
 - i. Nietzsche disagrees with 2 worlds, believes that the second world is created by metaphysics and should be thrown away

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- ii. Thus we have to make something of *this* world
- IV. God is Dead
 - a. Perspectivalism = “No, facts are precisely what there is not, only interpretations.”
We cannot establish any fact in itself. There are only interpretations, no objective facts.
 - b. Perspectives on God is Dead:
 - i. (1) Belief in God is dead
 - ii. (3) Belief in God will die
 - iii. (2) Absolute truth is dead
- V. Anti-Nihilism)
 - a. Nietzsche *is* a Nihilist because: he is predicting the fall of Western values to a society of no values at all
 - i. i.e. He wants to kill the traditional value system
 - b. Nietzsche *is not a* Nihilist because: he says that we must have values, but our values will be radically different
 - i. Values cannot be based off a second world
 - ii. We will not have an absolute truth to support our values
 - iii. Nihilism is terrible for humanity, we must have values
 - c. Values cannot be made off of truth.
- VI. Beyond Good & Evil
 - a. Master Morality and Slave Morality
 - i. Both require meaning in life
 - ii. Both create meaning
 - iii. Masters = no system of meaning
 - iv. Slaves = create system of meaning based off of “good” and “evil”
 - b. Masters = aristocracy that calls themselves good (we the masters are good → how the masters determine value)
 - c. Slaves = system of good and evil; [evil = master’s good; strong will, hard]; [good = master’s bad; humbleness, meekness, religious morality, etc.]
 - i. Slaves create two worlds: Kingdom of God & Kingdom of Man (of course, this is a big mistake according to Nietzsche)

A.J. Ayer (1910-1989)

- I. Analytic Philosophy / Continental Philosophy [Phil 308, 321, 508]
- II. Logical Positivism
 - a. Criterion of Meaningfulness
 - i. Propositions are *empirical, analytic, or meaningless*
 - ii. Unable to set up criteria to discriminate meaningful and the meaningless
- III. Some Basics

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- a. Empirical proposition = a proposition that is *verifiable*
- b. Empirical significance IFF *not analytic* and *verifiable*
- IV. Meaninglessness
- V. Verifiability; attempts to clarify
 - a. 1. Logical implication (One sentence follows from another via rules of logic)
 - b. 2. Analyticity
 - c. 3. Observation sentence (One could in principle be observed by humans)
- VI. Issue: General scientific laws turns out to be meaningless
 - a. Because they require infinite observations (impossible)
 - b. Laws are not deduced, they are inducted. This induction cannot possibly be absolutely certain.
 - c. Separation of meaningful and truth/falsity

W.V.O Quine (1910-2000)

- I. Background
 - a. References other philosophers in the Western tradition
- II. Dogma #1 = Analytic / Synthetic distinction
 - a. What is Analyticity?
 - i. Synonymy formulation
 - 1. Issue: what is synonymy? We can't define it without analyticity
 - ii. Definition formulation (1: Dictionary version, 2: Interchangeability)
 - 1. Issue with (1. Dictionary version): Circular reasoning; the notion of synonym is required and used in the dictionary
 - 2. Issue with (2. Interchangeability): Requires *salva veritate*, requires clearer understanding of words, propositions, sentences, etc.
 - a. Cognitive synonym [Rejected]
 - b. Analyticity [Rejected]
 - b. Overall Argument: Look at all formulations of analyticity → show that they are wrong → conclude that no formulation of analyticity can exist
- III. Dogma #2 = Reductionism
 - a. What is the unit of meaning? Word? Sentence/Proposition?
 - i. "The unit of empirical significance is the whole of science."
 - b. Verification theory of meaning
 - i. When the set of facts that confirm or disconfirm a statement are the same, the statements are synonymous
 - ii. Radical Reductionism: direct report; "every meaningful statement is held to be translatable into a statement (true or false) about immediate experience"
- IV. Quine's Theory: Holism

NOTES: PHIL 202: History of Philosophy II (Modern Philosophy)

Review Session

I. Notes Review

- a. Kant: Thing in Itself; Knowledge/Judgments formed through two faculties
- b. Quine's Holism (Holistic view on meaning)
 - i. Unit of Meaning = Whole of Science
 - ii. Experience impinges only on the edges (Web of scientific belief)
 - 1. Science is still empirical, just added onto a man-made web
 - 2. Total science is like a field of force whose boundary is experience
 - iii. Revaluation of some statements requires revaluation of other statements because they are connected
 - iv. Analytic propositions only depend on language, but Quine argues that all propositions depend on language (thus analyticity doesn't exist)
 - v. Any statement may be made true come-what-may (experience can be disqualified by considering it as hallucination, or even by changing logical laws)
 - vi. No statement is immune to revision. Even the law of the excluded middle might be changeable in order to better understand quantum physics.
 - vii. Logical laws, mathematics, and all supposedly *a priori* knowledge is actually dependent upon experience
 - viii. Quine is universally a Knowledge Empiricist: All knowledge originates from experience, even the most theoretical mathematical and logical systems (which can be changed to better match experience)
- c. What exactly is the Copernican Revolution
 - i. "Objects conform to knowledge."
 - ii. Faculty of Sensibility [structure space & time]
 - iii. Faculty of Understanding [structure causality, etc.]
 - iv. These faculties are human-imposed, and thus we conform the Thing in Itself into *our* knowledge
 - v. Where does synthetic, a priori knowledge come in? Hume: synthetic, a priori tells us nothing. Kant: *some* synthetic, a priori tells us knowledge about the world. Certain principles must be true (some, perhaps, synthetic a priori) about the world as we experience it.
 - vi. Knowledge cannot be had of the Thing in Itself.

II. Short Essay:

- a. Hume/Quine on Philosophy of Language
- b. Schopenhauer on Will & its problems for human existence (and how to escape)
- c. Hegel/Nietzsche on Philosophy of History?
- d. Is Hume a skeptic?

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- e. Kant/Hume Theory of Knowledge OR Metaphysics comparison
- III. Long Essay: synthetic (multiple philosophers) and give your own opinion
 - a. What's the meaning of life for our Philosophers
 - b. Kant's Copernican Revolution
 - c. Kant/Mill: Moral Theory comparison
 - d. Quine
 - e. What is the relationship between the philosophies of Nietzsche and Kant
 - f. Hume/Ayer/Quine, how are they alike, what is one topic that relates all three philosophers and their position on this topic