

Ideas that Shape the World Lecture Notes

Architectural forms

model's/ renderings
styles and theories
proportions scales

Topic: Introduction Origins of Moral Philosophy Date: 09/06/19

Topic: Malaise of Modernity Chp

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Date: 09/13/19 Topic: Moral Relativity

Originally individualism is a form of liberation from old relig
Although restrictive, gave meaning to the world

loss causes disenchantment freedom and political
equality= centering on the self

which risks debasement to a kind of narcissism
Instrumental reason:

Loss of old orders, instrumental reason (or means-e
and wring) even in situations where it is inappropriate
significance

Plato and Aristotle moral principles: **temperance**-
commitment to self regulation **Justice**- commitment to
fairness in dealing with others **Piety**- commitment to
religious familial, social duty **courage**- commitment to
the defense of moral principles

IR leads fetishization of high
tech,

Plato: The ideal form of 'The Good': what is the good?

there exists a world of 'ideal forms' a world of full intelligence these ~~while replaceable to the~~ commodities threaten the p
actual beings, objects etc. of the world of sense perception it is hiera ~~world~~ the highest form is
that of 'the Good' everything flows down from 'The Good' it is the ultimate reality, has
properties of eternity and immutability (it never changes) IR's power is huge; can only be contained with large scale mo
world (our earth's life is finite not immortal, and it changes constantly) it is in a sense polar opposite to out
language or subsumed under any category of thought IR gov't becomes the technocratic (government or control
draws all souls in sensible world
technical expert) provider of services rather than a partici

individualism erodes political associations that are t
power democracy degenerates into 'soft despotism'

The good is a basis of moral
absolutes

citizens have little control and feel further disenga

a divine rational power in all that exists and comes to pass in the sensible world benevolent
providence which controls the course of the sensible world give objective and validity to moral
judgement temperance justice piety courage etc. are aspects of the modern era from the
last years or decades since
WW2

Definition of malaise specification of modernity
17th cent

emotion as a source of error- romanticism celebrates emotion

A Brief History of Modernity

Magna Carta (1215 CE)

'progress'- large scale enterprise, global trade, industrial warfare

originally an agreement between King John (116-1216) and 25 Barons terms are obscure, but places limits in writing on monarch's power- a step in the direction of individualism re-issued by subsequent monarchs as a means of securing loyalty of nobles by limiting their military interests in larger Enterprise guarantees monarch's power considered a forerunner of modern constitutions and monarch's power is limited (14th-17th cent) Renaissance (14th-17th cent)

creating sense of dehumanization, division of labour
assembly line work has little interest in larger Enterprise
are confined to their way and disenchanted
mil dead) and WW2 (75 mil dead) post modern Period (lat

renaissance french for Rebirth rediscovery of Greek Literature, Humanism and modernism to separate, focusing on what it means to be human contrasts with scholasticism and medievalism
christian theology invention of printing press: Greek and humanism dominates rather than live participatory culture
widespread there was classical art with the focus on beauty and craftsmanship then there was the romantic period that was more focused on evoking emotion and thought
Age of Enlightenment (18th cent)

radio, television, i
you have, how rich you
rather than live participatory cultura
v't, laws, police, war,
took off in 50's and 60's from events such as Vietnam N
death of the author, death of truth, death of god

rational Thought becomes a dominant focus of every field

you don't understand you only interpret, its the
there is no such thing as the "truth"

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The great chain of being (connected with 'the good') according to Plato

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rationality and logical conclusions for all solutions science (Bacon, Descartes), Math (Newton, systematized mathematics), Politics (Locke, Rousseau, certain form of government is the rational way to organize society) Economics (Adam Smith) industrial revolution
mechanization of labor all about efficiency and financial success constitutional law
separation of church and state democratic governance (US, France) Romantic Period (early 19th cent)

1. the good is seen in itself through its own nature
produces consciousness 2. the pure consciousness with itself produces a cosmic soul 3. out of the cosmic soul gives human beings 4. then come sensible animals-then living plants-then inanimate matter
Christianity derived a definition from it

reaction against renaissance classicism and enlightenment
rationality

god->Angels-> Human beings->animals-> Plants
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too much rationality classicism in art values adherence to models and strict rules and focus and exact process and results all about perfection "wow that look great"
Romanticism values art as original and unique expression of the artists soul

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invoking reaction, though emotion as opposed to pleasing visually rationality sees

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in their idea is that all creations are a part of god since god is the ultimate source there is a socio-political derivation

God above all King->Dukes->Barons->Knights->freemen->Serfs->Slaves

09/20/19 analysis of conclusion in introduction of the malaise of modernity

summary of 3 main points

individualism= loss of meaning instrumental reason= eclipse of ends
(losing sight of morality) political disengagement= loss of freedom
alternative perspectives:

some do not feel these as
malaise

individualists believe opponents want to return to conservative past instrumentalists
believe that opponents want to deny the world of progress the politically disengaged
believe political participation is not important (negative freedom)

Thesis: "the issue is not how much of a price in bad consequences you have to pay for the positive fruits, but rather how to steer these developments towards their greatest promise and avoid the slide into the debased forms." (1.24)

Topic: Chpt. 2 The Inarticulate

debate summary:

References Bloom and others that modern you treat moral relativism as a moral position every person has a right to develop their own personal life style

based on their own values, must determine for themselves how to pursue those values wrong to question another's choices, it is morally wrong to try and influence then to change their course of action phenomenon has grown wide spread especially after 1960's this form of individualism renders life "narrower and flatter" leading to political disengagement

narrower- they lack a real basis for discontent with the present and awareness that there are alternatives to it (this is what is most necessary) flatter-without the interpretation given by poetry and imagination therefore they just reflect what is physically/ immediately around them as opposed to reflecting greater ideas and concepts Modern individualism causes people to lose sight of important social issues, ironically leaves them less able to achieve self fulfillment

self fulfillment has become shallow and self indulgent new modes of conformity arise among people who *strive to be themselves*

EVERYONE want to be the same type of "unique" ironic because they're conforming to a trend of uniqueness critics like bloom's miss genuine moral ideal of authenticity which focuses on individualism- the ideal is that failure to pursue ACTUAL AUTHENTIC self fulfillment is a wasted life

narcissism-excessive interest in or admiration of oneself and one's physical appearance
(Christopher Lasch) Hedonism-the ethical theory that pleasure (in the sense of the

satisfaction of desires) is the

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physis 3. social sciences exclude moral re

highest good and proper aim of human life (Daniel Bell)
rhetoric of Self-Fulfillment (Allan Bloom)

natural outcomes of social change (i.e. results of

question: **How do social science explanations of moral devel**

example of exam question: **which of the following is NOT a trivialized form of the moral ideal of individualism** a) hedonism **b) authenticity** c) narcissism d) rhetoric of self fulfillment

inarticulate debate a) they are too subjective b) they rely on soft values **d) exclude moral reasoning**

individualists take the position of 'soft relativism' and support political neutrality: there should be no public debate about moral values

Taylor's central thesis

soft relativism: sense of right and wrong- shaped primarily by culture and some individual **preference** (connection to the good) contradiction (2 statements that cant be true at the same time) of soft relativism:

1. authenticity is a legitimate moral ideal 2. the nature and value of moral values is not right therefore soft relativism is morally superior (even though they're all supposed to be valid) **hard relativism:** sense of right and wrong is shaped *entirely* by culture critics of individualists dismiss it because: amoral; supporters consider moral debate to be improper. 3. that is further complicated matters

All moral positions are equally valid to criticize someone's morals is not right therefore soft relativism is morally superior (even though they're all supposed to be valid) **hard relativism:** sense of right and wrong is shaped *entirely* by culture critics of individualists dismiss it because: amoral; supporters consider moral debate to be improper. 3. that is further complicated matters

Chapter 3: Sources of Authenticity

1. force of moral subjectivity: individuals choose their own unique moral principles that "feel right" 2. some people believe that morals are a part of human nature, however, they exclude

1. AUTHENTICITY IS A LEGITIMATE MORAL IDEAL

authenticity divine rational power in all that exists morals are objective and valid and absolute aspects of the good: temperance, justice, piety etc referring back to Plato and Aristotle and the

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Date:10/10/19 **Important/ relevant quotes from book:**

thesis: the issue is not how much of a price in bad consequences you have to pay for the positive fruits, but rather how to steer these developments towards their greatest promise and avoid the slide into the debased forms." (1.24) Thesis: "Argue with them in the name of what they themselves really believe, and try to show how the ideal of authenticity leads to a very different way of life than the one they're in; how it negates relativism, and takes us beyond atomism." (part 1, 41:56-42:15)

atomism: a theoretical approach that regards something as interpretable through analysis into distinct, separable, and independent elementary components.

any doctrine that explains complex phenomena in terms of aggregate/collections of fixed particles or units. This philosophy has found its most successful application in natural science: according to the atomistic view, the material universe is composed of minute particles, which are considered to be relatively simple and immutable and too small to be visible **Summary/ Analysis**

modern authenticity is new, appeared at end of 18th cent off of earlier forms of individualism- putting self in front of social obligation

emerged from romantic era which was critical of disengaged rationality
Rene Descartes (1596 CE)- self responsibility "i think therefore I am"

all about being self aware, only the thoughts you have is what you know for certain John
Locke (1632 CE)

political individualism: community based on a social contract truth comes from
processing ideas and sensations and reflections people should feel free to act on
their desires *essential elements of human nature:

people have a moral sense of right and wrong (intuition)- a voice within

opposed to theory that right and wrong: determined by calculating consequences of an action
(reward or punishment) the inner voice is important as it guides just and "correct" actions there is a
focus of being more independent and actions having a moral significance therefore it serves to
control behavior this inner voice is an essential part of our human nature (helpful audio clip part 2,
9:18-9:33) people feeling as though their lives have meaning and significance (being self aware
and introspective)

have to be in touch with some source-previously god or idea of 'the good'-we have to search deep
within ourselves to find self determined freedom (free to decide for myself what concerns me
through introspection and not exterior influence)

a deviant form of authenticity JJ Rousseau promoted the idea of
following a voice of nature within us

often drowned out by other passions and desires caused by our dependence on others- a major distraction being PRIDE
to combat this one need to connect authentically with their inner voice: This contact to self he names " le sentiment de
l'existence" (the source/sentiment of joy and contentment) social contract: a form of common freedom and founded in
general will of society

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10/22/2019 social contract: a form of common All Notes freedom, - Evernote and Web

founded in general will of society used for totalitarian socialist purposes (marx) according to Johann
Gottfried Herder-each person must find their own unique way to feel human, measure and interpret
things in their own way

brings new importance to being true to oneself- i you aren't true to yourself you miss the point of your
life, you miss what human means to you!! things such as conformity to societal norms threaten this
moral ideal this idea is promoted through originality and uniqueness

Conclusion

being true to oneself and listening to that inner voice is something only you can do for yourself,
through articulating it you are simultaneously defining yourself and realizing you own potential this is
the background understanding to the moral ideal of authenticity (self awareness is central to it)
as well as self fulfillment and self realization all about self fulfillment

Chapter 4: Inescapable Horizons

2. THE NATURE AND VALUE OF AUTHENTICITY CAN BE DEBATED RATIONALLY

Date:10/10/19 How to reason about morals:

inductive inference - a logical system that uses evidence to support whether that
conditions/conclusions are true or not (these conditions don't have to be true because it is assuming

something is true based on past) person can do something else or something happens that causes that condition to be false. Ex: assumes that if that one person is smart in a particular area then everybody is smart in that area.

premise: I observe a book that has pages **premise:** I observe another book that has pages

Conclusion: all things that have pages are books **deductive inference** - moves from general to specific conditions and whether if a condition is true. It works like a truth table but the only difference is that the conditions are always true. Deductive Inference can be more true than false because if the premises are true then the whole condition would be valid but if the premise is false then the whole condition would be false. ex: all men are mortal->Socrates is a man-> Socrates is mortal

Premise: All things that have pages are books **Premise:** this object has pages **Conclusion:** this object is a book **dialectic method**- is a progression of three ideas or **propositions** in which the first idea is followed by a second idea that negates the first, and the conflict between the first and second ideas is resolved by a third idea

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Summary/analysis

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Summary/analysis

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it is possible to reason with those who advocate for contemporary culture of authenticity (deeply immersed in soft relativism) only loyal to/ immersed in their own development you have to start with a dialogue/conversation first establish all relevant moral positions then determine the 'essence'/'nature' of the position and what kind of reality/life would realize it human identity is dialogic- it develops through various sorts of dialogue with significant others

there are 3 determinants of identity (dialogic)

our lives are made up of verbal interactions with others which all shape and change our opinions the verbal interactions take place in social and historical contexts. the words we use are in a sense cultural 'artifacts' identity as who we are and where we are coming from effects you even after dialogue/interaction is done some believe we eventually define our own unique identity through introspection etc and that we need relationships to fulfill not define ourselves

books opinion that this is not the case BECAUSE we derive our sense of self and our values through shared experiences on any level it underestimates the significance of dialogue it would require a lot of terrible break-ups to prevent our identity from being torn by the people that we love argument/ sub thesis

"I want to show that modes [of contemporary culture] that opt for self-fulfillment without regard to the demands of our ties with others or 2. to demands emanating from society and nature, human desires or aspirations destroy the conditions for realizing authenticity itself, relative to self-defeating (arguing for #2).....number 1 is in next chapter

identities are defined based on recognizable significant differences; determine our originality so we have to ask ourselves what is significant relativism/ subjectivity make it so that all beyond the self; it supposes such demands."

choices are equal and the significance lies in the choice treating them all as equal

diminishes the significance of each

cance is given not chosen- you feeling a certain way is insufficient use feelings cant determine what is significant- soft relativism self determining freedom but not to authenticity the significance of choice de

er the alternatives as making the choice what actually matter because being on the choice **Premise:** Genuine authenticity requires us to choose. What is right is a choice between meaningful alternatives. **Premise:** Relativism excludes these. **Conclusion:** Authenticity is dialogic

www.evernote.com/client/web?login=true&newReg=true#?an=true&n=d7c96053-a5d8-48ac-b679-c6c02fea0334&s=s424& defeating modes in contemporar c It re here people concentrate on our lives are made up of verbal interactions with others which all shape and change our opinions the verbal interactions take place in social and historical contexts. the words we use are in a sense cultural 'artifacts' identity as who we are and where we are coming from effects you even after dialogue/interaction is done some believe we eventually define our own unique identity through introspection etc and that we need relationships to fulfill not define ourselves

019 All Notes - Evernote Web there are self-defeating modes in contemporary culture which fulfill IN OPPOSITION to the demands of society

this shuts out history and bonds of solidarity they are narrow forms of authenticity flattened and narrowed they in fact opt for self-fulfillment without regard to the demands of our ties with others or 2. to demands emanating from society and nature, human desires or aspirations destroy the conditions for realizing authenticity itself, relative to self-defeating (arguing for #2).....number 1 is in next chapter

the focus ONLY on self (ignoring all outside influences) leads to self-defeating modes in contemporary culture which fulfill IN OPPOSITION to the demands of society

Chapter 5: Need for

Recognition

loss of the traditional horizon leads to a lack of the usual social group. Where everyone fends for themselves

2. **THE NATURE AND VALUE OF AUTHENTICITY CAN BE DEBATED RATIONALLY** *Slides to chapter 5 have a really good summary at the beginning

Intro

modern (debased) ideal of self fulfillment weakens ties to social groups strips meaning away by making personal relationships purely instrumental to a self fulfilling purpose (relationships with people are only there to serve a purpose)

egged on by sayings like "one need to break away from commitments in order to discover one's true self" **Individualist model of society**

the moral ideal of authenticity includes the way that we should live with each other

everyone has a task to becoming their own original person in order to do this they need the recognition of others what is like to be a human being among human beings- what we need from each other and how we relate to one another individualism has a dual meaning:

a) moral ideal b) an a-moral phenomenon: the rise of individualism is the phenomenon of breakdown, the

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dignity dignity is values because everyone has an equal

share

Rousseau- universal recognition is a sign of a healthy society; differential recognition is a source of corruption and injustice universal and egalitarian in democratic society made recognition more important as well as labels the need for recognition is intensified, in the culture of authenticity as well as the possibility of its failure individualism brings about the collapse of social orders

identity was problematical: everyone had a place in society-> that place defined an identity under authenticity people need to define their own unique identity HOWEVER identity is dialogical its not that dependence is a product of the age of authenticity, a form of dependence was always there in fact it was dependent on society and social position. earlier recognition built into society as it was based on social categories so there was never an issue with needing to determine it. modern recognition is obtained through exchange and it can fail if it is not accepted lack of recognition on a personal level can lead to a "malformed" identity lack of recognition on a social level is a form of oppression

Argument Against Atomism

authenticity privileges fair and equal recognition of social difference and identity forming/ intimate relationships can social engagements be treated instrumentally?

true social equality cant be based on difference; must be based on shared values defining and upholding shares values is achieved through political participation relationships are identity forming and instrumental personal relationships are counter intuitive as they don't bring any effect or value into your

life on a social level

Premise: individuals do not need to commit to social groups

Premise: equality is not based on difference but shared value

Premise: shared value is defined/upheld politically **Conclusion 1:** equality depends on political participation **Conclusion 2:** individuals do need to commit to social groups on an intimate level

Premise: individuals should treat relationships

instrumentally **Premise:** identity is defined dialogically

Premise: relationships are crucial to identity formation

Premise: Identity cannot be treated instrumentally

Conclusion: relationships cannot be treated instrumentally

Conclusion atomism is a deviant form of authenticity need to answer what are all the deviant forms of authenticity

Chapter 6: Slide to Subjectivism

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3. SUCH DEBATE CAN ALLEVIATE OR REMEDY THE MALAISE OF MODERNITY Date: 10/11/19 Intro

the culture of narcissism does not uphold the moral ideal of authenticity is is very self centered an outlook where self-fulfillment is the major value in life and trumps all recognizes few external moral demands seriously critics of narcissism dismiss it as amoral (without morals NOT immoral), constantly falling below its ideal

just an expression of self indulgence and egoism NOT an ideal practitioners of narcissism ignore criticism due to soft relativism, not definite morals or ideal that are universal, as a result narcissism (as well as authenticity) is interpreted by others differently and with varying degree's of gravity

see it as a) an ideal of self fulfillment or b) as a practice of self indulgence and egoism not as an ideal might change course if they come to understand authenticity why is the ideal of authenticity subject to trivialization (why can it slide into subjectivity?)

there is always a pull to act self centered, external obligations often clash with personal goals/ individual development. Often seems easier to ignore these external obligations

sometimes even necessary in certain situations **Authenticity and Social Change**

people have an easier time just letting these external obligations go without substantial reason
people are single minded just pursuing their personal goals without guilt or troubled mind this is possible because it is so accepted and justified in modern culture- all due to social change
individualism brings about social change but when it happens on a massive scale certain ways of thinking and feeling become entrenched and appear to be inescapable

 this is the case for many modern forms of individualism individualist ideas have become common place in modern society, and this form of individualism is greatly strengthened because they are seen and practiced everyday there doesn't seem to be an alternative rational reality

such as new political forms that challenged ancient hierarchies, and new modes of economics focusing importance on the market and entrepreneurship such entrenchment facilitates the slide of authenticity, as it promotes self centered forms of authenticity (deviant forms)

repetition: deviant as they are SELF CENTERED and INSTRUMENTALIZE relationships and affiliations push towards **social atomism** (in the sense that there is the focus on the individual unit/ person as opposed to a web of an interconnected community)

 spurred on by social mobility (locally: when people moved from the farm land into the