**An Outline of Sophie’s World.**

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*Sophie's World* is a Novel about the History of Philosophy.

Please Use the following outline as a companion to the Book.

I. The Initial Questions (Chapters 1&2):

*1. Who are you?*

*2. Where does the world come from?*

*3. What is Philosophy?*

a. What sort of things or concerns would interest us all?

b. How is the philosopher like a child?

c. What is the meaning of the analogy of “pulling the white rabbit out of a hat?”

i, We want to know how the trick works.

ii. The image of the rabbit fur is similar to the image of the allegory of the cave.

d. The faculty of wonder:

i. Babies have it.

ii. Grownups lose it.

iii. Philosophers try to keep it.

4. Why is Lego the most ingenious toy in the world?

II. The Myths (Chapter #3):

1. Myth versus “religious” explanations.

a. Homer

b. Hesiod

2. Xenophanes:

a. The gods is too much like humans. There were as egotistical and treacherous as us.

b. Men create the gods in their own image, not vice versa.

3. The transition between the mythological and philosophic.

a. Change of “thought” orientation from mythic to that of experience and reason.

b. Change in orientation from supernatural to natural explanations.

III. The Presocratic Philosophers (Chapter 4&5):

1. The Melisians:

a. Thales

i. The most basic substance or principle was water.

ii. It is one substance undergoing change.

b. Anaximander:

i. The source of all is *Aperon*, the boundless.

ii. The *aperon* is not limited like a specific substance such as water.

c. Anaximander:

i. Reverts to a specific substance, Air or Vapor.

ii. It is the *one* substance that underlies change.

2. Eleiatics—Parmenides:

a. He did not say there is no change, only that change cannot be comprehended by intellect. Rather, the realm of change is the realm of *doxa*, of opinion.

b. Further, the concept of nothingness is contradictory.

c. And change, properly understood is going from and to nothing.

d. What ever is, is. Whatever is, is not.

3. Ephesus—Heraclitus:

a. Everything changes. “You cannot step in the same river twice.”

b. Are God and Logos used interchangeably to mean reason?

c. Be careful—Logos (God) is not a “thing” or any part of the natural world. Rather it is a principle of order. (Much like number is for Pythagoras.)

d. Is its true for Heraclitus that our perceptions are reliable?

4. Pluralists:

a. Empedocles: (A compromise.)

i. He wants to preserve Parmenides’ “permanence” but still allow Heraclitus’ “change.”

ii. Proposes multiple “Parmenidean Ones.”

iii. So, Parmenides is right that nothing changes, but there is more than one element. Each has the Parmenidean character of the “One.”

iv. There are four elements: Air, Earth, Fire, and Water.

v. The forces in nature to affect change or mixing is Love (Eros) and Strife (Chaos), attraction and repulsion.

vi. He also thus distinguished between substance and force.

b. Anaxagoras.

i. Four elements are not enough.

ii. He calls then “seeds,” which may be analogous to the modern concept of DNA. (In one cell there is something of all.)

iii. Order is a “force”—*Nous,* which is mind/intellect.

c. Democritus:

i. The Atom: “a” = un- or not and “tom” = cut-able. (That which cannot be further reduced.)

ii. There are many—infinite in number.

iii. They are each Parmenidean “ones.” (Eternal, indivisible, immutable.)

iv. They are various in that they are not all alike.

v. They are analogous to Lego blocks.

vi. There is also the void. Is this simply “empty space?” It is “nothingness” and if not, how not?

vii. He was a materialist—there is no “force” or “immaterial soul,” only cause and effect. Is the random?

viii. The soul (psyche) is only very fine atoms. (For us, like the concept of “brain activities.”) They are hooked together in life, but come apart in death.

ix. There is no immortal soul, for these atoms separate and fly off at death.

5. The end of Greek “natural” philosophy. They have dealt with the problems of the one and the many and with permanence and change.

IV. Fate (*Moira*)(Chapter #6)

1. First Questions.

*a. Do you believe in fate?*

*b. Is sickness the punishment of the gods?*

*c. What forces govern the course of History?*

2. Whatever happens is predestined. (Astrology, superstitions, etc.)

3. Pythia of Delphi—the priestess of Apollo.

4. “Know Thyself.” Do not think you are more than you really are, that is, mortal and finite.

5. We find many vestiges in our actions and our language. (Influenza)

6. The naturalist direction leads to Science.

a. Hippocrates—Health was the natural condition and sickness was nature getting out of whack.

b. Herodotus and Thuchdides—natural explanations for the course of history.

V. Socrates (Chapter 7&8):

1. First Questions and statements.

*a. Is there such a think as natural modesty?*

*b. Wisest is she who knows that she does not know….*

*c. True insight comes from within.*

*d. He who knows what is right will do right.*

2. The Sophists.

a. Rhetoric—saying things in a convincing manner.

b. They taught for money.

c. They were skeptical about most everything—both philosophic and scientific reasoning.

d. Protagoras—“Man is the measure of all things.” What does this really mean?

e. Is “modesty” natural or is it something that is socially induced? They said it, and many other “virtues” were simply social convention.

f. Regards the question of the gods, they would have to be considered to be agnostic.

g. They were considered seditious for their casting doubt on the views of society and culture, especially in Athens.

h. Socrates objective was to counter this wave of relativism, a wave that was considered destructive of culture, society, and even human nature.

3. Socrates the man.

a. He wrote nothing.

b. He lived in Athens.

c. Plato, his pupil, tells us most of what we know of him.

d. Our portrait of him by Plato is what is the basis for the inspiration he has provided the Western world.

4. The dialectic of the midwife.

a. He does not give birth to ideas, but instead he helps the learner to give birth to the ideas that he already has.

b. What is Socratic irony?

c. His job was that of a gadfly.

5. Jesus and Socrates were alike in some ways. What were some of these ways?

6. Socrates the philosopher.

a. A lover of wisdom = a philosopher. A possessor of wisdom = a sophist.

b. He did not teach for money. Why?

c. What is the real difference between a sophist and a philosopher?

i. Sophist: Schoolmaster, a self-opinionated know-it-all. (The Rush Limbaugh’s of the world.)

ii. A real philosopher (direct opposite of a sophist): He/she knows that he/she really knows very little. He/she strives to know.

1). “The wisest is she who knows she does not know.”

2). Why is giving answers less threatening than asking questions?

d. The two possibilities that are on opposite sides of the philosopher. He is the “joker” that is in between.

i. We fool ourselves and others by pretending that we know. (The dead certain.)

ii. We close our eyes to the issues and abandon all. (The totally indifferent.)

iii. These make up the mass of mankind.

e. The Socratic Quest—its origin.

i. Chairophon—he visited the oracle of Delphi (Pythia.)

ii. Socrates is the wisest man in the world.

iii. Socrates response was something like “that’s crazy.”

iv. But, the Oracle, Socrates found, was right.

f. A solid foundation for knowledge must be based on reason. This is one thing that Socrates did not question.

g. The “inner voice.”

i. Conscience.

ii. “He who knows what is good [right] will do what is good [right].”

iii. To do wrong is to not know any better.

iv. Learning is, thus, most important.

v. Using reason is how learning progresses, not just by following the tradition of one’s society or culture.

vi. To be happy is one’s ultimate goal—that is, *Eudamonia*. [“Good spiritedness” or “good psyche” or “good soul.”] (It is not possible to be happy if your continue to do what you know is wrong.)

VI. Plato (Chapter 9):

1. Concerned with the problem of the one and the many, the eternal and the temporal (finite) the immutable and the changeable.

2. Concerned that right and wrong are not relative.

3. Avoid topical subjects and concentrate on eternal subjects.

4. The immutable and the eternal is not a physical substance, but is about patterns, patterns that are “spiritual and abstract,” that is, immortal.

a. They are needed, as things could not be what they are by chance, as with materialists/Democritus.

b. What here is the significance of the Lego blocks?

c. What is the meaning of the comparison of the Gingerbread men/cookies and the cookie mold?

d. What is the world “behind” the natural world? It is the world of ideas, namely the forms.

5. True Knowledge.

a. The philosopher tries to grasp something that is immutable and eternal. Why?

b. What is in the process of change, no knowledge, only opinion (doxa) the “opinables.” [That which we have opinions about.]

c. The object of reason must be eternal and universal, because reason itself is eternal and universal.

d. Mathematics was an image of “true” knowledge.

e. Our concepts of what we can perceive through the senses are inexact. But, our conceptions of rational will be exact.

6. The immortal soul.

a. Dualism? Soma and psyche.

b. Pre-existence of the psyche.

i. Doctrine of recollection.

ii. It is able to recognize the forms.

7. The Cave.

a. A prisoner frees himself. How?

b. He makes it out of the Cave. With help or by himself? With help. Divine inspiration.

c. He goes back down to help his former fellows. They don’t believe him, and they even kill him.

8. The philosophic polis. (a meritocracy.)

a. It mirrors the human body.

i. The head (Brain)

ii. The chest (heart)

iii. The abdomen (digestive track)

b. The human psyche.

i. Reason.

ii. Will (spirit/emotion.)

iii. Appetite (physical needs for food, sex, shelter.)

c. Associated virtues.

i. Wisdom

ii. Courage.

iii. Temperance.

d. All three must function as a harmonious unity to produce virtue in each area.

e. The State proper.

i. Rulers.

ii. Guardians.

iii. Common populous.

f. A more realizable state—a “constitutional” state or polis. (Laws)

VII. Aristotle (Chapter 11).

1. He was a nature lover. He was the first great biologist.

2. Aristotle, unlike Plato, wanted to look at the world of the senses, of biology, etc.

3. Innate Ideas:

a. Plato: the idea of chicken came before both the chicken and the egg.

b. Aristotle, the horse itself exists before the idea or the form of horse.

c. The form “horse” is what it common to all horses. It does not come before as “existing prior” to horses. Body and form are not separable.

e. There are not innate ideas—we have the power of reason by which we can know the forms, but our reason is empty until we have sensed something.

4. What is a form of a thing?

a. Form versus substance.

i. Substance—What a thing is made of.

ii. Form—a thing’s specific characteristics.

iii. Substance—contains the potentiality to realize a specific form.

iv. Change then is a transformation of a substance from potential to actual.

v. A thing’s form will limit what it can potentially be.

5. The Final cause:

a. It is based on the “Why” question.

b. It assigns a life task to the things in nature, a purpose.

c. This is opposite of how we understand cause. Is it an anthropomorphic fallacy?

d. There is purpose in nature. This is science versus religion, pure causality versus “God’s” purpose.

e. If purpose in nature is “God’s Cause,” then it is not nature’s cause of purpose.

6. Logic:

a. It is the process of sorting the things in nature into categories and subcategories.

b. There is a hierarchy of categories.

c. There are laws of validity that govern our conclusions and proofs, that is, to clarify the relations between classes of things.

7. Living versus non living:

a. Non-living means no potential for change. (Here change will always be the result of external forces.)

b. Living: has the potentiality for change, and this potential is within.

c. Humans versus other animals/things. The specific difference is reason.

8. The first mover. It is the unmoved mover.

9. Ethics: Happiness or Eudamonia.

a. There are three levels of happiness that correspond with Plato’s three parts of the psyche.

i. Appetitive happiness: Pleasure

ii. Emotional happiness: Freedom.

iii. Philosophic happiness: Thought/the thinker.

iv. Complete happiness: When all these are present, but in harmony.

v. The golden mean: The harmonious mean between extremes.

 10. Politics: Man is by nature a political animal.

a. Individuals cannot live in isolation and still be human.

b. We need fellowship to exist.

c. The state is the basis for this.

d. The Good constitutions.

i. Monarchy Negative degeneration Tyranny.

ii. Aristocracy Negative degeneration Oligarchy,

iii. Polity Negative degeneration Mob Rule.

11. Women: Had a negative view from our perspective.

a. Women are passive while men are active.

b. Women are substance while men are form.

c. What does this show?

i. He was in experienced with women.

ii. Comes out as a male orientation.

iii. Affected much of Western tradition, especially what comes out of the church.

12. Humans are the only creatures who can categorize things.

13. [More questions from directions:]

a. Make a list of things we can know. Make a list of the things we can believe.

b. Indicate some of the factors contributing to a philosophy of life.

c. What is meant by “conscience?” Do you think conscience is the same for everyone?

d. What is meant by priority of value?]

VIII. Hellenism (Chapter 12): Greek culture and philosophy was the dominant influence throughout the western world.

1. Syncretism.

2. The transition to issues of salvation from death, to immortality.

3. No long was philosophy done for its own sake, from wonder, but now for ulterior purposes.

4. Athens remained the center of philosophy.

5. Alexandria (Egypt) became the center of science, the sciences of mathematics, astronomy, biology and medicine.

6. The concern became mainly with ethics, that is, the search for the nature of happiness.

a. The Cynics. They emphasized frugality. (Antisthenes, Diogenes.) We should not be concerned with health, suffering, or even death. Nor, should we be concerned with the welfare of others.

b. The Stoics. They believed in one basic nature, a logos. That is, natural law that applies to all things. There is not dualism of “spirit” and “matter.” The basic concerns for the philosopher were social. (Zeno from Cyprus, Emperor Marcus Aurelius, and Cicero.—Cicero formed the concept of humanism.) If everything follows the laws of nature, one must learn to accept ones destiny. There are no accidents, only necessity. So, don’t complain.

c. Epicureans. The highest good is Pleasure, the greatest evil is pain. [Stoics, endure pain; Epicureans, avoid pain.] Aristippus and Epicurus.

i. Epicurus combined pleasure ethics with the atomic theory of Democritus.

ii. Seek the most long-term pleasure, not the short term.

iii. They showed little or no interest in politics or the community.

iv. Later it became “live for the moment.”

d. Neoplatonism. Plotinus of Alexandria.

i. Alexandria: the meeting of Greek philosophy and oriental mysticism.

ii. Soul and body, light and dark, real and unreal. The One against Nothing symbolized as light (One) and darkness (Nothing.)

e. Mysticism. It is the expression of merging, not of separation between God and man and world.

IX. Two Cultures (Chapter 14) : the Semites and the Indo-Europeans.

1. Indo-Europeans: Culture and language.

a. Related languages often lead to related ideas.

b. Polytheism: Many gods.

c. Sight is the most important sense.

d. Leads to philosophic reflection.

2. Semites: Different culture, different language.

a. Leads to Monotheism.

b. A linear view of history.

c. The most important sense was hearing. “To read aloud or recite.”

d. No pictorial representations of sculptures of the gods (God.)

e. God and creation are separate by distance.

3. Israel: Genesis—Adam and Eve symbolized as the “guilty victim.”

4. Jesus: The contrast.

a. Socrates showed the danger of appealing to people’s reason.

b. Jesus showed the danger of demanding unconditional love and forgiveness.

i. He symbolized the suffering servant.

ii. How far is this from the “guilty victim?”

5. Paul: The immortality of the soul.

a. This is not a Hebrew idea. It is a Greek idea.

b. He comes to Athens to convert the Greeks.

c. We have a meeting of two cultures with two different thought forms, a visual and an aural.

X. The Middle Ages (Chapter 15):

1. The middle ages lasted for “ten hours.” What does this mean?

2. In 529 AD: The Christian Church closed Plato’s Academy in Athens. Now there was only the Church as the source of education.

3. Medieval Philosophy.

a. The contrast between faith and reason: Is the first enough, or can we add the second also.

b. St Augustine: He Christianizes Plato.

i. Influences and opposition.

a). Manichean: Dualism of opposites, especially good versus evil.

b). Neoplatonism: Existence is divine in nature.

ii. Plato and Christianity: Plato’s ideas/forms are ideas in the divine mind of God.

iii. God and world are separate, but man is a spiritual being none the less. Man is both body and soul.

iv. Predestination: What does this imply?

v. But, man is still responsible for his actions. (The guilty victim.)

vi. The City of God: It is the only route to salvation. It is the Church.

vii. He promotes the idea of progress in history. This is based on the linear conception of history. It is a progress from Adam to the Eschaton. (It is analogous to a human’s progress from childhood to old age.

c. St. Thomas Aquinas.

i. He Christianizes Aristotle.

ii. There is not real conflict between faith and reason.

iii. He sought to prove the existence of God using the philosophy of Aristotle.

iv. He distinguished between “theology of faith” and “Natural Theology.”

v. He saw that there are progressive degrees of existence, from plants to animals to man; from man to angles to God.

a). Animals—body—no reason.

b). Humans—body—reason.

c). Angles—no body—reason.

d). God—has one single coherent vision of all—the eternal “now.”

d. Hildegarrd of Bingen: 11-12th century female preacher and naturalist. Promoted the “female” side of God—Sophia—was revealed to her in a vision.

XI. The Renaissance (Chapter 16): Europe comes of age. It is a rebirth.

1. This is the rich cultural development that begins in the late 14th Century, starting in northern Italy.

2. Humanism: A formation process involved with becoming human.

3. The preconditions of this rebirth.

a. The compass

b. Firearms

c. The printing press—“Incunabulum.” The cradle.

i. Allowed the dissemination of new ideas.

ii. It broke the power of the Church as the sole disseminator of knowledge.

d. The telescope: A new basis for astronomy.

e. A money economy develops.

4. New Ideas:

a. New view of mankind—belief in man and his worth, not man as sinful by nature.

b. People are really unique individuals.

c. A loss of restraint—freedom to develop, ot seek limitless possibilities: to even go beyond the Greek ideal of “harmony and moderation.”

d. A new view of nature: A pantheistic view. “Nature is divine.” (Bruno.)

e. Scientific method develops: both empirical investigation and systematic experimentation. [Galileo Galilie: Mathematics is the structure, the hidden pattern of the world.

f. Intervention in nature leading to control of it. This can be seen as both good and evil.

g. Copernicus: He overthrew the earth-centered universe. Replaced it with helio-centrism.

h. Galileo’s observations:

i. The moon has craters and mountains.

ii. Jupiter has moons.

iii. Discovers the law of inertia.

i. Newton:

i. Doe s not just speak about inertia, but about gravitation. (The Law. Force increases with size/mass and decreased with distance.) It is universal.

ii. The law of planetary orbits—there are two forces at work at the same time.

XII. The Reformation (Chapter 16):

1. New religiosity marks a new relationship with God.

2. No longer church based (like the City of God) but is now person based.

3. Intersession by the Church and its priests are no longer needed in order to obtain God’s forgiveness.

4. “The scripture alone.” Return to the source of Christianity. Just like the Renaissance humanists, who wanted to return to the ancient sources.

5. Luther translated the bible into German. This founded the German written language.

6. But, Luther was not positive about man like the humanists. The fall of man gave us a totally depraved, sinful human. Salvation is only through grace, not reason and knowledge.

XIII. The Baroque (Chapter 17): It is the art of irregularity. The 17th Century.

1. “Life is a theater.” The period gave birth to the modern theater.

2. Shakespeare: occupied with the brevity of life.

3. “Carpe diem.” (Seize the day.), “momento mori.” (Remember you must die.)

4. Idealism and materialism both held sway.

5. Laplac—hypothesis. Proposed extreme mechanism, where everything that happens is predetermined. This is “determinism.”

XIV. Descartes (Chapter 18): the father of Modern Philosophy.

1. Distrust of passed down knowledge. Distrust of the senses.

2. A system builder: The main concern was with what we can know that is certain. He was also concerned with the relation of mind and body.

3. He did not, like Socrates with the sophists, accept the skepticism of the time.

4. The new natural sciences seemed to provide a paradigm for certainty. Descartes wanted to find an exact method for philosophic reflection.

5. Problem of body versus soul: How can that which is spiritual affect something that is material?

a. Nature of Matter—a mechanistic view.

b. Nature of the Soul—spiritual, non-material.

6. What does it mean to “perceive something clearly and distinctly”?

7. The philosophic method will be to go from the simple to the complex. This is the image of mathematics and geometry.

8. He was looking for that one certain point (axiom) upon which to hang his philosophy, namely, “What can we know for certain?”

a. But, how start.

b. We can first eliminate whatever we know that is not certain. To eliminate everything that can be doubted.

9. He doubted everything—a kind of zero point. But, the doubting, though, was certain. When he was doubting, he was thinking. So, Cogito ergo sum.

10. Now, what else did he feel he knew for certain? He also had the idea of a perfect entity in his mind. But this could not have come from his own imperfect being. Therefore, the idea had to come from the perfect being, and that was God.

11. A perfect entity would not be perfect if it did not exist. Therefore God exists. This is an innate idea.

12. An external reality exists also. I can be understood by means of reason, that is by its mathematical and geometrical properties.

13. But, the outer reality is fundamentally different from the inner, thought reality. They are two substances.

a. Thought/mind: Purely conscious, it occupies no space and is thus not divisible.

b. Matter/extension: It takes up space and can always be subdivided, but it has no consciousness.

c. Both are independent of each other.

d. This is dualism.

14. Man is dualistic. Only man combines both substances.

15. Interaction? Is there a special link? The pineal gland? Can this work?

XV. Spinoza (Chapter 19):

1. What is the “Historico-critical interpretation of the Bible”?

2. God and Nature are one—Pantheism. God is not outside the world, He is in it, He is it.

3. He rejects dualism, two substances. All can be reduced to one single reality, which he calls “substance.”

4. “*Sub specie aeternitatus*”—to see everything from the perspective of eternity.

WVI. Locke (Chapter 20):

[Empiricism: all knowledge is based on sense perception and the mind is at birth a blank piece of paper.]

1. Classical definition of empiricism: “There is nothing in the mind except what was first in the senses.” (Aristotle.)

2. Two basic questions to clarify.

a. Where do we get out ideas from?

b. Can we rely on what our senses tell us?

3. There is sensation and reflection. They are the sources of our ideas. The mind is both active and passive. It is an active “tabula raza.”

4. What we perceive are “simple sensations.” Any object is the putting together of these simples, and the object is really a *complex idea*.

5. So, all knowledge must be traceable back to simple sensations. If we can’t do this with some “complex” idea, it is false knowledge. And example, “God.”

6. Is the world really the way we perceive it?

a. Primary and secondary qualities.

b. Primary qualities: extension, weight, motion, number, etc. They are reproduced objectively by the senses.

c. Secondary qualities: colors, tastes, smells, sounds, and touch contents. These qualities are not in things, but in us and can vary from person to person.

7. Primary qualities are known by reason and are objective. (An orange is round to all observers, and cannot at the same time be square.)

8. He also thought there were other areas of knowledge that is the same for all, especially regards ethics. Natural right is a universal principle, rational feature of thought. The same would be true of God’s existence.

XVII. Hume (Chapter 21):

His starting point was the everyday world.

1. We must get rid of all false complex ideas. To be true, a complex idea must be either based on abstract mathematical reasoning or induction.

2. Where do we start? There are two different types of perceptions, there are impressions and ideas.

a. Impression: it is an immediate sensation of the external world.

b. Idea: these are impressions recalled in memory.

c. Impressions are always stronger or more lively then the ideas.

d. Both can be either simple or complex.

e. A complex impression: is this really a true representation?

f. A complex idea: it is a cut and past of simple ideas that must come from simple impressions.

3. The object: to eliminate metaphysical because it involves meaningless utterances.

4. What happens to the “I,” the self? We can use Hume’s method and see what we find. Can you find any unalterable self? No! All you have are many impressions that pass and re-pass. But, in all these impressions that come and go, we can find no “personal identity.” Example of a film or video—each is a collection of instants only.

5. Who also, 2500 years before, seems to say much the same thing? The Buddha.

6. There is no “immortal soul,” not “I think.” The rationalists, according to Hume, were wrong. God, too, cannot be proved to exist.

7. The final link between Faith and Knowledge is broken. Hume was an agnostic.

8. Also, the laws of nature or physics are not a part of experience. Our expectations and predictions are a result of custom and habit.

9. Causation: Every effect must have a cause. Is this a law we can find in experience? The expectations of cause and effect are mind based, not world based. To think otherwise is to *jump to a conclusion*.

10. Ethics, too, is not founded on reason, but rather feelings or sentiment. Also, you cannot infer an “ought” from an “is,” from a descriptive sentence to a normative sentence. It is our feelings, not our reason. That is, the ground for ethical action and ethical responsibility.

XVIII. Berkeley (Chapter 22):

Knowledge comes only though the senses.

1. He is the most consistent of empiricists. Why?

2. The things of the outside world were not really things. Instead, all are ideas. That is, he questioned the existence of the external world on the grounds of the principles of empiricism.

3. Empiricism really says that we cannot get outside our own consciousness, that the external world is not available to us. We cannot know it, period.

4. What, then, is the source of the regularity of “external” based objects? Spirit/God.

XIX. The French Enlightenment (Chapter 24):

The seven major points: opposition to authority, rationalism, the enlightenment movement, cultural optimism, the return to nature, natural religion, human rights.

1. Opposition to authority: to all old authority, that of the clergy, king and nobility.

2. Rationalism: an unmistakable faith in human reason. It is called the “Age of Reason.” All endeavors must be based on reason.

3. The movement: to enlighten the masses. This will result in a better society thorough overcoming ignorance and superstition by education that is to start with children.

4. Optimism: Will lead to great human progress.

5. Back to nature: a new catch phrase meaning back to reason since reason is natural. It is anti-civilization on an image of the noble savage. Civilization is seen as the corrupting influence.

6. Natural religion: religion needed to be brought into harmony with “natural reason.” Deism: God is a creator only.

7. Human rights: To campaign for these rights, not just to theoretically establish them. It culminates in the Declaration of the “Rights of Man and Citizen” in 1789. They are natural rights because we are born with then.

XX. Kant (Chapter 25):

1. Both empiricism and rationalism were partly right, but they were partly wrong also.

2. First, with Hume, all knowledge of the world comes from our senses.

3. Reason provides factors of how we perceive the world. The mind supplies conditions for experience, conditions like:

a. Time and space, which are forms of the intuition.

b. These forms precede every experience. They are the “glasses” of reason.

c. These are part of the human condition. They are modes of perception, not attributes of the physical world.

d. So, not only does the mind conform to things, but things also conform to mind.

4. The Copernican Revolution: It is that things also conform to the mind, not just that other way around only.

5. Causation: Hume could not find it. For Kant, it is an attribute of human reason. It is how reason perceives everything that happens.

6. What about the things in them selves? (The objects of the external world.) They are not knowable, for we can only know the world as it is “for me.” [The in-itself versus the for us.]

7. Natural laws:

a. Hume said they were not perceivable or provable.

b. Kant said they are the laws/presuppositions of human cognition.

8. Matter and form: Again!

a. Sense experience.

b. Conditions of the possibility of experience.

9. The limits of knowledge. The traditional metaphysical questions cannot really be answered, questions about the immortality of the soul, about the existence of God. Neither reason nor experience can provide any certain basis for such answers.

10. That God exists or that man has free will, these are really necessary presuppositions/laws of the **fact** of morality. These Kant calls practical postulates which are based on practical reason.

11. Ethics: it is reason based, not sentiment based.

a. The moral law precedes every moral experience and is thus formal. It applies at all times.

b. “Categorical imperatives”: by categorical, he means that it applies to all situations. By imperative he means it is commanding and authoritative. (To willfully not follow it would admit to irrationality, to not be human.)

c. First form: “Act as if the maxim of your action were to become through your will *a universal law of nature*. “

d. Second form: “Act is such a way that you always treat humanity, whether in you own person or any other, never simply as a means, but always at the same time as an end.” [Don’t use or exploit people.]

e. This law is not just an assertion (by some authority, government or God) but is absolute and universal just like the law of causality. It is the law of conscience, which everyone has.

f. Duty and moral action: to act for ulterior motives or because of possible consequences is not to act morally. Rather, it is to act out of respect for the moral law and reason. This is to do one’s duty. You act in a certain way because you “know” it is the right thing to do. It is intentions that count, your “good will.”

g. Ethics and animals: Animals cannot be a part of the moral community as they are only able to respond to inclination and needs. They are not able to freely follow the moral law.

12. So, Kant shows that way out of the impasse between empiricism and rationalism. He brings an era to an end.

XXI. Romanticism (Chapter 26):

1. It arises in Germany as a reaction against the Enlightenment and its emphasis on reason, the emphasis that is on the contribution of the human ego.

2. It was a time of the exaltation of artistic genius.

3. It was felt that the artists could go beyond the philosophers.

4. It expressed a longing for the past, especially that of the Middle Ages.

[Note: The parallel of the Romantics of the 19ty Century with the “hippies” of the 1960-70’s. The ideal is the dreamer. Pg. 348.]

5. It is a rebirth of old “cosmic consciousness” of “world soul” “ world spirit.”

6. Schilling saw a world spirit in nature. Nature is an “organism.”

7. “Organism” is a key word for Romanticism.

8. The faire tale was the absolute literary ideal.

9. All Philosophy here dissolved into spirit.

XX. Hegel (Chapter 27) (He was a child of Romanticism.)

1. World Spirit or World Reason for Hegel includes only humans. It is the result of human utterances. World Spirit is human spirit and thus world spirit progresses through human, not natural history.

2. While Kant said we could have subjective truth but not objective truth about the things-in-themselves, Hegel rejected all truth beyond human reason.

3. All knowledge is human knowledge and human knowledge is Absolute Spirit objectifying itself.

4. Previous philosophy was looking for that one solid point for knowledge (like Atlas), that one certain base. Hegel proposed that there is none. (Is this relativism?)

5. There is no eternal or timeless character of truth. Truth is a process that is ever progressing and it is always progressive.

6. The only truth is “historical” truth. No philosophy is right or wrong, but each is historically conditioned. On the other hand, the philosophic conversation is progressive; each subjective thought is normally an improvement on its predecessors.

7. Where is World Spirit heading? It is heading for increased consciousness of itself, to the point of full self-consciousness.

8. History is one long chain of reflections.

9. But, is there some hidden pattern to be discovered? Yes there is and it is “dialectical.”

a. Dialectic is the pattern of historical process.

b. It is also the way we humans usually think.

c. This is logic, but a dynamic (not static as was that of Aristotle) logic.

10. Hegel’s philosophy is itself the negation of a thesis. The thesis it negates is individualism. He emphasized “communitarian” powers. The individual is but an organic part of the community. World Spirit expresses itself through people and their interplay.

a. Reason manifests itself in language, which is something we are born into. Language forms the individual, not vice versa.

b. Thus, we are also born into a historical background (as was the example of Socrates.)

c. The state is more than the sum of its citizens. It is a Gestalt.

11. The three stages of world spirit.

a. Subject spirit: World Spirit is conscious in the individual as a consciousness of the family, civil society and the state.

b. Objective spirit: World Spirit is conscious in the family, civil society and the state. It is based on interaction.

c. Absolute Spirit: Self-realization expressed in art, religion and philosophy with philosophy being the highest.

i. With philosophy World Spirit reflects on its own impact on history.

ii. Philosophy is the mirror of World Spirit.

XXI. Kierkegaard (Chapter 28):

1. He was “infuriated” by Hegel’s philosophy, namely, its anti-individualism.

2. Either/or: The essence of his view, that there can be no in between, no compromise in the human existence. Either you are religious or you are not.

3. For Kierkegaard, Socrates was an existential thinker in that his took his whole individual life as the ground for who he was. He did not compartmentalize his life.

4. Hegel, on the other hand, was not an existential thinker. The individual did not really matter. He had forgotten that he was a human.

5. Human nature: He was not interested in general categories of what it means to be human. Rather, what is important is each person’s existence. Further, existence is experienced in action, not in thought, not in theories.

6. Truth is “subjective,” that is, the really important truths are “personal.” They involve commitment.

7. Rational truths: They are totally unimportant.

8. Faith is the most important part of religion. Grasping God “objectively” does not cause me to believe. But, because I cannot grasp God objectively, I **must** believe.

9. Reason negates what is needed for religion. It negates passion. The “objective truth of Christianity” leads nowhere, but what does is whatever is true for you. I believe because it is irrational.

10. From this, we can distinguish three important concepts.

a. Existential

b. Subjective truth.

c. Faith.

11. Three stages on life’s way.

a. The Aesthetic Stage: Hear is where a person lives for the moment. One seeks immediate pleasure or the satisfaction of desires. It is the “Romantic.” It is the person who is controlled by vanity. It is the concern with what is fun or boring. Still, certain experiences here can lead to jumping to a higher stage—*angst*, dread or emptiness. This signifies that there is hope.

b. The Ethical Stage: One is now at the level of seriousness about moral choices. It is in the Kantian stage where you try to live by the moral law. It is the concern with what is right or wrong.

c. The Religious Stage: It is the rise to faith, to un-reasoning commitment. It is a choice. It is to rise to the existential

12. From here, then arises the existential movement.

XXII. Marx (Chapter 29):

1. “Historical Materialism.”

2. Hegel is his point of departure.

3. Marx rejected “World Spirit”—Idealism.

4. He gives a new direction to philosophy, a philosophy of action.

5. His materialism.

a. He was not a mechanistic materialist.

b. He was concerned with social “material” factors.

6. The Dialectic—a tension between opposites, which is then resolved “revolutionarily.”

7. Hegel was turned upside down. (Carried over from Feuerbach.)

a. World Spirit or World Reason drives history forward according to Hegel.

b. Material (economic) changes are the ones that drive history. [Spiritual change does not create material change, but vice versa.]

8. Dialectical Materialist.

a. Thought and ideas is the superstructure of a society.

b. The economic and material aspects are the bases or foundations of a society.

c. These are interractionally connected.

9.There are three levels/steps in the base of society. [Uses the analogy of the Parthenon Temple.]

a. The conditions of production—are based on natural resources and location.

b. The means of production—involve the kinds of equipment, tools, machinery, and raw materials.

c. Production relations—the distribution of work and ownership, the division of labor.

d. The Mode of production—It includes all of the above. They determined the nature and character of the social and political superstructure (ideology.) [Note vice versa as with Hegel.]

e. There is not idea of natural rights for Marx. In stead, the morally right and wrong is a product of the base of society.

f. History is of class struggle, since history is a story about who will own the means of production.

g. All phases of history involve the dialectic of conflict between two dominant classes of society.

h. Revolution: It is needed to produce change, since change of “ownership” is not a natural process.

10. Labor: its nature. It is the interaction of man with nature, with the result of transforming nature, which in turn transforms man (dialectically.) [You are what you do. What you make is yourself externalized, which is similar to Hegel’s history which is consciousness externalized.] The products of what you do are part of you and vice versa.

a. Capitalism—It separates man from his work. His labor is not his, and thus he loses touch with himself, his externalized self. This is called alienation.

b. In Capitalist society, man slaves for another. He transfers his whole life, his reality to another, the bourgeoisie.

c. Marx must also be understood as a product of his time, reacting to the social conditions of the industrial revolution.

d. Communism was his answer to exploitation, which was the making of profit, profit which was not from ones own labor.

e. What is the problem with capitalism? It is self destructive because it lacks rational control. It eventually produces revolution.

f. Following the revolution, there will be a transitional society, the “dictatorship of the proletariat.”

g. Finally, a classes society emerges where the means of production are owned by all of the people. Here we are to now have “from each according to his ability, to each according to his needs.”

h. The history as it transpired: there was a split of the tradition into social democracy and Leninism.

1). Social Democracy—the gradual evolution to the socialism of Western Europe.

2). Leninsim—The violent changes in Eastern Europe, Asia and Africa.

i. The promised land—it is not likely to ever be, as the human being may not be suited to that.

11. The Rawlsian direction—He attempted to define the just society, a society of equals. The basis was fairness. That is, what would be fair to all.

XXIII. Darwin (Chapter 30):

1. He was a contemporary of Marx. (Engels said that as Darwin discovered the theory of organic evolution, so Marx discovered the theory of mankind’s historical evolution.)

2. It was an affront mankind’s naive egoism. (Freud.)

3. Looking for a naturalistic explanation, and distancing himself form the from view of the church about the creation of man and beast.

4. Evolution: *The Origin of the Species*. (Proper title: *On the Origin of the Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle for Life*.)

5. Two theories. (The main thesis.)

a. All vegetable and animal forms are descended from earlier more primitive forms.

b. Evolution results from natural selection.

6. Evolution as a theory: (It was not a new idea.)

a. An acceptable explanation of how things evolved—the first one. (This made it dangerous to the church.)

b. He was opposed by the biblical doctrine of the immobility of all animal and vegetable species. (This view also appears to follows from Plato’s immutable forms.)

c. Evidence: New fossil finds—large extinct animals and sea creatures found in the Andes.

d. Influenced by new ideas in geology about long, gradual geologic change. (Lyell.) Darwin thought this idea might also apply to living creatures.

e. Lyell’s theory about the age of the earth—not some 6,000 years, but really old. (We think now that the earth is some 4.6 billion years old.)

f. Examples of variations of animals in the Galapagos islands. (Turtles, birds, etc., exhibit differences because of adaptation, not because of separate creation.

g. Examples of embryos—early states look alike. (Dogs, Cats, Rabbits, Humans.)

h. The general explanatory principle: Hereditarily acquired characteristics? No proof of this, but there is the analogy of artificial selection and breeding. Could nature work like this?

i. The influence of Thomas Malthus. He presents the idea of the world population out stripping the food supply resulting in a struggle for existence. It speaks of those who come out best at surviving and perpetuation the species. This was the foundational idea behind his sought for universal mechanism—natural selection. In the struggle, the best adapted will survive while the others will die out.

j. Survival factors involve the dual aspects of getting food and being a food source.

7. Acceptance and rejection.

a. The church protested strongly.

b. Scientists were divided.

8. The theory made man into a product of random chance variation. Man’s nobility seemed to go away.

9. The source of random variation. This was a weak point for Darwin. (It was before serious theories about heredity. [This was later supplemented by “neo-Darwinism” where it was found that during cell division, mutations occur. Mutations? They are random variations in hereditary factors, supplied by ancestors. This specifically opposed Lamark’s view on “adaptations.”]

10.What was his guess at the origin of life? It was that of a “hot, little primeval pool, where the first living cell might have been formed out of inorganic matter. This theory is still accepted today.

11. What is the “Darwin Award?”

XXIV. Freud (A cultural philosopher?)

1. Psychoanalysis.

a. Description of the human mind in general.

b. A therapy of nervous and mental disorders.

2. Discovery of human “drives” in contrast to the demands of society. This always involves a tension.

a. Drives: Irrational human impulses that determine what we think, dream and do.

b. Sublimation: Directs our action, subconsciously.

c. Repression of even childhood conflicts.

d. “Archeology of the soul.” Depth psychology—looked for deeply repressed memories. Wanted to bring them to consciousness so they can be fixed, the traumas overcome.

1). The “id”—the pleasure principle. It is our expression of desire for physical comfort and body warmth. At birth we are mostly all this, unregulated.

2). Through maturation, we come to regulate our desires, we adjust to our surroundings, we regulate via our “reality principle,” the “ego.” Its function is the regulation of the id.

3.) Conformity to the world’s moral expectations. The super ego—the “don’t do that.” It causes peoblems of guilt, especially about sex. The basis conflict is the id versus the super ego, or desire versus guilt. This leads to neuroses. [The cure for neuroses is the discovery of the cause/problem which leads to treatment.]

e. The preconscious versus the unconsciousness.

1). Preconscious—that which when we try to recall something.

2). Unconsciousness/subconsciousness—this we have repressed.

3). The unconscious (repressed) is always trying to break to the surface. These are parapraxis, “Freudian slips”, rationalizing, “giving good reasons, but not the real reasons for doing or saying something”, projecting, “transferring characteristics of oneself, characteristics that are not acceptable, to others [express for example is sex fixations.]

4). The path, for Freud, to the unconsciousness is mainly through dreams. Dreams are signals from the unconscious. [The interpretation of dreams by the therapist is similar to the ideal of the Socratic midwife.]

f. The influence of art and literature. [This is to see Freud as a product of his time.]

1). Surrealists [Super realists]—Art comes from the unconscious. Here the bounds between dream and reality dissolve.

2). Inspiration—“Lifting the lid of the unconscious.” It is to let one be free of reason and reflection.

3). Automatic writing—the unconscious expressing forth by writing without thinking about what is wrote, like the actions of a medium.

4). A neo Darwinism—a natural selection of ideas.

i. Inspiration produces “thought” mutations, many of them.

ii. But, only some can get used.

iii. Reason selects between the available ideas.

XXV. Our Own Time.

1. Existentialism.

a. The point of departure—man’s existential situation.

b. Nietzsche.

1). A reevaluation of all values.

2). The life force of the strongest rules over the weak or the heard.

3). The tradition—Christianity and Philosophy points away from the real world to a “heaven” or the “world of ideas.”

4). Instead, one should be true to the real world, not the pseudo “rational” world.

c. Heidegger. He was influenced by both Kierkegaard and Nietzsche.

d. Jean-Paul Sartre (and Simone de Beauvoir.)

1). “Existentialism is a Humanism.” It is to start with nothing but humanity itself. But this is a bleak form.

2). Atheism is his starting point—God no longer is or exists. The law giver of tradition is gone or really was never there.

3). “Existence.” This mean that man is conscious of his own existence. H is existence is “for itself” while other things are only “in itself.”

4). Existence precedes essence. I exist first, then I become who I am. I rise up, I create myself. Man has no innate nature that is fixed in advance. He must improvise.

5). Anxiety—it is a feeling of dread that there is no meaning from out there for us to cling to. [We have to agonize over our own decisions.]

6). Alienation—The world is not us; it is not friendly; it is without meaning. It is depressing; it is boring.

7). Man is condemned to be free—Freedom is a curse. Man is responsible for everything he does which cannot be avoided. We haven’t asked for this freedom, but we are condemned to it. We are the “guilty victim” in the tradition that comes down to us from the Garden of Eden story. But, we must embrace our position and seek to live authentically.

8). Sartre is not a nihilist. He is not one who believes that nothing means anything and the everything is permissible. For him, life does have meaning. But, we create this meaning.

9). Sartre was a phenomenology. That is, consciousness must be understood as always having an object.

i. Consciousness is only itself in relation to its object. The principle is call “reciprocal implication.”

ii. Our world is conditioned by what is significant to us. Our expectations greatly determine what we experience.

iii. How we attend to things make a difference—such as people we know versus people we do not know. For instance, when we are looking for someone, others are not important to us.

e. Simone de Beauvoir.

1). Denied that there was a basic female and a basic male nature.

2). Both women and men must liberate themselves from such ideas. They must escape the stereotypes of society and culture.

f. The Theater of the Absurd. [In contrast with “realistic” theater.]

1). The idea was to show the meaninglessness of life in order to get the audience to disagree, it order to drive the audience to seek a truer and more essential life.

2). Hyperrealism. It involves absolutely trivial situations. [Example of the Seinfeld Show.] Comedy is understood as laugher being a defense mechanism against seeing one’s own life portrayed. Also, there is Charlie Chaplin and his laconic acceptance of many absurd happenings. And, of course there is Kafka’s “Metamorphosis.”