

is an extrinsic property) The narrow content of one's belief about an object has to be shared by every duplicate of that individual object.

Some who believe narrow mental content to be true claim that mental content and behavior are the results of a causal consequence from our beliefs. In other words, we act the way we do because of our beliefs and desires. Others claim that people have introspective access to their thoughts, meaning we should have the ability to determine whether the same content is contained in two of our thoughts. According to this claim, the two Oscars, unaware of the chemical makeup of H_2O and XYZ, have no way of knowing whether their thoughts are H_2O -related thoughts or XYZ-related thoughts because they are not even aware of the other water-like substance even exists. To make sense of this, philosophers created the notion of "slow-switching." What if Oscar were to move to Twin Earth? At first, he will continue to have water-thoughts about this substance, but the longer he interacts with XYZ and the longer he is away from H_2O , he will come to just think of XYZ and not about H_2O . Over time, his water-thoughts will have a different broad content (and Oscar would not be aware of this change because his thoughts would seem to have the same content as it always did). In order to have introspective access and see that these contents are different, we need narrow mental content and not broad content.

Narrow mental content is controversial to philosophers; many reject it in favor of broad mental content. Putnam's Twin Earth is the most famous example of why broad mental content makes more sense. Both Oscars have the exact same intrinsic properties; however, they are referring to different substances. Therefore, intrinsic properties are not enough to determine what the Oscars are referring to. And this brings us back to Putnam's famous quote, "meanings' just ain't in the head!"

ARTHUR SCHOPENHAUER (1788–1860)

The pessimistic philosopher

Arthur Schopenhauer was born on February 22, 1788, in Danzig (present-day Gdansk), Poland. When Schopenhauer was a young man, his father, a merchant, offered the academically inclined Arthur a proposition: he could either prepare to go to a university, or he could travel across Europe with his parents and then take an apprenticeship with a merchant upon returning from their travels. Schopenhauer chose to travel with his family, and on this journey he witnessed firsthand the terrible suffering of the poor throughout Europe. This experience would greatly influence the pessimistic worldview he would later become known for as a philosopher.

Upon returning from his trip across Europe, Schopenhauer began to prepare for his career by holding up his end of the bargain and becoming an apprentice for a merchant. When Schopenhauer was just seventeen years old, his father died (in what is believed to have been a suicide), and two years later, Schopenhauer left the apprenticeship and pursued his academic career.

While Schopenhauer attended school, his mother, who had moved to Weimar, started to become frequently engaged in intellectual and social circles. As she worked as a writer and hostess for a salon that was frequented by many influential thinkers of the time, she introduced her son to Johann Wolfgang von Goethe (with whom he would eventually write a theory on colors) and Friedrich Majer (who sparked Schopenhauer's interest in Eastern thought).

Schopenhauer's relationship with his mother would grow to become so tense that when he was thirty years old, his mother told him to never talk to her again.

By 1809, now attending the University of Göttingen, Schopenhauer had studied medicine until his third semester, when he decided to shift to philosophy. Schopenhauer would eventually transfer to the University of Berlin to continue his philosophical studies. In 1813, due to the onslaught of Napoleon's Grande Armée, Schopenhauer fled to the small town of Rudolstadt, where he would go on to write *The Fourfold Root of the Principle of Sufficient Reason*, an investigation into the idea of sufficient reason. By the next year, Schopenhauer had moved to Dresden, where he would write his famous color theory, *On Vision and Colors*, and an overview of his philosophical system, *The World as Will and Representation*.

By 1820, Schopenhauer had become a lecturer at the University of Berlin. He became extremely competitive with fellow lecturer Wilhelm Hegel, often scheduling his lectures at the same time as Hegel's in order to make audiences choose one over the other. But while Hegel's lectures were crowded with students, Schopenhauer's lectures had very few, and Schopenhauer grew cynical and felt alienated from the academic world. It was only in his later years that his work finally gained traction and became fashionable throughout Europe.

THE PHILOSOPHIES OF SCHOPENHAUER

While the philosophical work of Arthur Schopenhauer touched on a variety of subjects, generally speaking, there is always a theme of pessimism and the presence of pain within the human condition.

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The Fourfold Root of the Principle of Sufficient Reason

In his published dissertation of 1813, Schopenhauer looks at the assumption among philosophers that the universe is understandable, and criticizes the principle of sufficient reason, which states that things that are real are rational. Schopenhauer stated that in order to use the principle of sufficient reason, one has to be able to think of something that would then need to be explained, which means there must be the presence of a subject to begin with. Thus, the perceiving mind is the only thing that makes experiences possible. He concludes that the world, therefore, is just a representation.

Philosophy of the "Will"

Perhaps Schopenhauer's most significant philosophical work was on individual motivation. Schopenhauer criticized the optimism in the theories of Kant and Hegel, which claimed that society and reason determine one's individual morality. Instead, Schopenhauer claimed that individuals are motivated by their own desires, or "will to live," that can never be satisfied, and that this is what guides humanity. It is here that we see Schopenhauer's commitment to pessimism and view of humanity in a negative light, which persists throughout the body of his work. The "Will," according to Schopenhauer, brings about all of mankind's suffering, and this suffering is the result of constantly desiring more.

Schopenhauer concluded that human desire (and therefore human action) has no direction or logic and is futile. He claimed that the world is not only a terrible place (with things like cruelty, disease, suffering, etc.); it is the worst of worlds, and if it could be even slightly worse, it would cease to exist.

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ARTHUR SCHOPENHAUER

Aesthetics

According to Schopenhauer, aesthetics separates intellect from the Will and is not linked to the body. He considered art to be either an act that is predetermined in the mind of the artist before the artist creates anything or an act that is spontaneous, while the body is nothing more than just an extended part of the Will.

If the Will that guides humans is based on desire, art allows one to temporarily escape the pain of the world because aesthetic contemplation makes an individual stop perceiving the world as just presentation. Art, therefore, goes beyond sufficient reason. To Schopenhauer, music is the purest form of art because he believed it has the ability to embody the Will.

Ethics

In Schopenhauer's moral theory, he identified three primary incentives that guide morality in humans: egoism, malice, and compassion.

- **Egoism:** This is responsible for guiding humanity to perform actions that are self-interested and makes one desire pleasure and happiness. Schopenhauer believed that the majority of human deeds stem from egoism.
- **Malice:** Schopenhauer distinguishes between acts of egoism and acts of malice, which are independent of personal gain and are performed with the intention to harm others.
- **Compassion:** This, according to Schopenhauer, is the only genuine thing that can drive moral acts, for only the good of an act is sought out, and cannot occur from a sense of duty or personal benefit.

Schopenhauer also viewed love as an unconscious element that helps the "will-to-live," a force that makes man desire to reproduce and therefore continue to exist.

Eastern Philosophy

Schopenhauer is notable for being one of the first philosophers to incorporate Eastern thought into his work, and he was particularly drawn to Hindu and Buddhist philosophy. His pessimistic viewpoint is incredibly influenced by the Four Noble Truths found in Buddhism, and indeed, he used them as a foundation to build his pessimistic theory.

THE FOUR NOBLE TRUTHS	SCHOPENHAUER'S ADDITIONS
1. Life means suffering.	The world is <i>Vorstellung</i>
2. The root of suffering is desire.	a. The cause of suffering is willing. b. The world as <i>Der Wille</i>
3. There is hope.	There is little hope.
4. Hope is found within the Noble Eightfold Path.	Hope is found in: a. Aesthetic contemplation b. The practice of aestheticism

Schopenhauer claims the world is *Vorstellung*, meaning "representation." So not only is life full of suffering; the world is not completely real and is just a representation of reality (much like Plato's cave). *Der Wille* is the Will, and it is beneath the surface appearance of everything.

Schopenhauer also drew upon the holy writings of Hinduism, the Upanishads, when formulating the central idea to his philosophy: that the world is the expression of the Will.