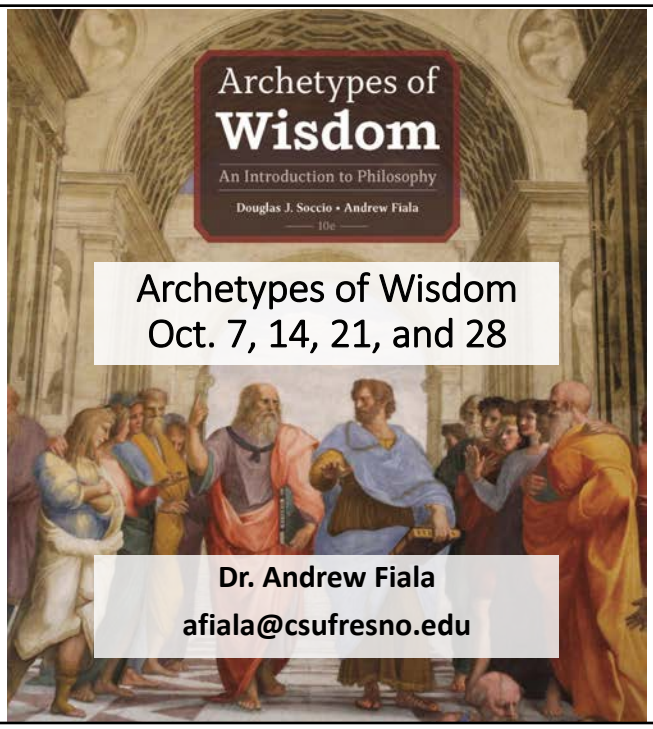


Archetypes of Wisdom
Oct. 7, 14, 21, and 28

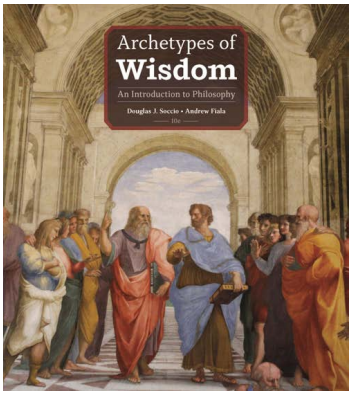
Dr. Andrew Fiala
afiala@csufresno.edu

https://andrewfiala.com/lecture-powerpoints/

1

Course Plan

- October 7
  - Classical Archetypes
- October 14
  - Stoicism, Medieval, Modern Archetypes
- October 21
  - Existential and Post-Modern Archetypes
- October 28
  - Philosophy as a way of life



2

Part 1: Classical Archetypes

1. Asian Sages: Lao-tzu, Confucius, and Buddha
2. The Presocratic: Sophos
3. The Sophist: Protagoras
4. The Wise Man: Socrates
5. The Philosopher-King: Plato
6. The Naturalist: Aristotle
7. The Stoics: Epictetus and Marcus
8. The Scholar: Thomas Aquinas

Part 2: Modern Archetypes

9. The Rationalist: Descartes
10. The Skeptic: Hume
11. The Formalist: Kant
12. The Utilitarian: Mill
13. The Materialist: Marx

Part 3: Existential and Postmodern Archetypes

14. The Existentialist: Kierkegaard
15. The Pragmatist: James
16. The Anti-Philosopher: Nietzsche
17. The Interpreters: Wittgenstein and Heidegger
18. Philosophy as a Way of Life

3



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5

The Archetypes for today

- Hume (The Skeptic): Empiricism leads to skepticism
- Kant (The Formalist): Critique exposes the limits of knowledge

- Hegel (The Absolutist): Comprehending Ideal Reality
  - Systematize
- Marx (The Materialist): Revolutionizing Ideology
  - Revolutionize
- Kierkegaard (The Existentialist): Taking the Leap of Faith
  - Leap
- Nietzsche (The Anti-Philosopher): Will to Power gives birth to Übermensch
  - Overcome

6

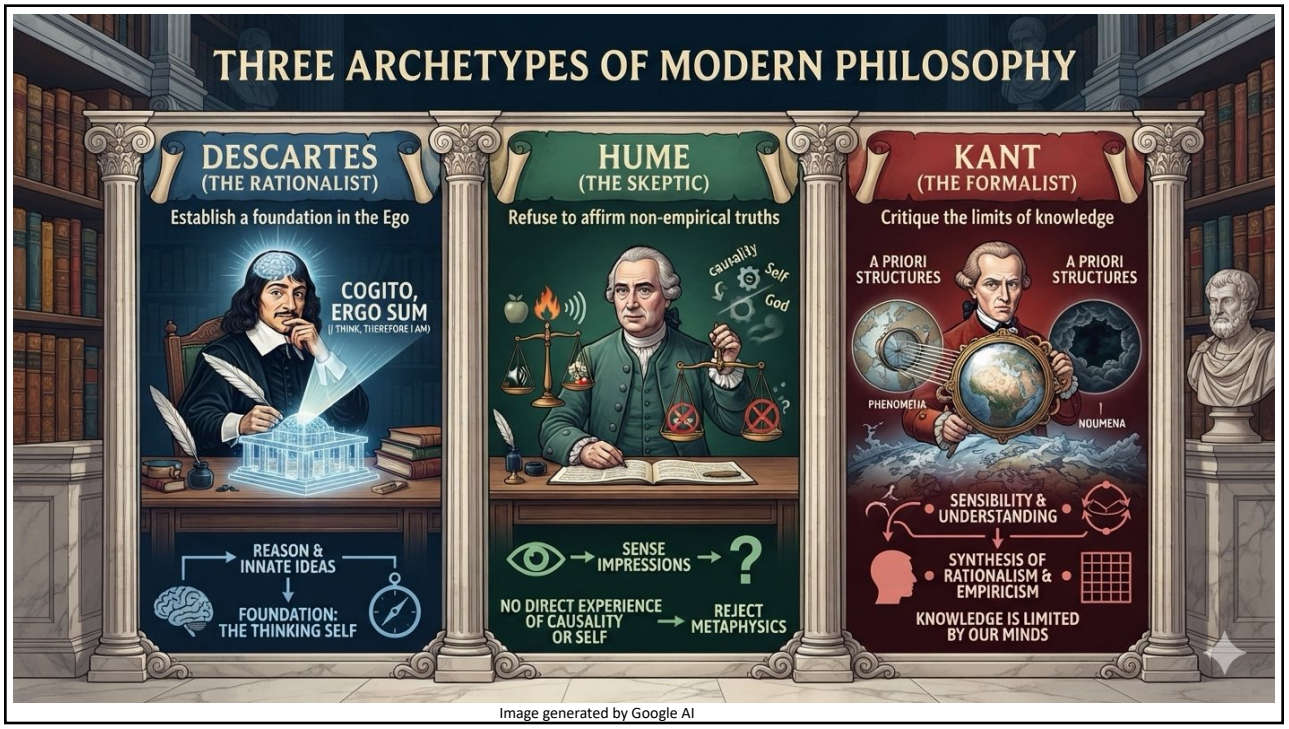
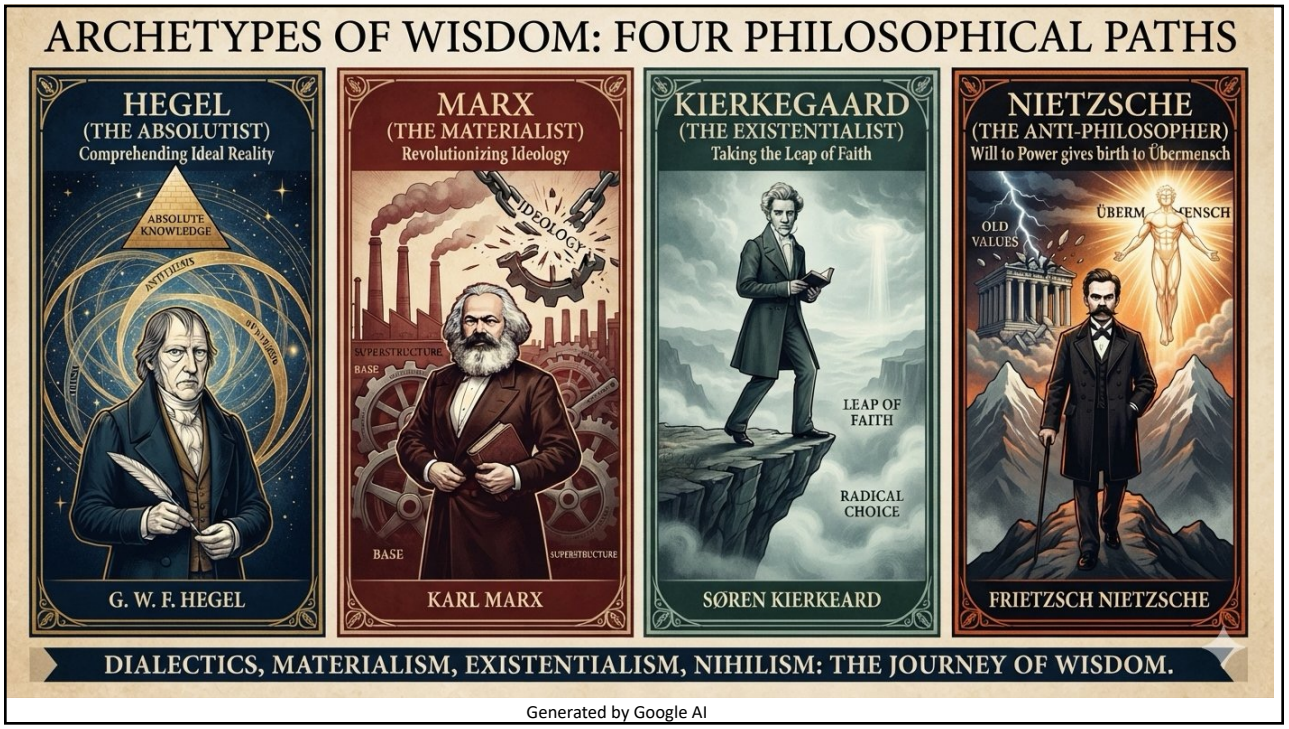


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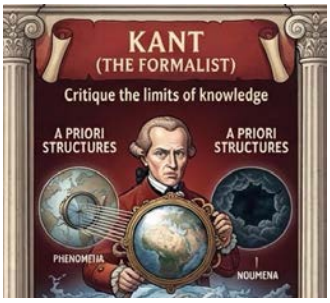


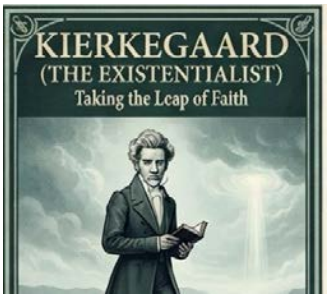
9

Kant's Three Questions & Kierkegaard's Fourth Question

Discussion

- What Can I Know?
- What Should I do?
- What can I Hope for?
- Who am I? What is the meaning/purpose of my existence?





10



9

The Rationalist:
René Descartes

To live without philosophizing is in truth the same as keeping the eyes closed without attempting to open them; and the pleasure of seeing all that sight discloses is not to be compared with the satisfaction afforded by the discoveries of philosophy.

— Descartes



But what then am I?
A thing which thinks.

— René Descartes

Descartes
1596-1650

11

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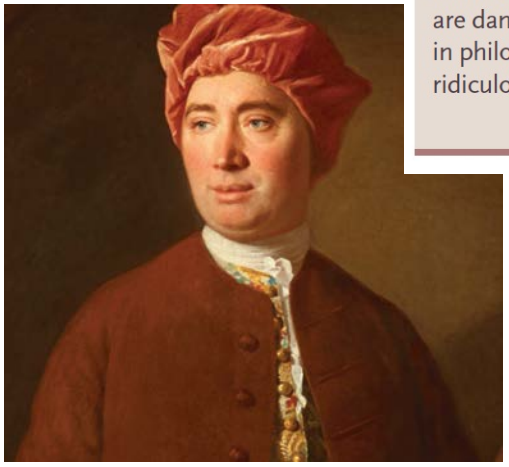
The Skeptic:
David Hume

I am uneasy to think I approve of one object, and disapprove of another; call one thing beautiful, and another deformed; decide concerning truth and falsehood, reason and folly, without knowing upon what principles I proceed.

— David Hume

Generally speaking, the errors in religion are dangerous; those in philosophy only ridiculous.

— David Hume



David Hume
1711-1776

12

Hume: Conclusion to *Enquiry Concerning Human Understanding* (1748)

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.

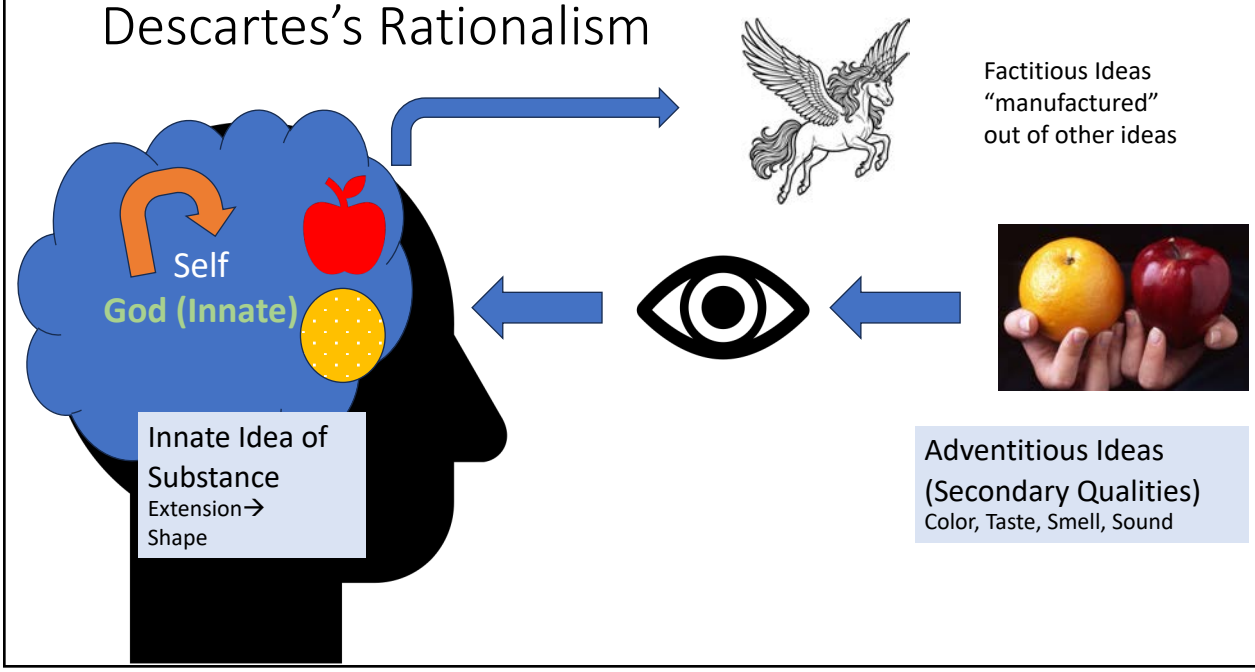
Does it contain any experimental reasoning concerning matter of fact and existence? No.

Commit it then to the flames: for it can contain nothing but sophistry and illusion.



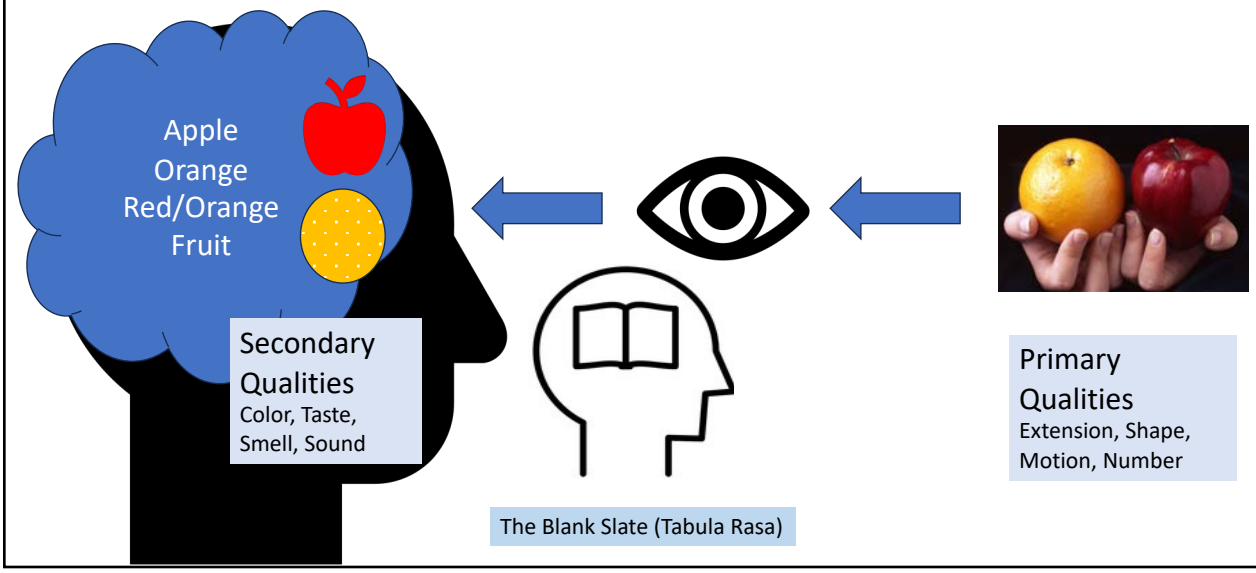
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Descartes's Rationalism



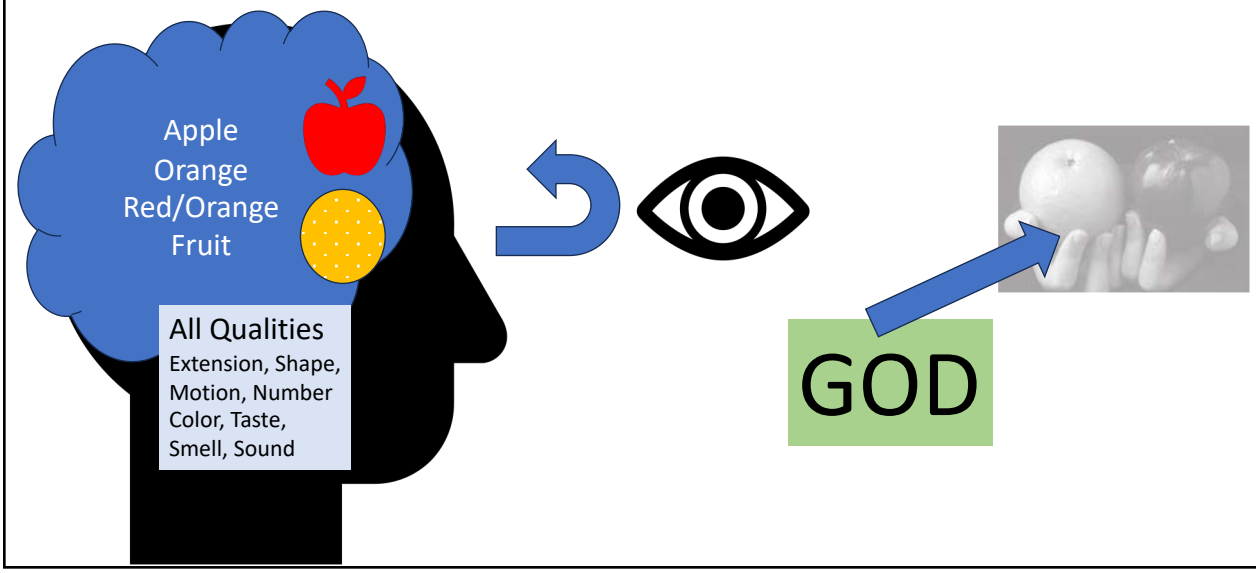
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Locke's Representationalism (indirect realism)



15

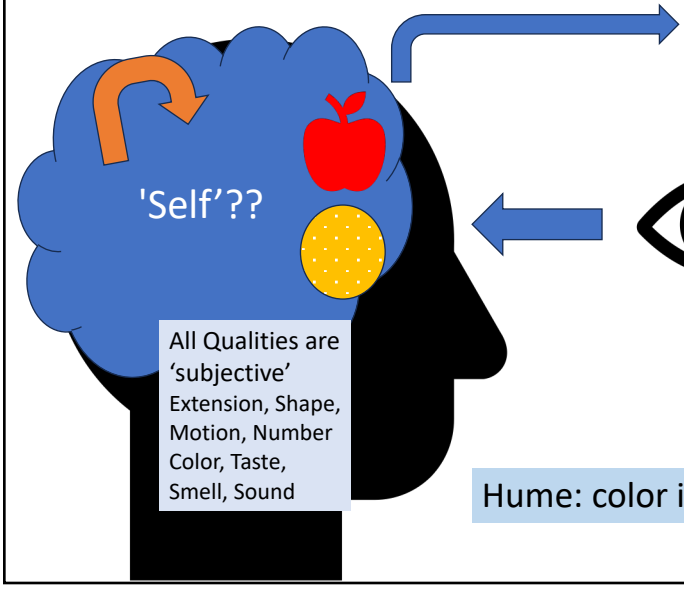
Berkeley's Idealism



16

Humean Skepticism

Hume: "The idea of God, as an infinitely intelligent, wise, and good Being, arises from reflecting on the operations of our own mind, and augmenting, without limit, those qualities of goodness and wisdom."





?

All Qualities are 'subjective' Extension, Shape, Motion, Number Color, Taste, Smell, Sound

Hume: color is "merely a phantasm of the senses"

17

Hume: no self: Only a "bundle of perceptions"

But setting aside some metaphysicians of this kind, I may venture to affirm of the rest of mankind, that they are nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement.

bundle theory of the self
A Humean theory that there is no fixed self but that the self is merely a "bundle of perceptions"; a self is merely a habitua means for discussing certain perceptions.

Philosophical Query

Where and what are "you" in the midst of some exciting experience that totally absorbs your consciousness? That is, what happens to your self when you are not aware of it? What exactly are you aware of when you are self-conscious? A "self," or sweaty palms, an uncomfortable desk, or a boring lecture?

18

Hume: Morality is merely Sentiment



- It lies in yourself, not in the object. So that when you pronounce any action or character to be vicious, you mean nothing, but that from the constitution of your nature you have a feeling or sentiment of blame from the contemplation of it.
- Vice and virtue, therefore, may be compared to sounds, colors, heat and cold, which according to modern philosophy, are not qualities in objects, but perceptions in the mind.
  - Hume, *Treatise of Human Nature* (1739)

19

Humean "Atheism" or Agnosticism or Deism

- No Miracles
- No Revelation
- Problem of Evil



EPICURUS's old questions are yet unanswered.
- Is he willing to prevent evil, but not able? then is he impotent.
- Is he able, but not willing? then is he malevolent.
- Is he both able and willing? whence then is evil?

--Hume, *Dialogues Concerning Natural Religion* (posthumous, 1779)

20



Immanuel Kant
1724-1804

11

The Formalist: Immanuel Kant

Two things fill the mind with ever new and increasing admiration and awe…the starry heavens above me and the moral law within me.

—Immanuel Kant

It is precisely in knowing its limits that philosophy consists.

— Immanuel Kant

I have therefore found it necessary to deny knowledge in order to make room for faith.

— Immanuel Kant

21



Morality is not properly the doctrine of how we should make ourselves happy, but how we should become worthy of happiness.

— Immanuel Kant

Themes

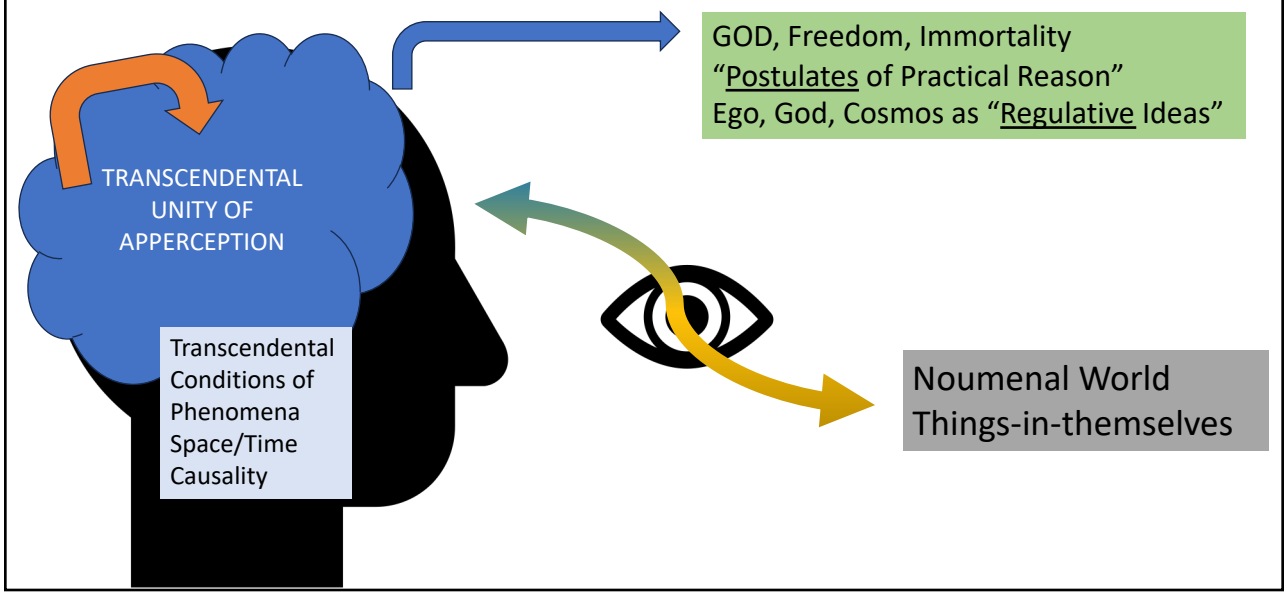
- **Transcendental Idealism**
  - The Copernican Turn
  - The world of experience must conform to our categories/senses
  - Transcendental (regulative) Ideas: Self, Cosmos, God
  - Not knowable—but assumed
- **Deontological Morality**
  - Categorical Imperative
  - To be worthy of happiness
  - God and Freedom as postulates of morality

A teacher of wisdom would be more than a scholar... It would mean a master in the knowledge of wisdom, which implies more than a modest man would claim for himself. Thus philosophy as well as wisdom would always remain an ideal, which objectively is presented complete in reason alone, while subjectively for the person it is only the goal of his unceasing endeavors.

— Immanuel Kant

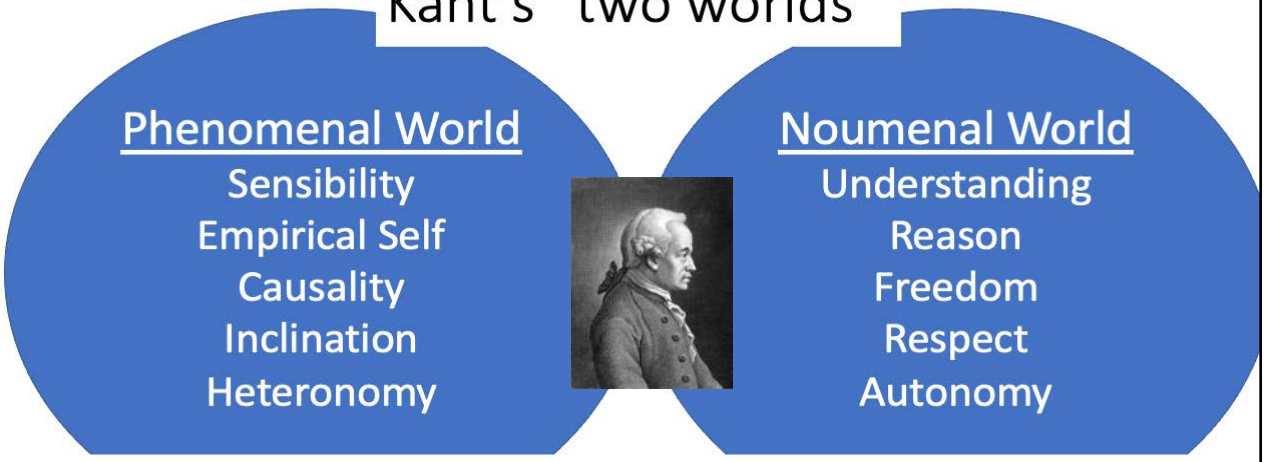
22

Kant: Transcendental Idealism



23

Kant's "two worlds"



On the one side I must regard myself as a being belonging to the world of sense, yet on the other side I must recognize myself as subject as an intelligence to the law of the world of understanding, i.e., to reason.

24

Transcendental Idealism

- Kant turned to an analysis (which he called a "critique") of how knowledge is possible. In the process, he posited an underlying structure imposed by the mind on the sensations and perceptions it encounters. We can think of this structure as the formal component of knowing.
- For this reason, Kant is known as a formalist. Kant theorized that neither reason by itself nor sensation by itself can give us knowledge of the external world. Knowledge is the result of the interaction between the mind and sensation. Knowledge and experience are shaped, structured, or formed by special regulative ideas calledcategories. This theory is known as Kantian formalism, Kantian idealism, or transcendental idealism.

Kantian idealism
Kant's theory that knowledge is the result of the interaction between the mind and sensation and is structured by regulative ideas called categories; also known as *Kantian formalism* and *transcendental idealism*.

regulative ideas (transcendental ideas)
In Kantian philosophy, a special class of ideas, also known as categories, that bridges the gap between the phenomenal and noumenal worlds: self, cosmos, and God.

25

Transcendental Ideas: Self, Cosmos, God

- Although we cannot directly experience noumena, a special class of transcendental ideas bridges the gap between the phenomenal and noumenal worlds. Empirical ideas are validated by sense data (experience). Transcendental ideas are "triggered" by experience when we rely on them to impose unity on the totality of our experiences. They "unify" or "make possible" having experience in the first place.
- Kant identified three transcendental ideas: self, cosmos (totality), and God. Kant also called them regulative ideas because they regulate and synthesize experience on a grand scale.

phenomenal reality
Kant's term for the world as we experience it.

noumenal reality
Kant's term for reality as it is, independent of our perceptions; what is commonly called "objective reality."

26

Kantian Self (ego, "I"): Regulative Idea of Sef → transcendental unity of apperception

- The first regulative idea is the "I" itself, viewed simply as thinking nature or soul . . . ; in a word, the idea of a simple self-sustaining intelligence. [Reason operates] to represent all determinations as existing in a single subject, all powers, so far as possible, as derived from a single fundamental power, all change as belonging to the states of one and the same permanent being.

27

Kantian regulative idea of the cosmos: Structure and order in the whole

- The second regulative idea of merely speculative reason is the concept of the world in general. . . . The absolute totality of the series of . . . conditions . . . is an idea which can never be completely realised in the empirical employment of reason, but which yet serves as a rule that prescribes how we ought to proceed in dealing with such series. . . . Cosmological ideas are nothing but simply regulative principles, and are very far from positing . . . an actual totality.

28

Kantian Regulative idea of God: the cause of all

- The third idea of pure reason, which contains a merely relative supposition of a being that is the sole and sufficient cause of all cosmological series, is the idea of God. We have not the slightest ground to assume in an absolute manner [the existence of] the object of this idea.

29

Kantian Morality: Rational Beings as End-in-Themselves

- Man and generally any rational being exists as an end in himself, not merely as a means to be arbitrarily used . . . but in all his actions, whether they concern himself or other rational beings, must be always regarded at the same time as an end. All objects of inclination have only a conditional worth; for if the inclinations and the wants founded on them did not exist, then their object would be without value.
- Rational beings are called persons, because their very nature points them out as ends in themselves… These, therefore, are not merely subjective ends whose existence has a worth for us as an effect of our action, but objective ends, that is, things whose existence is an end in itself.

30

Discussion

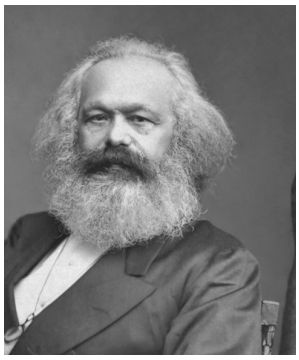


- Is Kant's "two-world's account of knowledge true (or helpful)?
- Is Kant's "formalism" helpful or true?
- IIs Kant right that we cannot properly speaking "know" that God exists, that we are free, or that we are immortal—but that we ought to postulate these as regulative ideas?

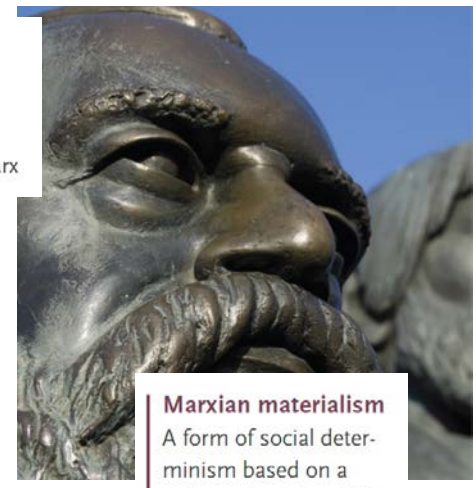
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The philosophers have only interpreted the world in various ways: The point is to change it.

— Karl Marx



Karl Marx
1818-1883



Marxian materialism
A form of social determinism based on a reciprocal relationship between individuals and their environment; distinguished from strict materialism and hard determinism.

13

The Materialist:
Karl Marx

What else does the history of ideas prove than that intellectual production changes character in proportion as material production is changed? The ruling ideas of each age have ever been the ideas of its ruling class.

— The Communist Manifesto

32

HEGEL: Absolute Idealism



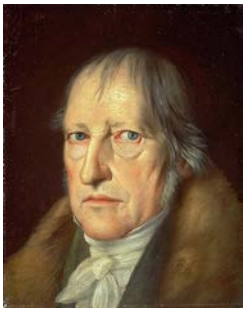
History is a conscious self-mediating process—Spirit given over to and emptied into time.

—Hegel

World history is the progress of the consciousness of freedom.

What is rational is real;

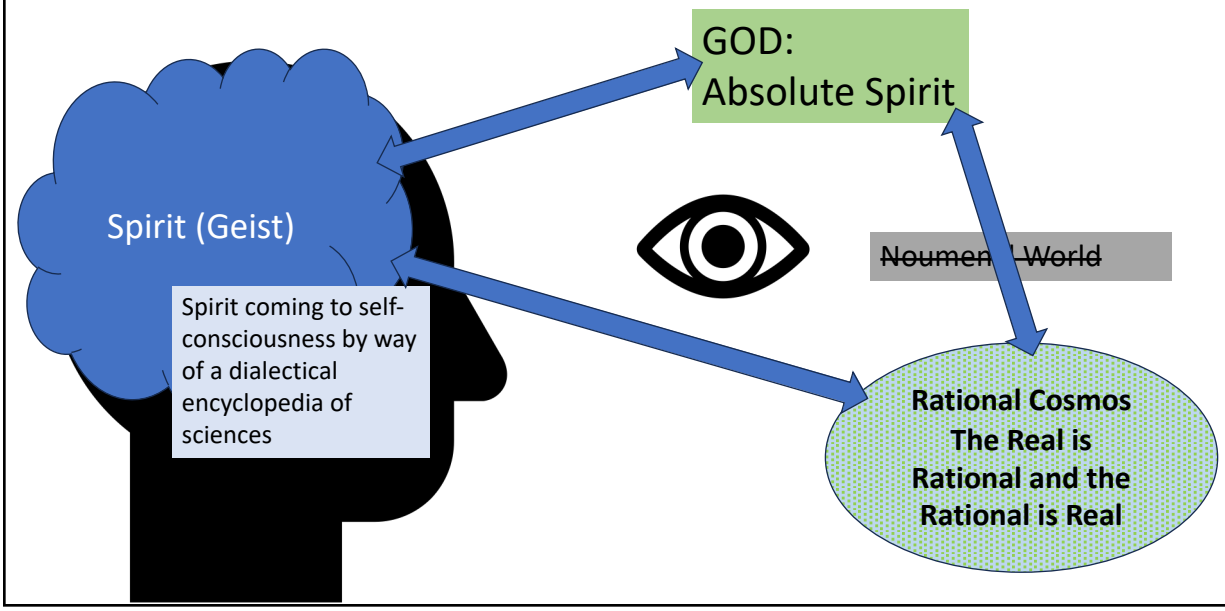
And what is real is rational.



G.W. F. Hegel
1770-1831

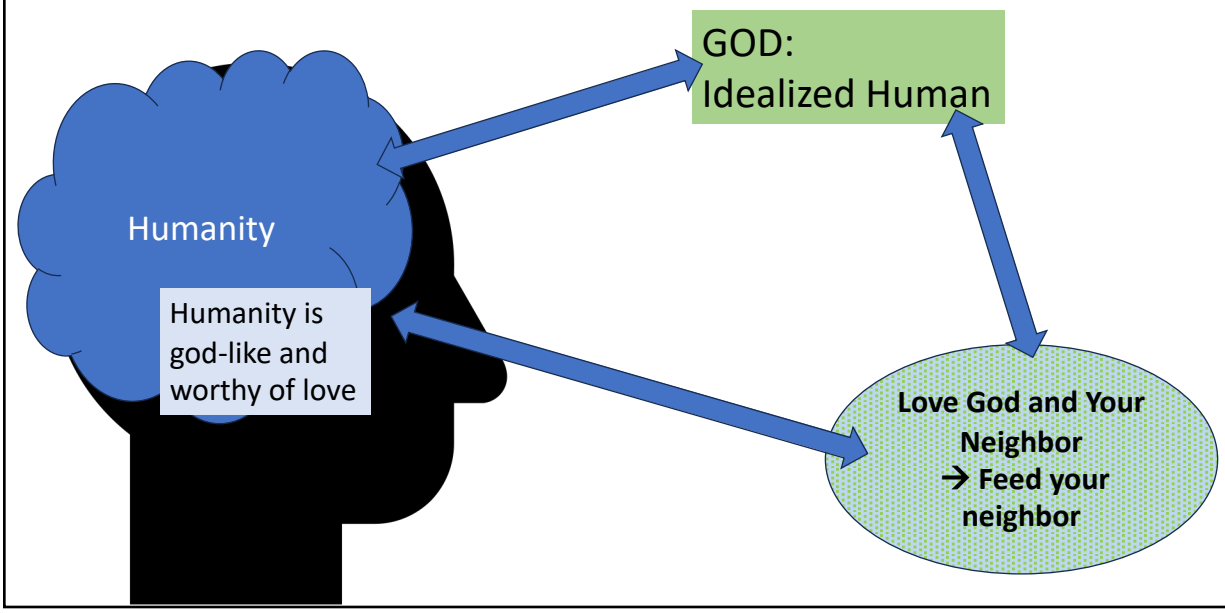
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Hegel: Absolute Idealism (Dialectical Idealism)



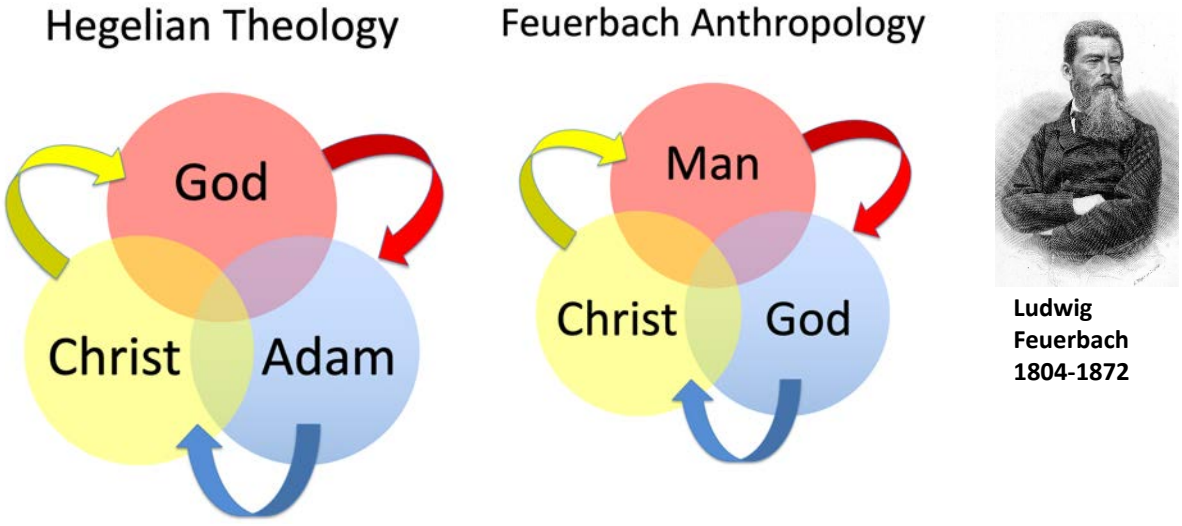
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Feuerbach: Materialist reinterpretation of Hegel



35

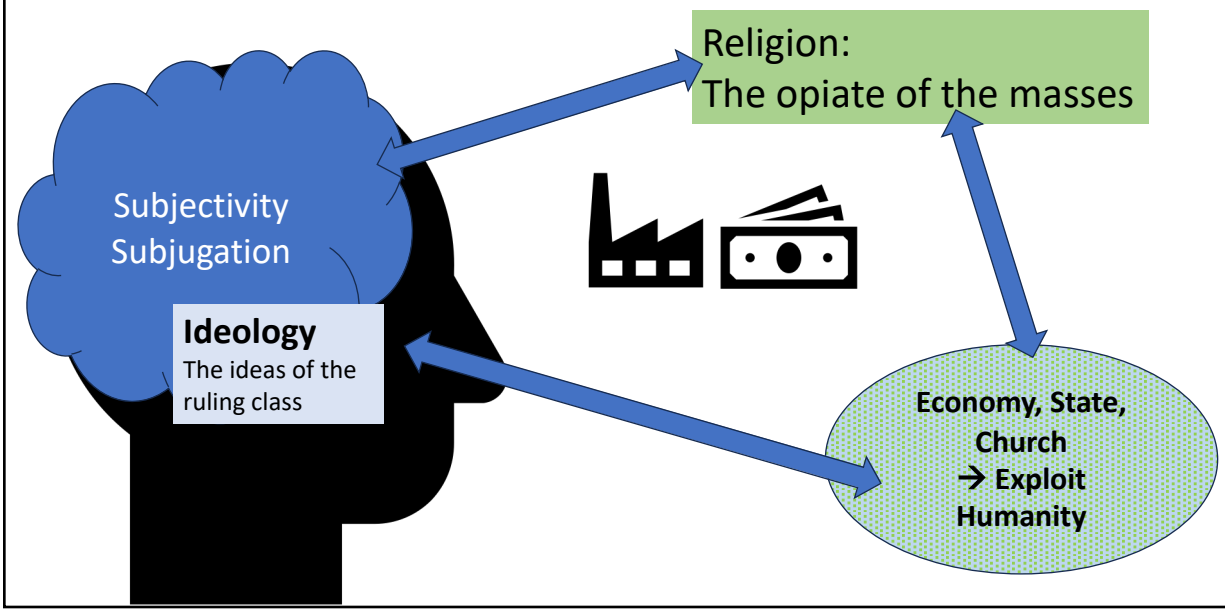
From Hegel to Feuerbach (Materialism)



Ludwig Feuerbach 1804-1872

36

Marx: Dialectical Materialism



37

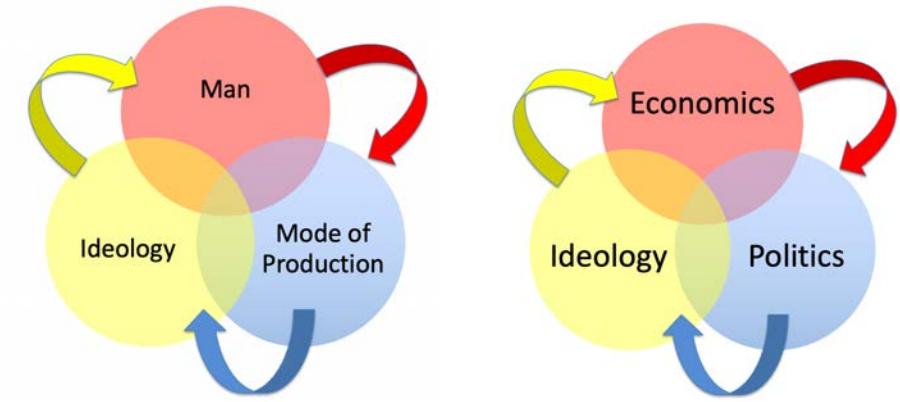
Friedrich Engels on Marx's Materialism

Just as Darwin discovered the law of development of organic nature, so Marx discovered the law of the development of human history: the simple fact that man must first of all eat, drink, have shelter and clothing, before he can pursue politics, science, art, religion, etc.; that therefore the production of the immediate means of subsistence, and consequently the degree of economic development of a given epoch, form the foundation on which state institutions, legal conceptions, art and even religious ideas have evolved and in the light of which they must, therefore, be explained.



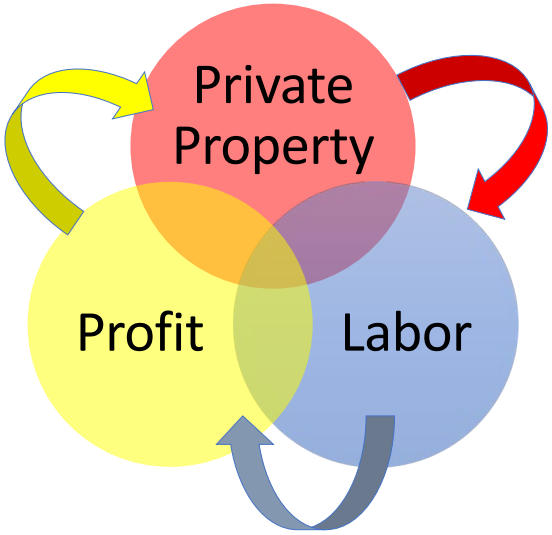
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Marx's Materialism



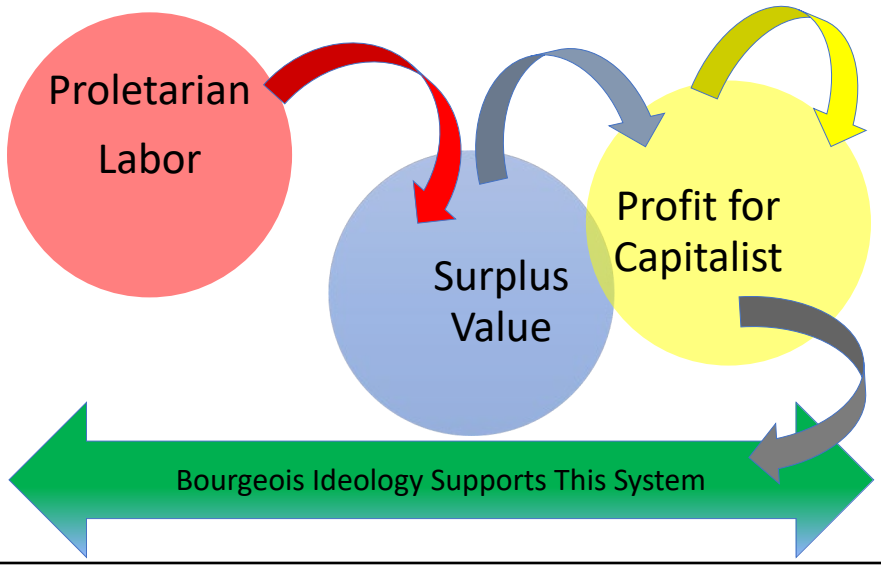
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Bourgeois Ideology



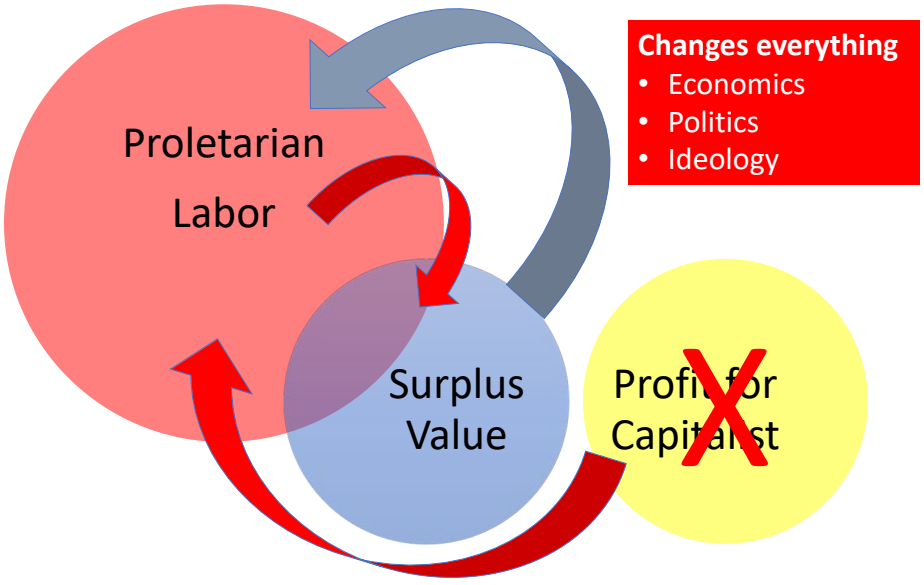
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The Communist Critique



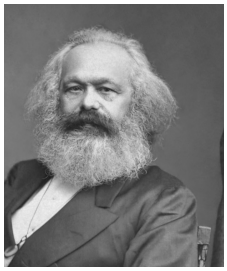
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The Communist Revolution



42

Discussion



- Is Marx's materialist account of ideology useful/true?
- Are the ruling ideas really the ideas of the ruling class?
- Could there be a revolution of ideas without a corresponding revolution in the material world?

43

existentialism
A term used to refer to philosophy that emphasizes fundamental questions of meaning and choice as they affect existing individuals; existential themes include choice, freedom, identity, alienation, inauthenticity, despair, and awareness of our own mortality.

"One is deluded in thinking that [one] could demonstrate that God exists."



Søren Kierkegaard (1813–1855)

Had I to carve an inscription on my grave I would ask for none other than "the individual."

— Søren Kierkegaard



14

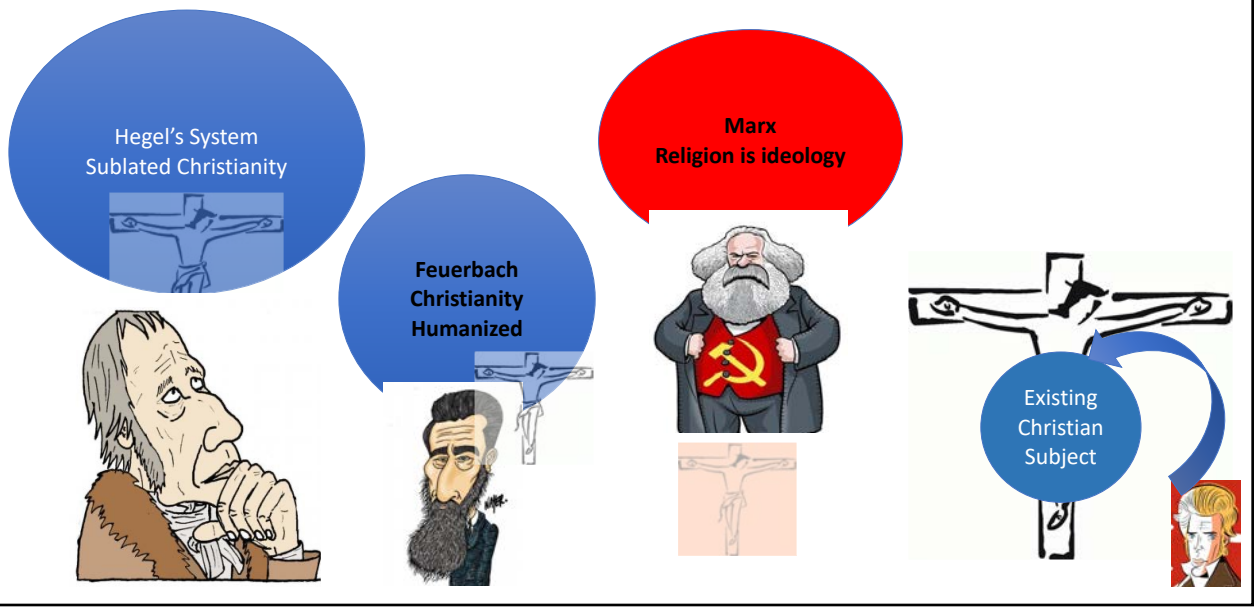
The Existentialist: Søren Kierkegaard

The question is not what am I to believe, but what am I to do?

— Søren Kierkegaard

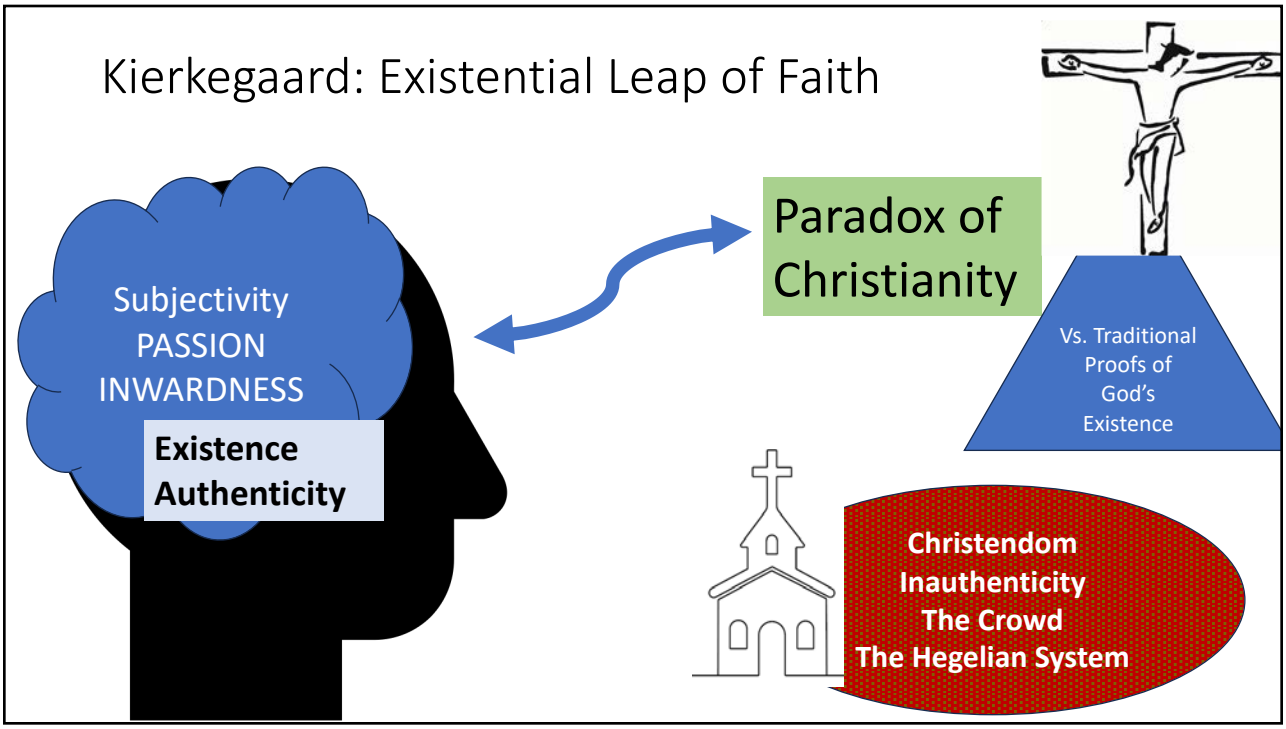
44

From Hegel to Kierkegaard



45

Kierkegaard: Existential Leap of Faith



46

Authentic Christianity

- Kierkegaard was increasingly interested in what it means to be a Christian. He became convinced that institutionalized Christianity suffers from the same inauthenticity as other institutions.
- Inauthenticity results when the nature and needs of an individual are ignored, denied, obscured, or made less important than institutions, abstractions, or groups. Authenticity is the subjective condition of an individual living honestly and courageously in the moment without refuge in excuses and without reliance on groups or institutions for meaning and purpose. Given the stakes—salvation or damnation—Kierkegaard turned his penetrating wit and scathing criticism to the task of distinguishing inauthentic "institutionalized Christianity" from authentic Christianity.

inauthenticity
A condition that results when the nature and needs of an individual are ignored, denied, and obscured or sacrificed for institutions, abstractions, or groups.

authenticity
A subjective condition of an individual living honestly and courageously in the moment, refusing to make excuses, and not relying on groups or institutions for meaning and purpose.

47

Authentic Christianity: Leap of Faith

- Kierkegaard continued to hammer away at what he saw as false Christianity, hypocrisy, inauthenticity, and "mere living." As a contrast to inauthentic Christianity, Kierkegaard countered with his famous "leap of faith," a blind commitment to God made each instant, made without guarantees, made alone, made in fear and trembling.
- The leap of faith is completely "existential," made with absolutely no assurance of any kind, no support, no "reason." Consequently, Kierkegaard strenuously rejected any institutionalized religion of formulas, guarantees, security, and "group salvation."

inauthenticity
A condition that results when the nature and needs of an individual are ignored, denied, and obscured or sacrificed for institutions, abstractions, or groups.

authenticity
A subjective condition of an individual living honestly and courageously in the moment, refusing to make excuses, and not relying on groups or institutions for meaning and purpose.

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Kierkegaard's *Concluding Unscientific Post-Script*

- "The System is a Lie"
- "Truth is Subjectivity"

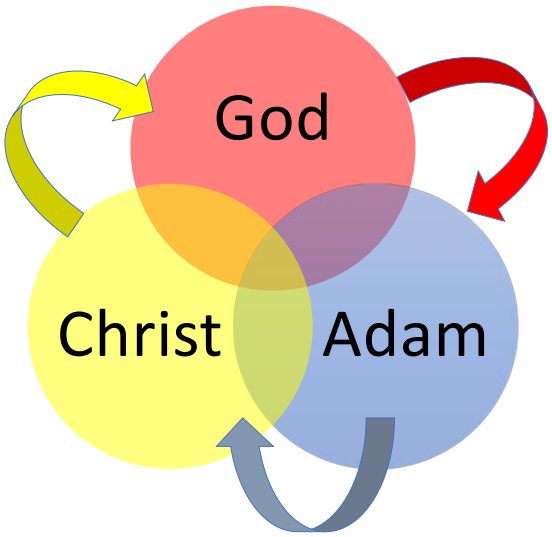
- His "unscientific" and "unsystematic" attacks on conventional Christian theology and dogma, on science, and on professional philosophy took the form of satirical essays, parables, anecdotes, and real and fictional journals.

- How can we assess the inconsistencies and lack of a coherent philosophy in a writer who boldly denounced both systematic consistency and coherence?

> All logical thinking employs the language of abstraction. . . . It is easier to indulge in abstract thought than it is to exist.
>
> — Søren Kierkegaard

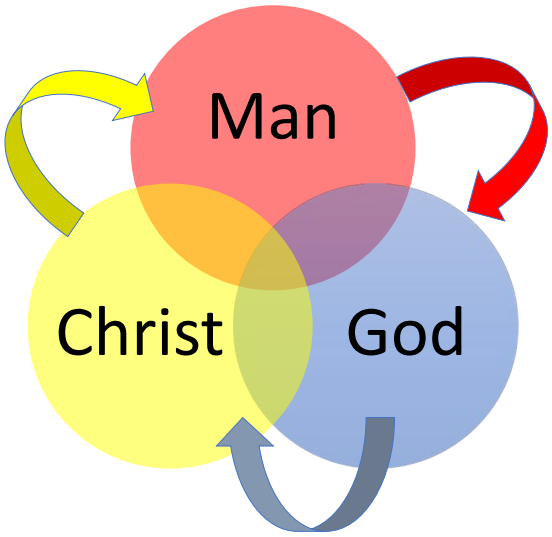
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Hegelian Theology



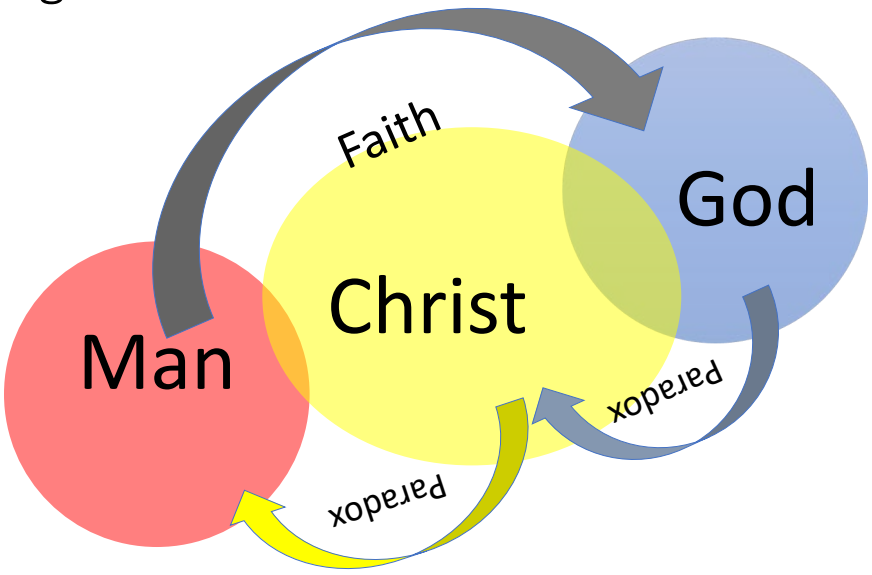
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Feuerbach Anthropology



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Kierkegaard's "Ladder" of Faith

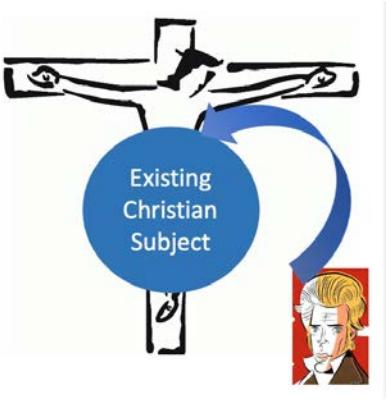


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"Leap of Faith"

- To fully commit to the absurd
  - To believe when there is no good reason to believe
  - To give up everything and gain everything in return





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Kierkegaard Faith

- Faith transcends ethics and philosophy
  - Vs. Hegel (and Kant) who puts philosophy and ethics higher than faith
  - Ethics = "the universal"—but faith puts the single individual in an absolute relation to the absolute = beyond the universal
  - "teleological suspension of the ethical"
- Existential experience of faith: A "leap"
  - To Fully Imagine Abraham
- Faith and the absurd/paradox
  - To overcome despair
  - Not merely to hope or resign yourself to reality
  - But to know/act/believe that the absurd will happen



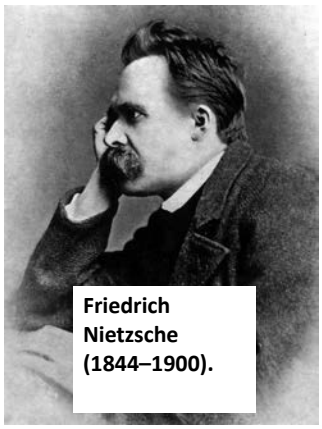
54

Discussion



- Is Kierkegaard right that Christianity is absurd/paradoxical?
- Is he right that Christendom fails to be fully Christian?
- Is a "leap of faith" possible for rational people?
- Is Passion and Inwardness to key to existence?

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Friedrich Nietzsche (1844–1900).

Philosophy as I have so far understood and lived it, means living voluntarily among ice and high mountains—seeking out everything strange and questionable in existence.

—Friedrich Nietzsche



16

The Anti-Philosopher: Friedrich Nietzsche

Truths are illusions which we have forgotten are illusions; they are metaphors that have become worn out and have been drained of sensuous force.

Every philosophy also conceals a philosophy; every opinion is also a hideout, every word also a mask.

—Friedrich Nietzsche

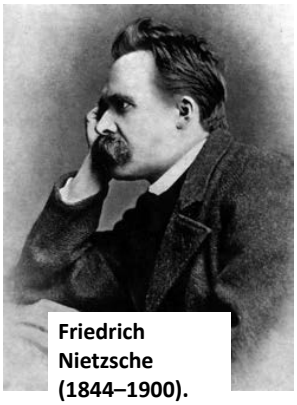
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Anti-Philosopher
Personality, Perspective, Will to Power

- An anti-philosopher is a radical critic of certain techniques and foundational doctrines of modern science and philosophy who disputes the possibility of objectivity and universality and who rejects the absolute authority of reason. In other words, the anti-philosopher rejects the possibility of a neutral stance or perspectiveless perspective.

Gradually I have come to realize what every great philosophy up to now has been: the personal confession of its originator, a type of involuntary and unaware memoir.
--Nietzsche, *Beyond Good and Evil* (1866)

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Friedrich Nietzsche (1844–1900).

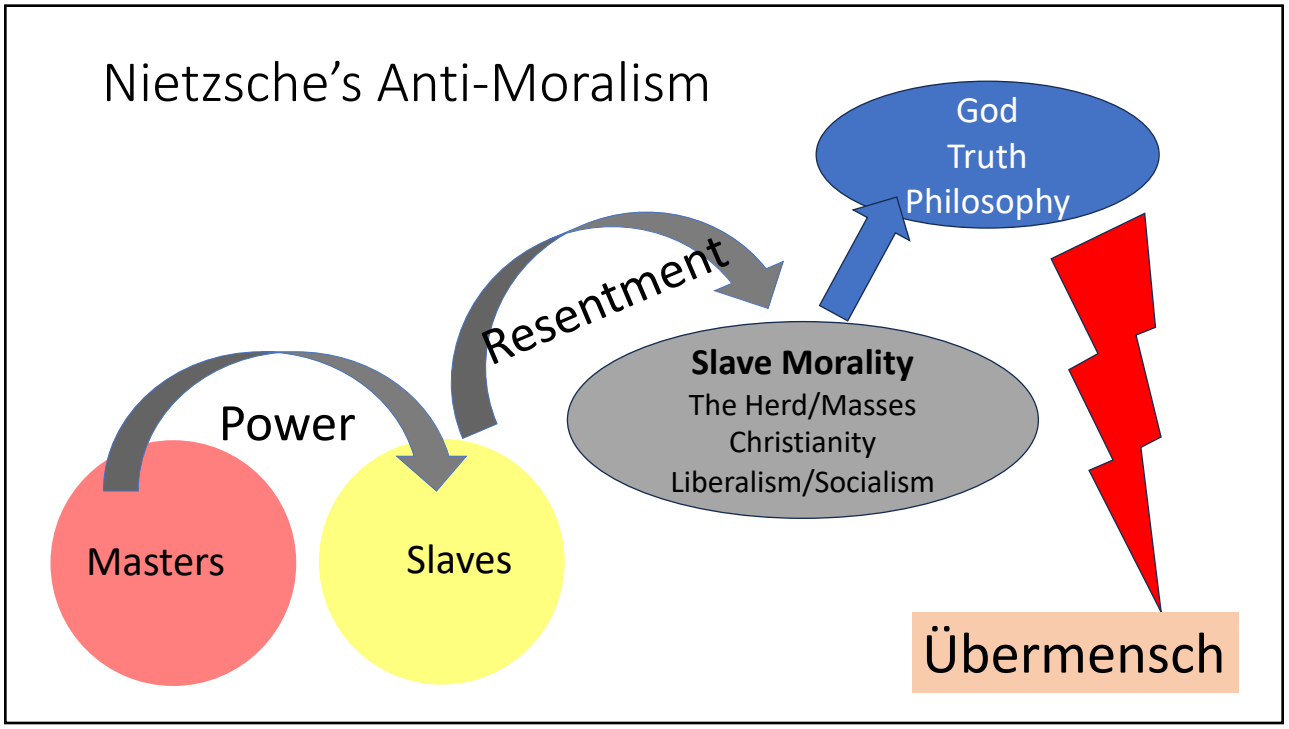
Nietzsche Themes
- Perspectivalism
- God is Dead
- Genealogy of Morals
- Overcoming Nihilism
- Will to Power
- Eternal Recurrence
- The *Übermensch*
- *Amor fati*

amor fati
Nietzsche's term meaning "the love of fate"; expressed as joyous affirmation and delight that everything is exactly as and what it is

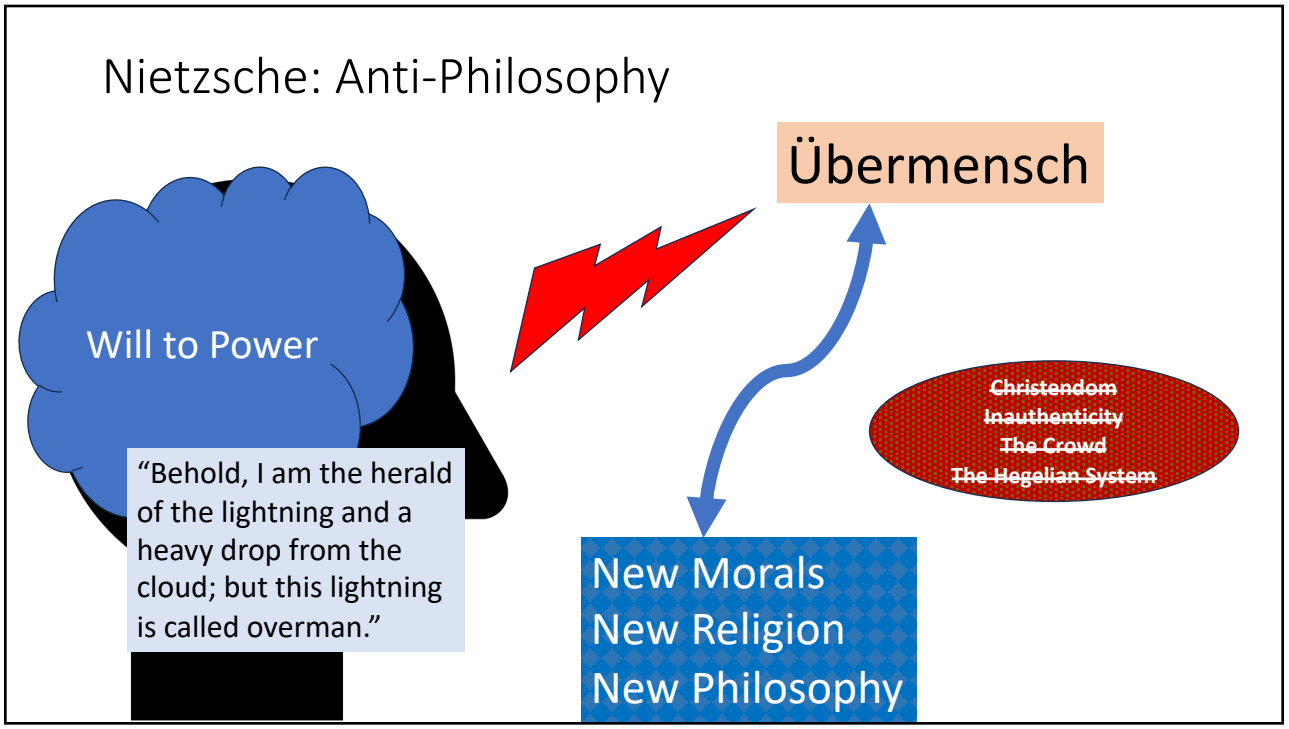
I have chosen for myself the word immoralist as a mark of distinction and badge of honour.
—Friedrich Nietzsche

I mistrust all systematizers and I avoid them. The will to a system is a lack of integrity.
—Friedrich Nietzsche

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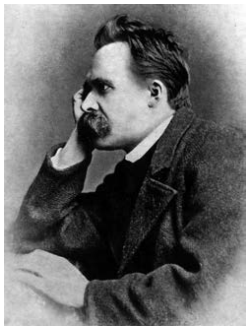

Nietzsche's Anti-Moralism
God
Truth
Philosophy
Resentment
Slave Morality
The Herd/Masses
Christianity
Liberalism/Socialism
Power
Masters
Slaves
Übermensch

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Nietzsche: Anti-Philosophy
Übermensch
Will to Power
"Behold, I am the herald of the lightning and a heavy drop from the cloud; but this lightning is called overman."
~~Christendom~~
~~Inauthenticity~~
~~The Crowd~~
~~The Hegelian System~~
New Morals
New Religion
New Philosophy

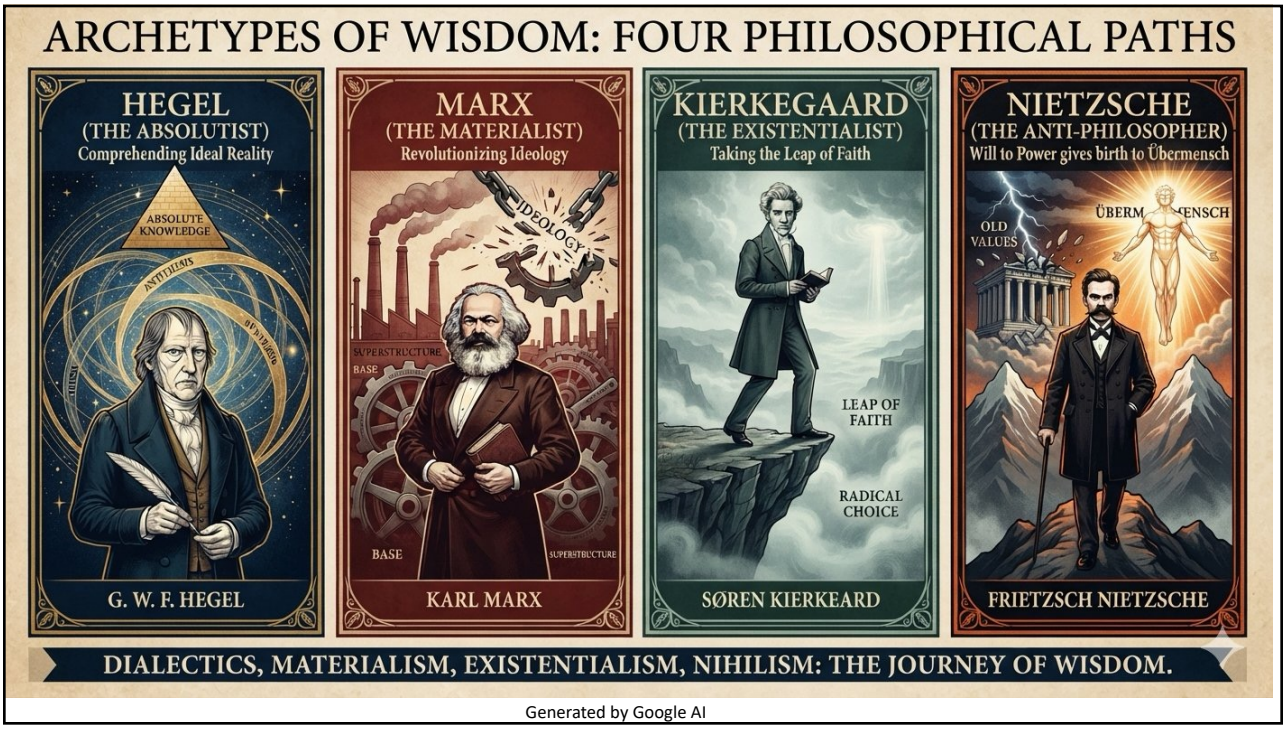
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Discussion



- Is Nietzsche right that power and resentment are the key to understanding everything?
- Is he right that a revolution of values is needed (or possible)?
- Is the will-to-power of the Übermensch something to celebrate?
- Is anti-philosophy any good? Is it still "philosophy"?

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