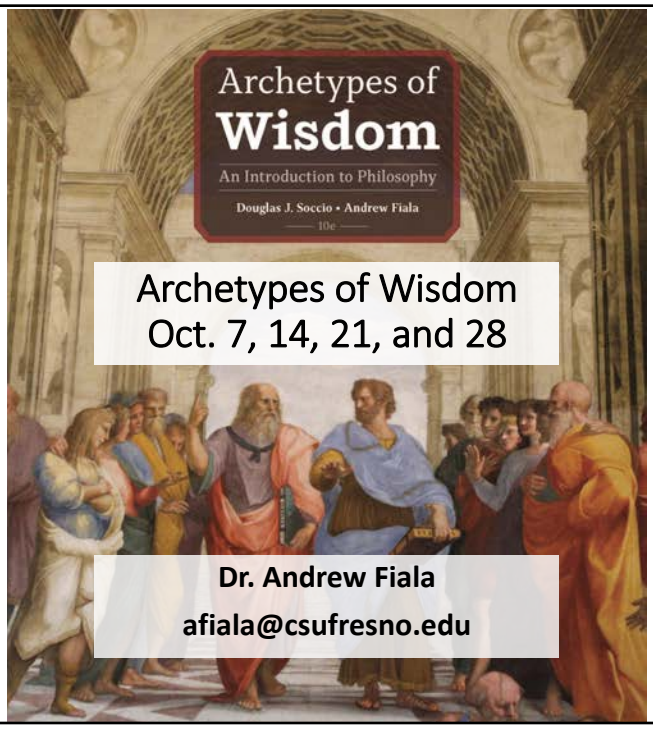


Archetypes of Wisdom
Oct. 7, 14, 21, and 28

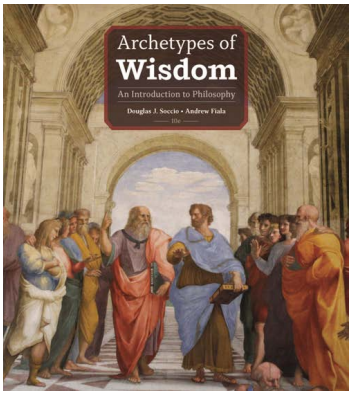
Dr. Andrew Fiala
afiala@csufresno.edu

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

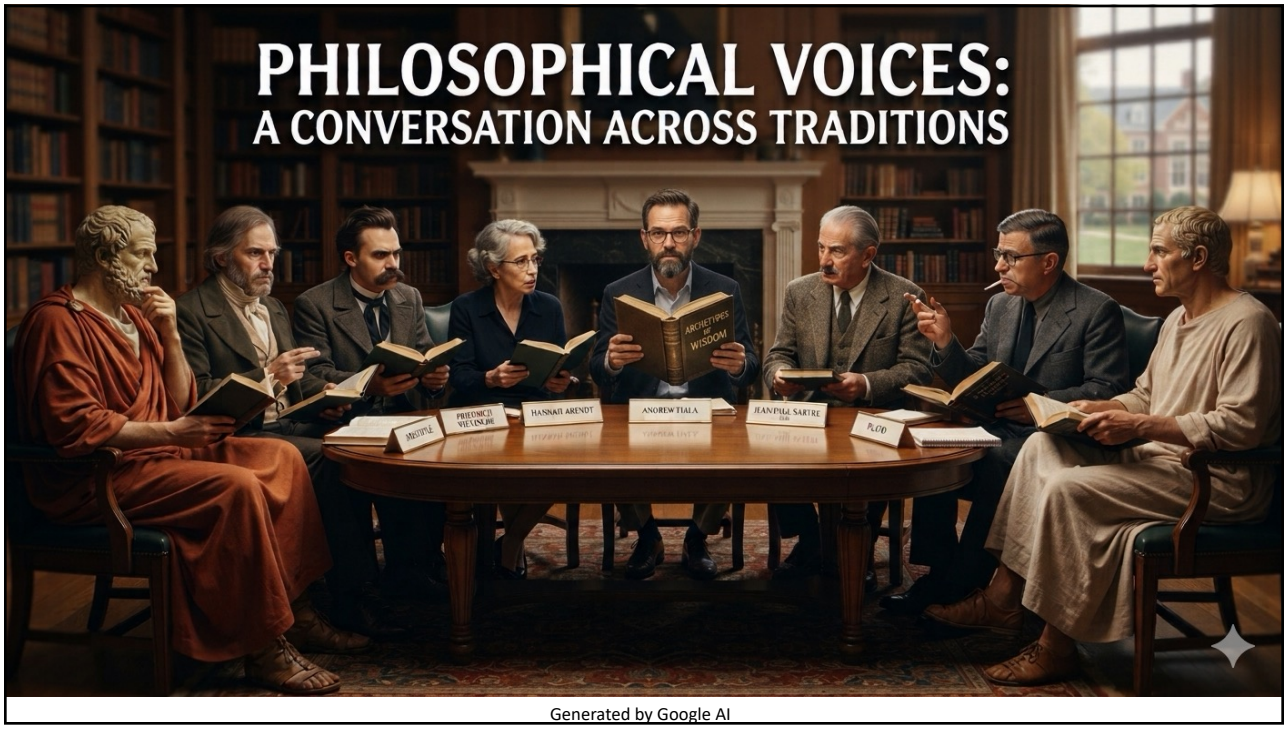
Part 2: Modern Archetypes

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

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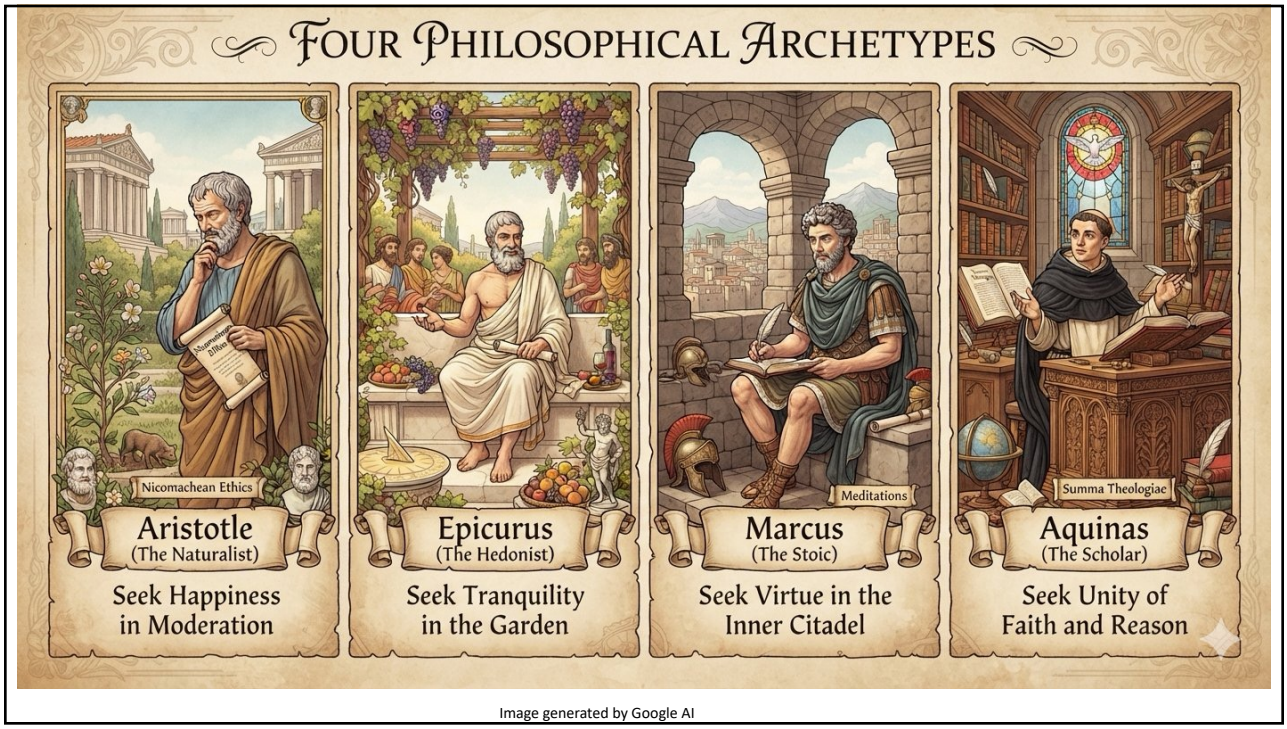


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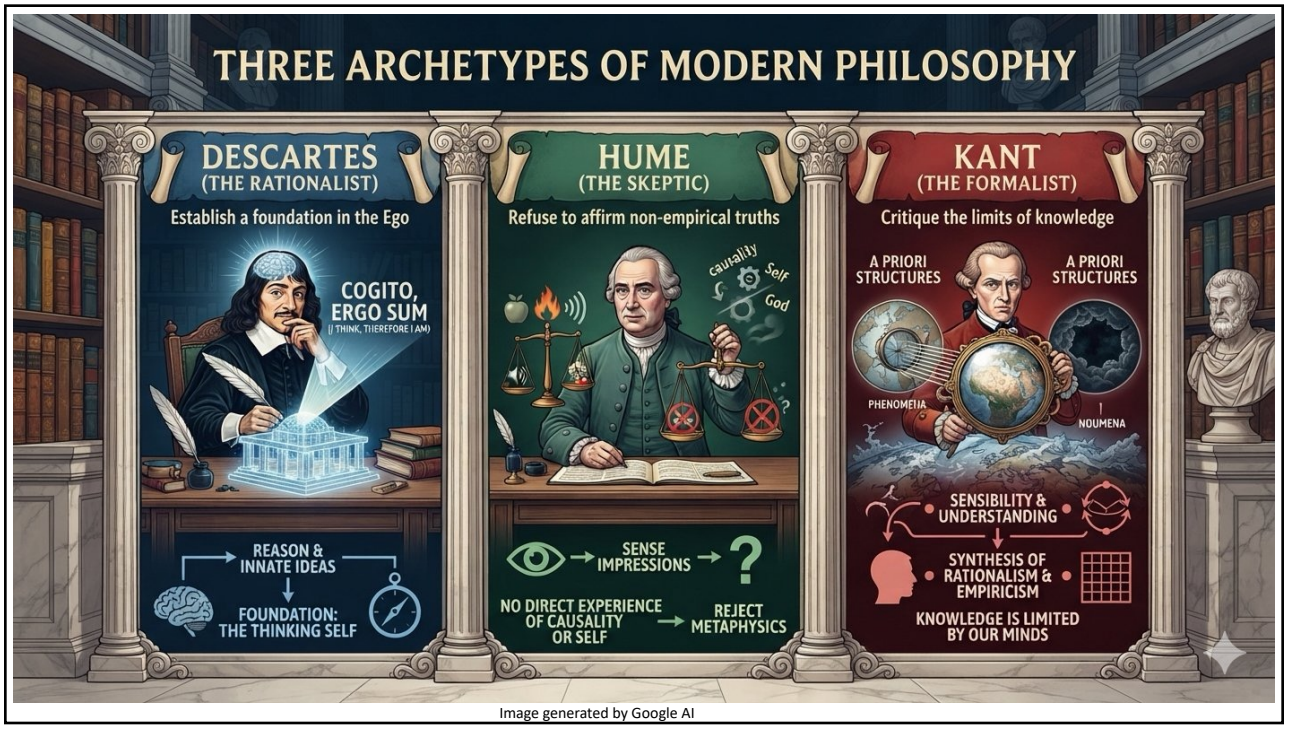
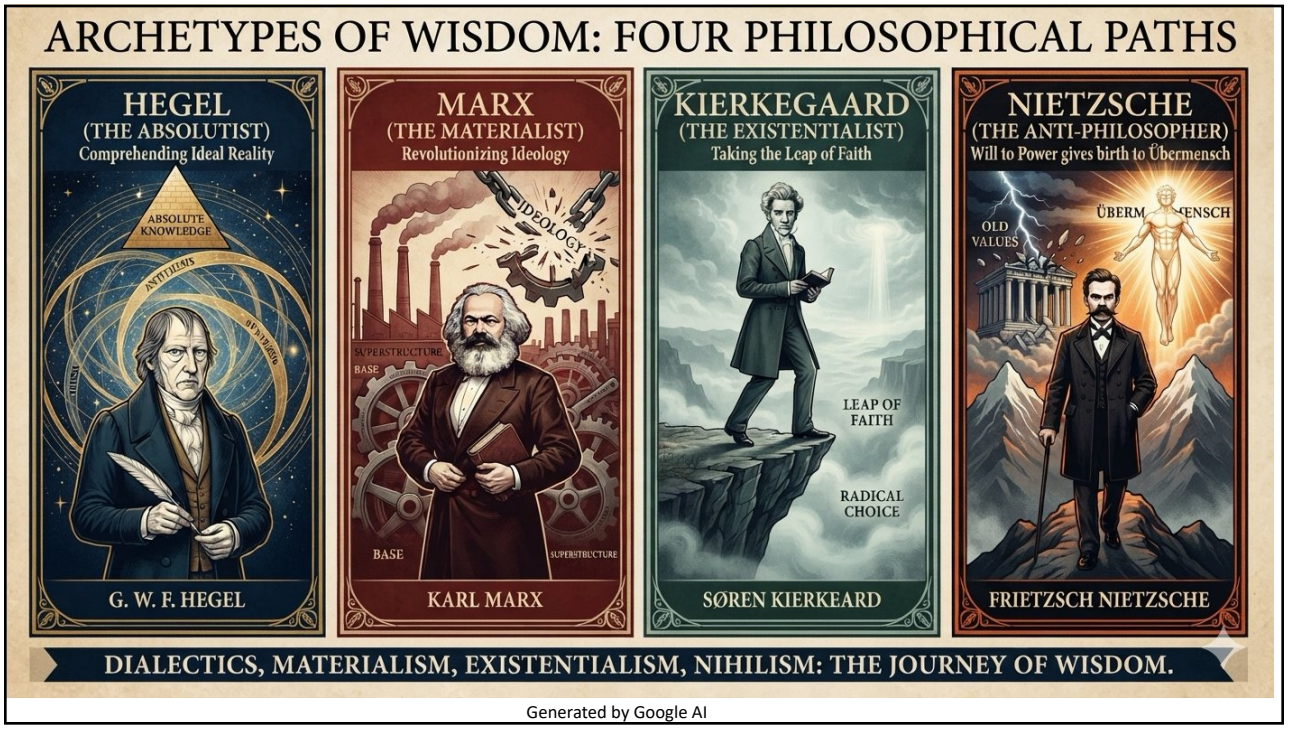


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9

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

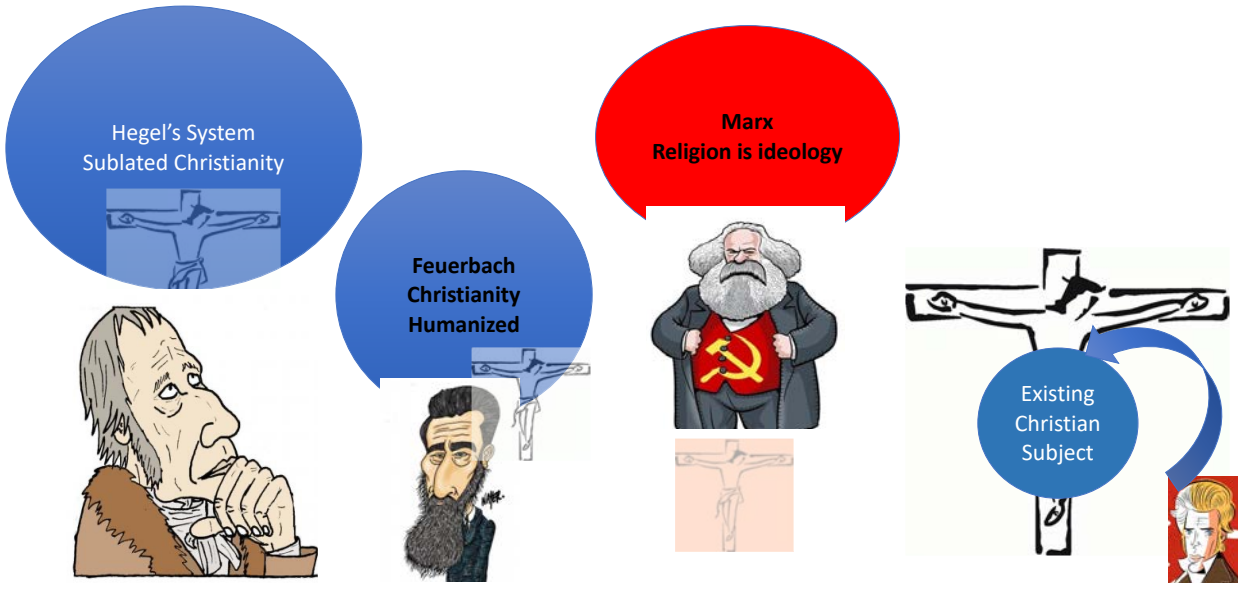
The Existentialist: Søren Kierkegaard

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

— Søren Kierkegaard

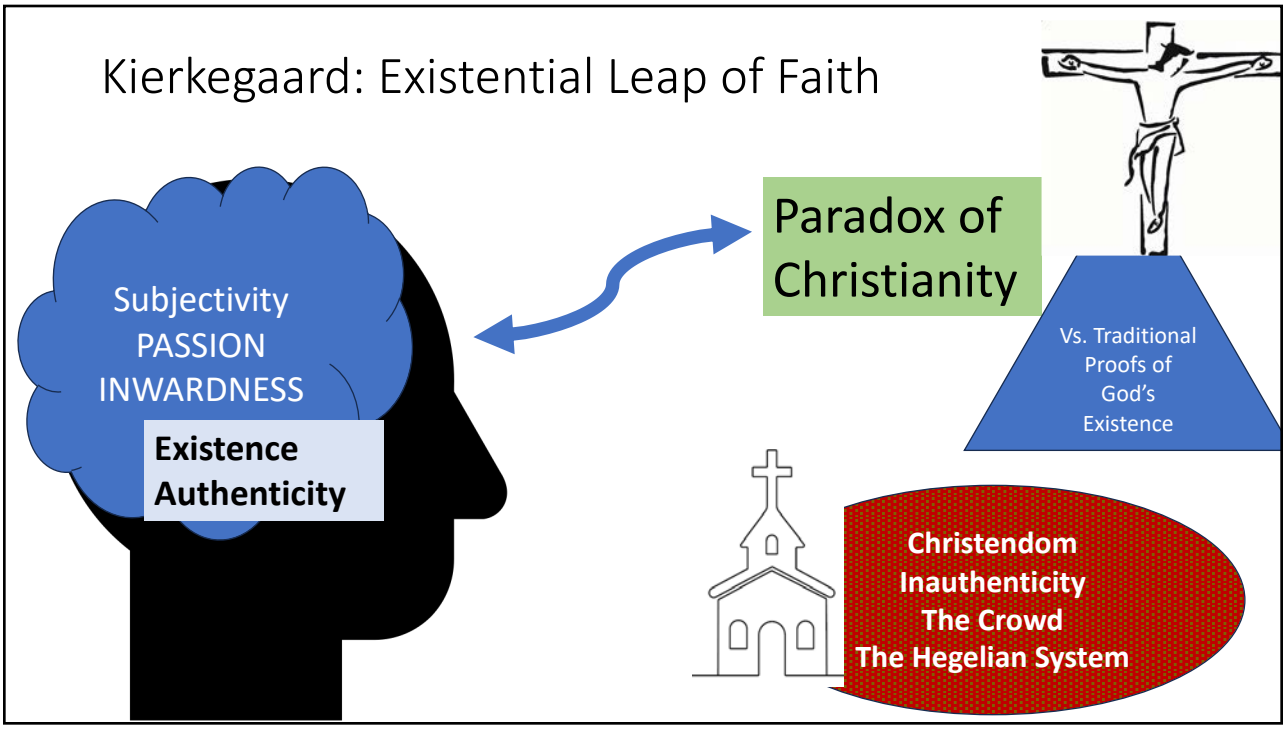
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From Hegel to Kierkegaard



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Kierkegaard: Existential Leap of Faith



12

Kierkegaard's *Concluding Unscientific Post-Script*

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

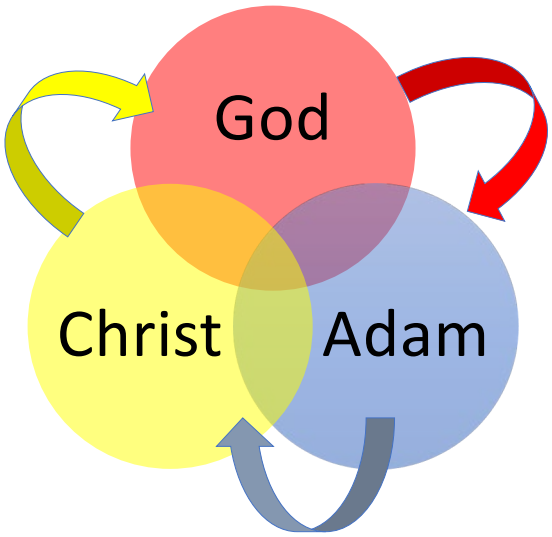
- His "unscientific" and "unsystematic" attacks on conventional Christian theology and dogma, on science, and on professional philosophy took the form of satirical essays, parables, anecdotes, and real and fictional journals.

- 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

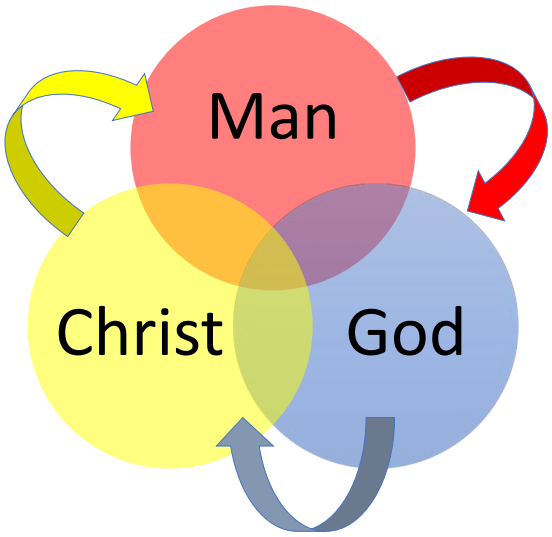
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Hegelian Theology



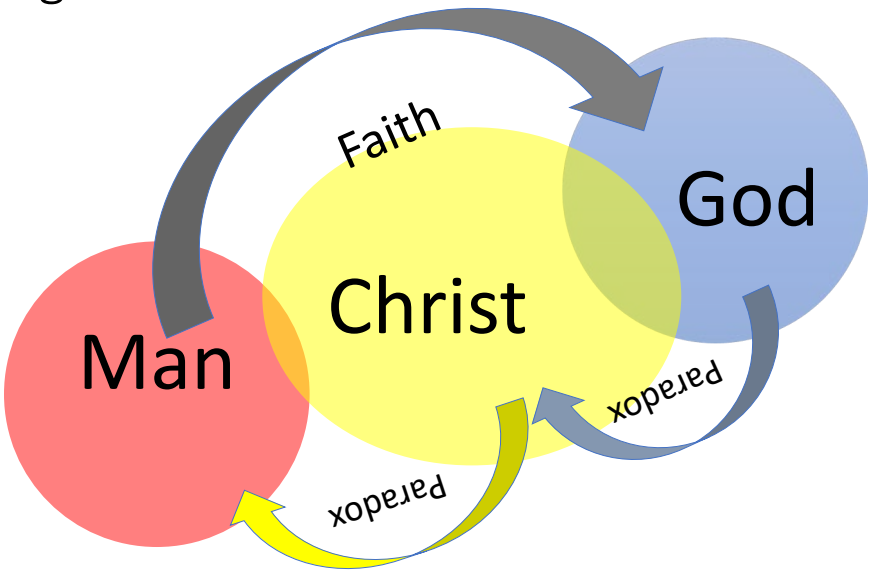
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Feuerbach Anthropology



15

Kierkegaard's "Ladder" of Faith

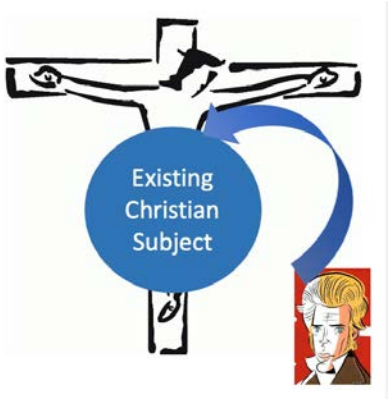


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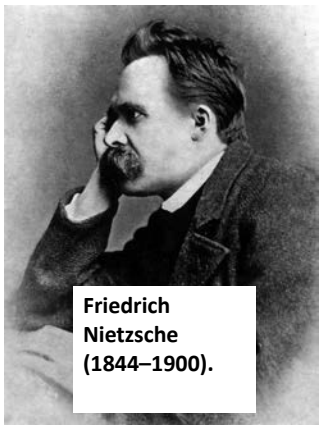
"Leap of Faith"

- 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





17



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

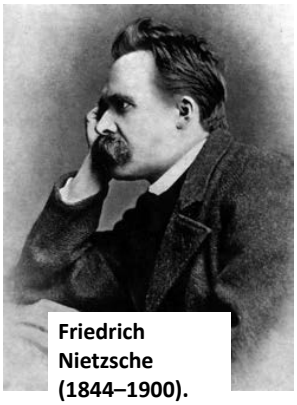
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Anti-Philosopher
Personality, Perspective, Will to Power

- 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)

19



Friedrich Nietzsche (1844–1900).

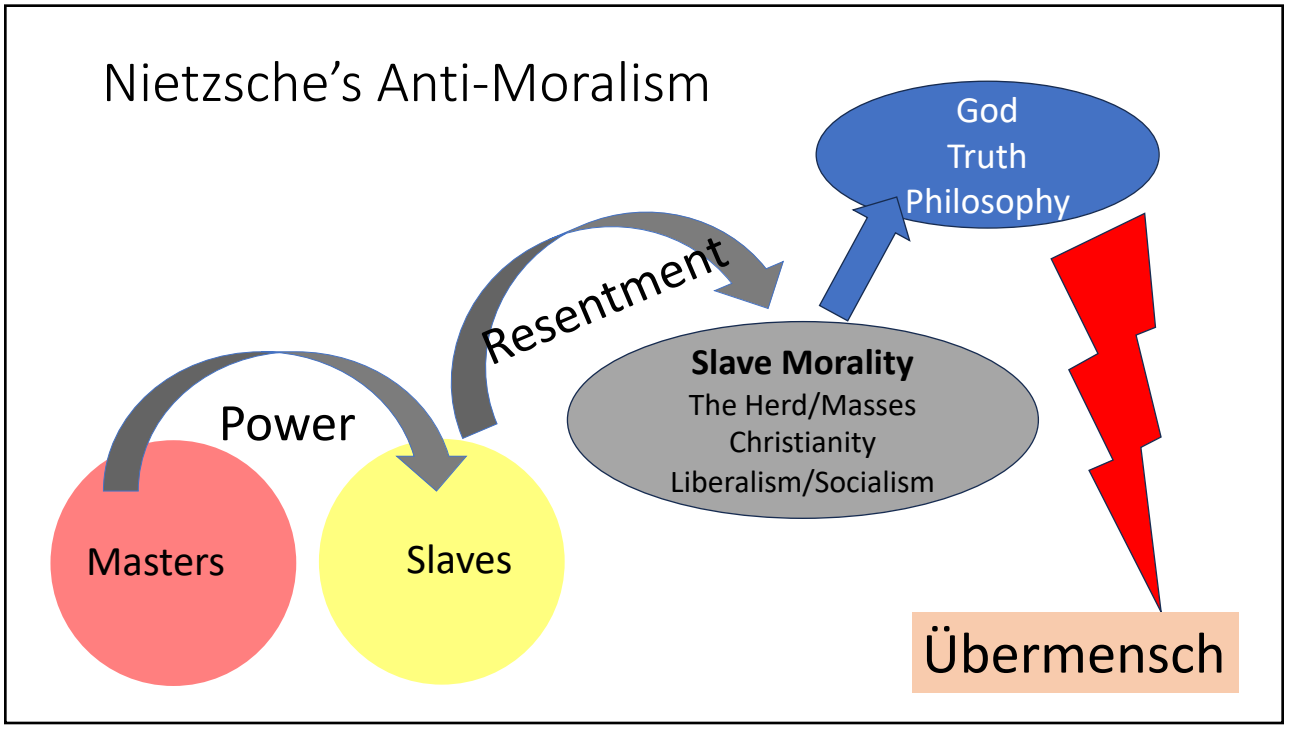
I have chosen for myself the word immoralist as a mark of distinction and badge of honour.
—Friedrich Nietzsche

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

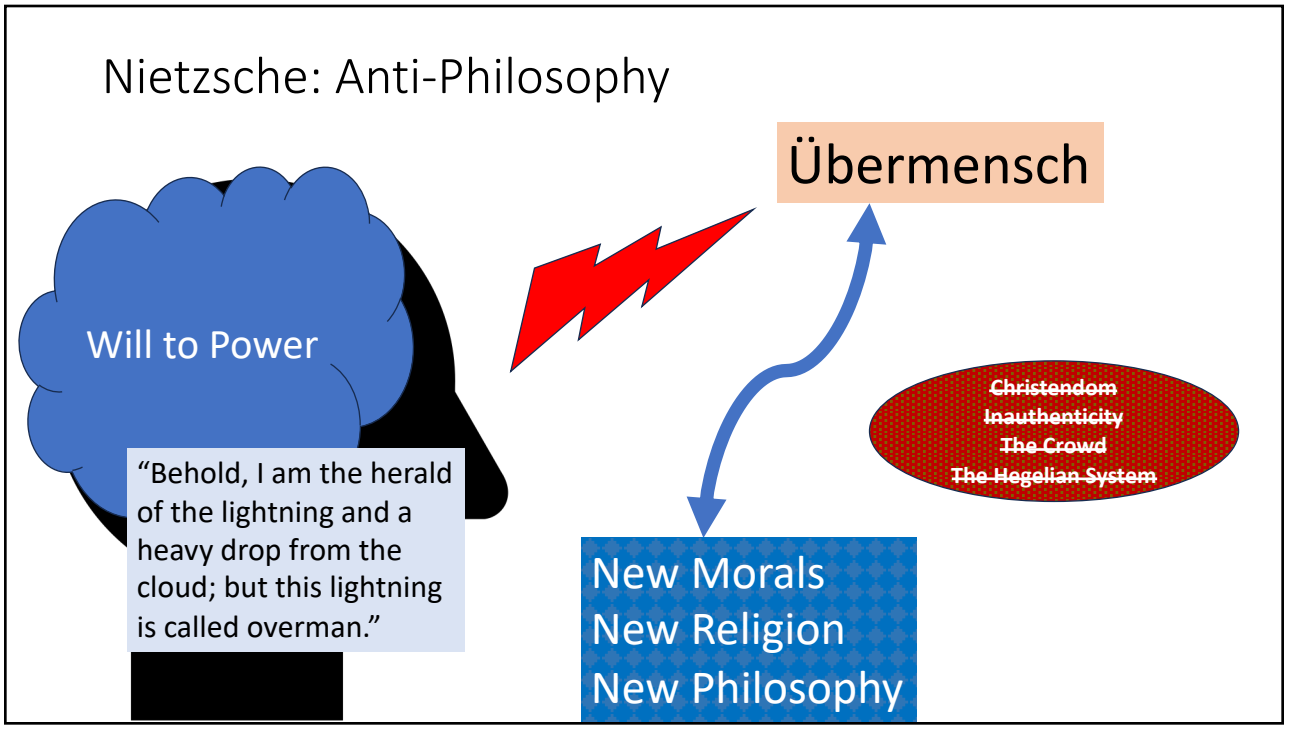
amor fati
Nietzsche's term meaning "the love of fate"; expressed as joyous affirmation and delight that everything is exactly as and what it is

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

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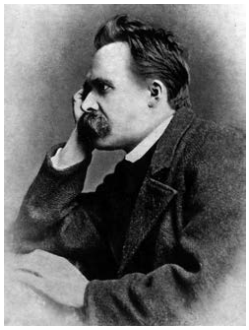

Nietzsche's Anti-Moralism
God
Truth
Philosophy
Resentment
Slave Morality
The Herd/Masses
Christianity
Liberalism/Socialism
Power
Masters
Slaves
Übermensch

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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

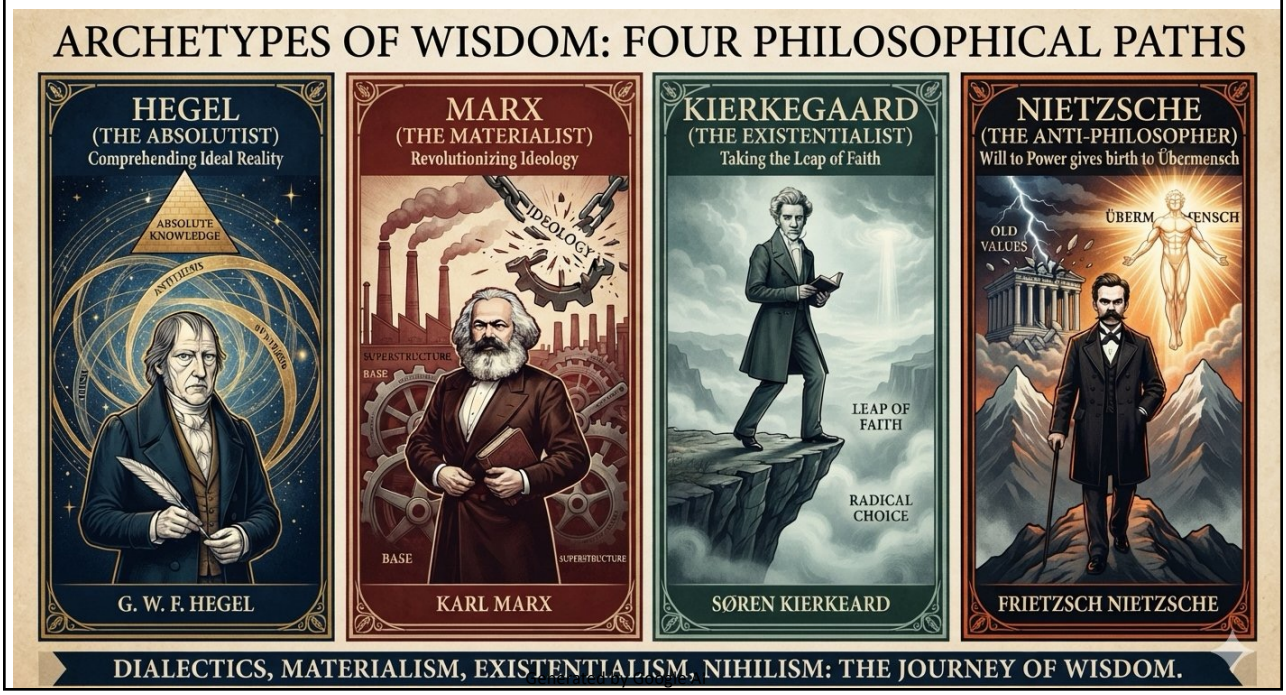
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Discussion



- 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"?

23



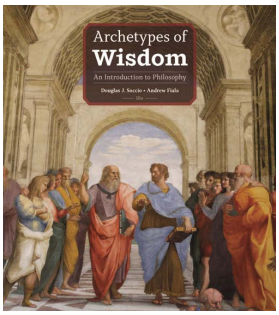
24

Existential and Postmodern Archetypes



European philosophers began to suspect that the aspirations of enlightenment were not able to deliver the goods of wisdom, virtue, and happiness

> Simplifying to the extreme, I define postmodern as incredulity to metanarratives.
>
> —Jean-François Lyotard



25

A "secular age"

- Darwinian naturalism, science, technology
- Political secularism and religious liberty
- Critical Bible study and the 'Death of God' (Nietzsche)
- The disenchantment of the world

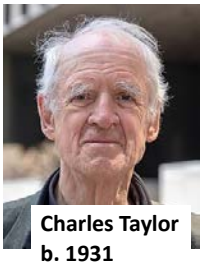
- Taylor explains in his book *A Secular Age* (2007)that the shift that occurred during the past couple of centuries was one in which we have made "a move from a society where belief in God is unchallenged and indeed, unproblematic, to one in which it is understood to be one option among others, and frequently not the easiest to embrace."
- This has resulted in a kind of "disenchantment" of the world: it is no longer acceptable simply to invoke magic and miracles to explain things. We demand rational, naturalistic explanations.



Charles Darwin 1809-1882



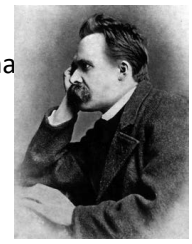
F. Nietzsche 1844–1900



Charles Taylor b. 1931

26

Truth vs. Construction



- One of the crises of meaning that arose in recent centuries is a growing recognition tha thinking is often guided by metaphors, analogies, and fanciful constructs of the imagination.

Nietzsche:

"What then is truth? A mobile army of metaphors, metonyms, and anthropomorphisms—in short, a sum of human relations, which have been enhanced, transposed, and embellished poetically and rhetorically, and which after long use seem firm, canonical, and obligatory to a people."

- Some postmodern critics and philosophers see all writing and speaking as metaphorical; for them, everything is interpretation, and a process of creative, imaginative construction.

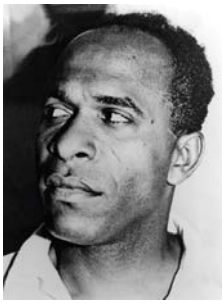
→ Are ideas like "rational animals," "God the Father," "universal human rights, or "we, the people," based in truth-claims, metaphors, or imaginative constructions?

27

Frantz Fanon: Breaking from History

- The past no longer makes sense. The present is confused. And it is up to each one of us to make meaning in this midst of this crisis of meaning.
- As Frantz Fanon, a scholar and critic of racism and colonialism put it:

I am not a prisoner of history. I should not seek there for the meaning of my destiny. I should constantly remind myself that the real leap consists in introducing invention into existence. In the world through which I travel, I am endlessly creating myself.



Frantz Fanon
1925-1961

The body of history does not determine a single one of my actions. I am my own foundation.

—Frantz Fanon

28

I am sitting with a philosopher in the garden; he says again and again "I know that that's a tree," pointing to a tree that is near us. Someone else arrives and hears this, and I tell him, "This fellow isn't insane. We are only doing philosophy."

—Ludwig Wittgenstein

Man is not the lord of beings. Man is the shepherd of Being.

—Martin Heidegger

A philosophical problem has the form: "I don't know my way about."

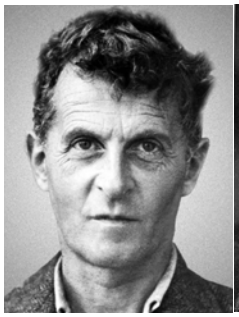
—Ludwig Wittgenstein

Thinking is dangerous. --Arendt

17

The Interpreters: Ludwig Wittgenstein and Martin Heidegger









Ludwig Wittgenstein 1889-1951 | **Martin Heidegger 1889-1976** | **Hannah Arendt 1906-1975**

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The Interpreter Archetypes

- Ludwig Wittgenstein: Philosophical therapy returns us to the ordinary
- Martin Heidegger: Existential anxiety discloses our fundamental thrownness
- Hannah Arendt: Genuine thinking gives meaning and avoids evil
- Jean-Paul Sartre: Learning to embrace our finite freedom and forlorness

30



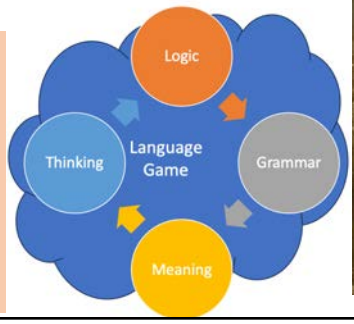
31

The Hermeneutical Circle

- To understand the whole of a text, you also have to understand the parts; but to understand the parts, you also have to understand the whole.
- If you want to understand what art is, for example, you have to consider individual artworks…
- But how do you know that Van Gogh's shoes is a work of art, and not, say, an advertisement for shoes? Well, to see this as a work of art, you seem to also need to have some idea of what counts as art, and who counts as an artist.

hermeneutics
A method of interpretation that seeks to find meaning in texts, words, images, and ideas by careful and critical reading.

Q: What is wisdom (or philosophy)?
A: Ask a sage or philosopher
Q: But who is a sage? And how can unwise people know what wisdom is?





32

Arendt, *The Life of the Mind (1977--posthumous)*

- This predicament of not-knowing is all too likely never to be resolved, corresponding, as it does, to other manifest limitations inherent in the human condition, which sets definite insurmountable boundaries to our thirst for knowledge—for example, we know of the immensity of the universe and nevertheless we shall never be able to know it—and the best we can do in the quandary is turn to the legendary tales that in our tradition have aided former generations to come to grips with the mysterious "In the beginning."



33

Arendt, *Thinking Without A Banister (1975)*

- The only thing that can help us, I think is to *réfléchir,* to remember and think back. To think in this sense means to subject whatever is thought to a critical examination. Thinking actually undermines whatever there is of rigid rules, general opinions, and so forth. There are no dangerous thoughts for the simple reason that thinking itself is a dangerous enterprise. But I believe nonthinking is even more dangerous. I don't deny that thinking is dangerous, but I would say not thinking, ne pas *réfléchir*, *c'est plus dangereux encore.*



34

Heidegger on 'originary anxiety' in face of "the nothing" "What is Metaphysics?" (1929)

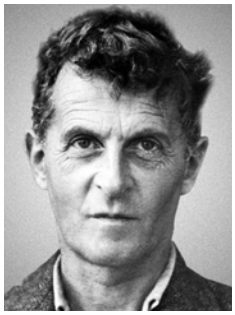
- The originary anxiety in Dasein is usually repressed. Anxiety is there. It is only sleeping. Its breath quivers perpetually through Dasein
- The anxiety of those who are daring cannot be opposed to joy or even to the comfortable enjoyment of tranquilized bustle. It stands — outside all such opposition — in secret alliance with the cheerfulness and gentleness of creative longing.
- Being held out into the nothing — as Dasein is — on the ground of concealed anxiety makes the human being a lieutenant of the nothing.
- Being held out into the nothing — as Dasein is — on the ground of concealed anxiety is its surpassing of beings as a whole. It is transcendence.



35

Wittgenstein, *Philosophical Investigations* (1953, posthumous)

- We may not advance any kind of theory.
- The real discovery is the one that makes me capable of stopping doing philosophy when I want to.—The one that gives philosophy peace, so that it is no longer tormented by questions which bring itself in question.—Instead, we now demonstrate a method by examples, and the series of examples can be broken off.—Problems are solved (difficulties eliminated), not a single problem.
- There is not a philosophical method, though there are indeed methods, like different therapies.
- Philosophy is a battle against the bewitchment of our intelligence using language.



36

Existentialism: Sartre, Beauvoir, Camus

- Freedom and Forlornness
- Condemned to be Free
- Authenticity "being" is impossible
- An authentic self exists as and through the choices it makes for itself, uncontrolled by the values of others. Put another way, we do not have a given nature; we become a certain kind of person. We are existentially free. There is no fixed self on which we build…. There is no real self waiting.



forlornness
Sartre's term for his belief that we face life alone, without God, without certainty, with only absolute freedom and the responsibility that accompanies it.

37

Sartre, 'Existentialism is a Humanism' (1946)

- Nowhere is it written that the Good exists, that we must be honest, that we must not lie; because the fact is we are on a plane where there are only men. Dostoevsky said, "If God didn't exist, everything would be possible." That is the very starting point of existentialism. Indeed, everything is permissible if God does not exist, and as a result man is forlorn, because neither within him nor without does he find anything to cling to. He can't start making excuses for himself.

> We are left alone, without excuse. That is what I mean when I say that man is condemned to be free.
>
> —Jean-Paul Sartre



Jean-Paul Sartre
1905-1980

38

Beauvoir and Camus: Revolt

- Writing in the shadow of the totalitarianisms of the twentieth century, Beauvoir emphasized freedom and revolt—themes that were also important for Albert Camus. In her book, *The Ethics of Ambiguity*, she claimed that we find ourselves always in the middle caught between the objectivity of the social world and the freedom of the interior self. When the objective world becomes overly and obviously oppressive, revolt is always an option.
- She concludes, "*Revolt is not integrated into the harmonious development of the world; it does not wish to be integrated but rather to explode at the heart of the world and to break its continuity.*"
- Camus said something similar in his book *The Rebel*, where he concluded heroically, "*Better to die on one's feet than to live on one's knees*."



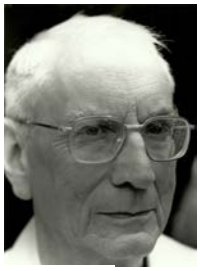
Simone de Beauvoir
1908-1986



Albert Camus
1913-1960

39

Philosophy as a Way of Life



Discourse about philosophy is not the same thing as philosophy.

—Pierre Hadot

Receive each moment of accumulating time as though it came about by an incredible stroke of luck.

—Pierre Hadot



Philosophy heals human diseases, diseases produced by false beliefs. Its arguments are to the soul as the doctor's remedies are to the body.

—Martha C. Nussbaum

Our campuses educate our citizens. Becoming an educated citizen means learning a lot of facts and mastering techniques of reasoning. But it means something more. It means learning how to be a human being capable of love and imagination.

—Martha C. Nussbaum

40

Nussbaum, *Women and Human Development (2000)*

- Philosophy asks for public deliberation instead of the usual contest of power. It asks us to choose the view that stands the test of argument, rather than the view that has the most prestigious backers; the view that gets all the details worked out coherently and clearly, rather than the view whose proponents shout the loudest.

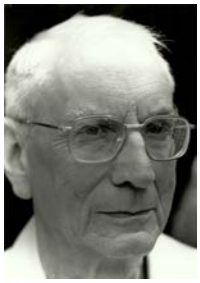


Martha Nussbaum
b. 1947

41

Pierre Hadot, *What is Ancient Philosophy?* (2002)

- Philosophy teaches us not to resign ourselves, but to continue to act reasonably and try to live according to the norm constituted by the Idea of wisdom, whatever happens, and even if our action seems very limited to us.
- In the words of Marcus Aurelius: "Do not wait for Plato's Republic, but be happy if one little thing leads to progress, and reflect on the fact that what results from such a little thing is not, in fact, so very little."



Pierre Hadot
1922-2010

42

Fiala's Conclusion

If we want to live well, we must cultivate a generous and open spirit. Life is not about power or fame or glory. It is about learning to savor the reality that is present right here in front of us. We live for a while— isn't that amazing? And we suffer and die—an unavoidable fact of nature. To live well is to accept birth and death, to realize that life is limited, and to learn to let go and let live.



Let me conclude with an insightful passage from Lao-Tzu (as rendered by the author Ursula K. LeGuin:

True words aren't charming, charming words aren't true.

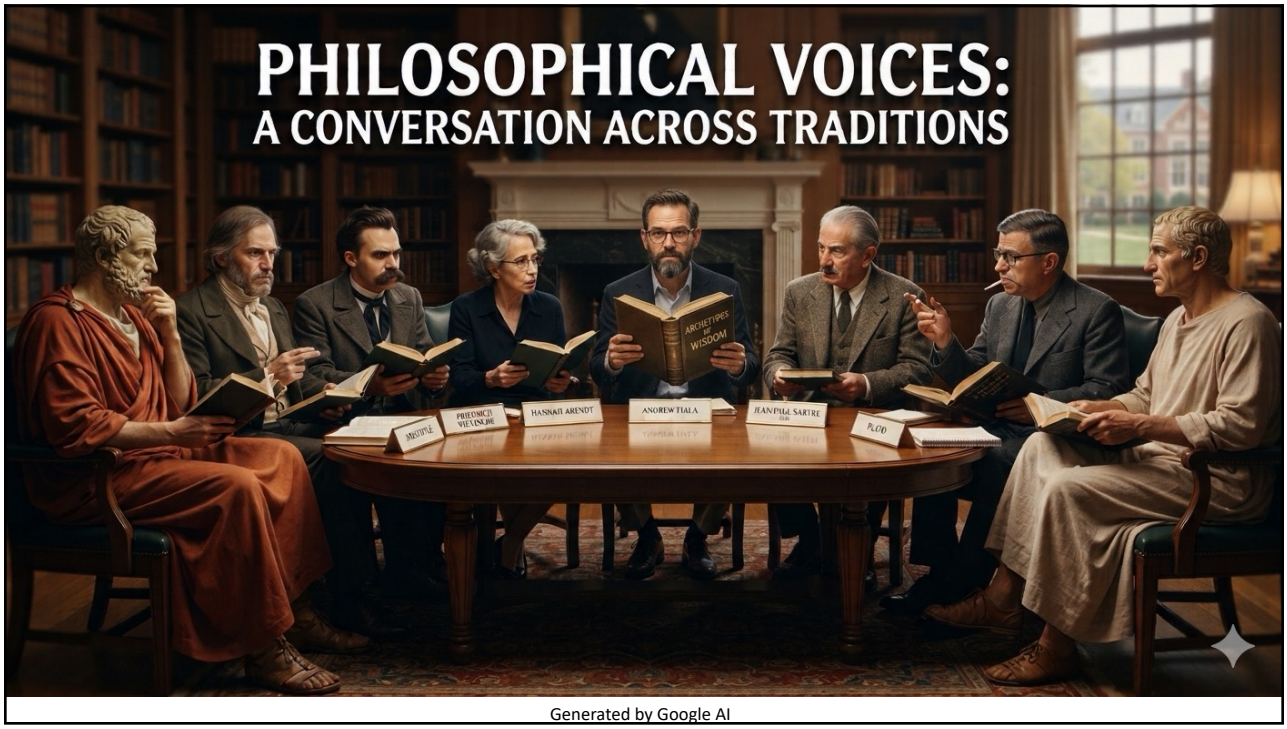
Good people aren't contentious, contentious people aren't good.

People who know aren't learned, learned people don't know.

Wise souls don't hoard; the more they do for others the more they have,

The more they give the richer they are

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