

LEC 6 – Hobbes (part 2)

Man's nature summary

- Man as being a material and rational body
- Reason = figuring out
- Deliberation = end to liberty and acting willingly (will being the last appetite)
- Acting out of fear or ambition is consistent - giving in no matter what

- We as beings are equal BUT also think that way
- No natural hierarchy in the state of nature
- Problem: private judgements = different morals thus arguments
- This is influenced by insecurity not trying to hurt each other as the main motive
- Conditions of trust is absent as the condition for assurance is absent

Elements of the state of nature

1. Rough descriptive equality
2. Equality of hope in attaining our ends
3. Scarcity

Right of nature

- Liberty of your own power to protect yourself (even to someone's body - rekt)
- Each individual is the judge of this
- **Right = a freedom or liberty**

Law of nature

- Precept or general rule found by nature which constraints and limits us telling us what we ought to do
- 1. Every man ought to endeavour peace
- 2. Willing with others his right of nature
- 3. Keeping all covenants made (justice of rights) injustice is the violation of this

Getting out of there

- Same passions inclining us to bad things can transition into the good
- Different perspective and attitude + outlook
- Reason: desire for self-preservation leads to the need of establishment of the commonwealth and law
- **Political solution to moral problems**
- Creating the Leviathan
- Creating fear to structure (passions from fear and pride/honour)

LEC 3 - Hume scepticism about induction

- Senses and actions as sensory impressions which formulate in the mind (but not in the mind alone)
- Need associations from the world and your experiences - substances

About induction

1. Definitions through explanations
 2. Need to know common logics
 3. Conceivability test - need to imagine it can be true or false - not circular
- All knowledge of matters on fact lie on this ^

Newton on induction

- Formulated formulas to define changing characteristics
- After effect and changes (3 laws of motion and universal gravity)
- Reduces observable phenomena to logic

Occult qualities

- Postulating ideas to explain a certain logic
- Newton doesn't like this

Inductive inference - convinced

- All observed A's are B's
- Therefore, all A's are B's
- **Ampliative** - self-explanatory (get more than you put in) - characterises types
- **Non-monotonic** - with rule can still show conclusion is false due to false propositions
- Learning from others - formulated belief (this person doesn't lie, they're true)

Deduction inference - logic based

- All A's are B's
- This is an A
- Therefore, this is a B
- **Monotonic** - proves rulings as all true propositions - solid structure

Scepticisms about induction

- Hume - induction underpins all knowledge about matters of fact (still relies on immediate experience)
- Denies rational ground for drawing inductive inferences
- **Regularities** - human nature of expecting patterns
- Provide evidence of causally connected things - **necessary connection**
- Causation - cement of the world - holds everything together

Scepticism about necessary connection

- Without experience one cannot infer motion and impulse
- No inbuilt knowledge - all is learnt though inferences practical or in theory
- Contradictory therefore cannot be true
- Sensory impressions formulating ideas of the future - though you need experience to make a connection - **familiarity**
- Kicking a ball into another will make it move or nah?
- Cannot make copy of causation - only inferences of similar experiences
- Regular patterns - A is always followed by B
- Habit of customs draw us to expecting the usual effect - still not rational but works

LEC 4 – Kant

Kant follows Newton in that, that we have found contemporary laws of motion and gravity

- Made speculative ideas - wind effected by the motion of the earth

Dogmatic = opposite to scepticism - counterargument

- Critiques of pure reason, practical reason and power of judgement

Hume's effect

- Large influence of direction of research in the field of speculation regarding philosophy

Hume on causation

- Without experience one cannot infer motion of the future
- Causation through habit to the usual effect - supposing the future conforming to the past
- Influence of reason not experience
- Cannot visualise only - needs to form a habit

Synthetic a priori

1. Priori - known without experience (before)
2. Posteriori - known only after experience (after)
3. Analytic - known from analysing ideas
4. Synthetic - new knowledge we're able to synthesise

	<i>A priori</i>	<i>A posteriori</i>
analytic	Hume's 'relations of ideas'	Nothing here!
synthetic	Time, space and causation?	Hume's 'matters of fact'

A priori = analytic - maths

Synthetic + a priori = elements within elements - planets in space - deeper knowledge

(connection of causation - knowing before experience)

Synthetic a priori knowledge

- Believed Newton discovered laws of nature and synthetic truth but also that we cannot know these are laws of nature 'a posteriori' so we must know it a priori
- Whatever we find out about reality, reality will have those features always
- Knowledge = partly produced from the world but also partly what the mind knows of the world

Metaphysics - difference of presumed truths and the real truth is a blur - both

Time, space and causation

- Mind imposes ^ on experience
- All connected (time of event occurring in space)

Noumena - things in themselves - what really exist but we can't know anything of them - not in mental faculty - known directly

Phenomena - things as appearing the same for all - colour perception

- Noumena don't have temporal or spatial properties or causal connections - real but odd

Kant's transcendental argument

- Rational beings mix experience with categories imposed - objective way of seeing the world as a result of the world and how it's perceived

Scientific problems for Kant

- What was thought to be true turned out to be approximations