

MORAL ARGUMENTS TEASER 190811

CONTENTS.

TRACT 1000:^[SEP] (*) the ancient split between Natural Philosophy and Mental Philosophy. In other words we examine the split between the Physical Sciences and the Mental Sciences.

TRACT 2000: (*) the downfall of pleasure as the only driving force in moral thinking.

TRACT 3000: (*) the ancient ethical codes idealistic and materialistic: the rise of and validation of idealistic (written and unwritten) ethical codes and managing the crowd.

TRACT 4000:^[SEP] (*) moral thinking and ethical codes in the period of the enlightenment: from whence, however, is a moral ideal to be derived in a world of vice? How do we proceed in a world that is gripped in the vise of vice?

TRACT 5000:^[SEP] (*) the ‘Now’ People of the 21st Century and their cry; “Back To Kant!” (*) that Kant is but a sounding board - a metaphysical foil that allows us to delve deeper into Materialistic Morality. The upshot of engagement with this foil takes morality out of a mystic subjective realm and drags it kicking and screaming into the real and the objective world.

TRACT 6000:^[SEP] (*) the critique of God and immortality In moral thought and Ethical Codes engendered by the superfluous -ness in the ethereal world of whimsy, transcendence and Kant.

TRACT 7000: (*) that the Happiness Maxim cannot be definitely embraced in a universal rule. Kant, in this too, is our sounding board.

TRACT 8000: (*) Freedom And Necessity. We straddle two worlds at the boundary line between the past and the future. Humans, Animals and Kant. Aims.

TRACT 9000:^[SEP] (*) the regressive Philosophy Of Reconciliation and Kant and neo Kant.

TRACT 10000:^[SEP] (*) the Struggle For Existence Darwin: the development and change in plants and animals.

TRACT 11000:^[SEP] (*) Darwin: self-movement and Intelligence; Consciousness; Space & Sequence In Time.

TRACT 12000:^[]_[SEP] (* } the motives of self maintenance and propagation Darwin: the individual; self preservation; instinct.

TRACT 13000:^[]_[SEP] (* } the Social Instinct Darwin: Sympathy; Conscience.

TRACT 14000:^[]_[SEP] (* } Ethics and The Materialist Conception Of History: The Ethics Of Marxism; The Roots Of The Materialist Conception Of History; Cooperative Social Moral Thinking; The Role Of Statistics.

TRACT 15000: (* } the organization of human society. Technical Development.

TRACT 16000:^[]_[SEP] (* } the development of the technical consciousness of humankind.^[]_[SEP]Technology and the Method of Life.

TRACT 17000: (* } that a new organism arises – Human Society: Animal & Social Organisms.

TRACT 18000:^[]_[SEP] (* } the changes in the strength of the social instincts: Language.

TRACT 19000:^[]_[SEP] (* } War And Property: Military Moral Thinking.

TRACT 20000: (* } The Rise Of Property: Custom & Moral Thinking.

TRACT 21000:^[]_[SEP] (* } the influence of the social instincts: Moral thinking in Internationalism: The degree of strength in which the social instincts are at work, are effective and alter themselves person to person estate to estate. Cohesion and its breakdown:

TRACT 22000: (* } Class Division And Morality: Nomenclature Of The Estate Schema.

TRACT 23000: (* } Women's Role. Gentile Cooperative Societies. Venture Charities:- The Lowest Stage Of Capitalism.

TRACT 24000: (* } the Tenets Of Morality:^[]_[SEP]The Basics Of Morality is not changing; but portions of morality are relative and are changing; Customary Elements; Custom and Convention.

TRACT 25000:^[]_[SEP] (* } the dual content in Moral Thinking: the practical roots of morality. (But Duty First.)

TRACT 26000: (* } the system of production and its superstructure.

TRACT 27000:^[]_[SEP] (* } the Acid Test Of Morality:^[]_[SEP]we now put under the scope Morality And Immorality. We leave Karl Kautsky and enter a new phase.

TRACT 28000:^[1]_[SEP] (* } the Moral Ideal: Understanding the different classes of property and their connection to The Moral Ideal.

TRACT 29000: (* } the laws of morality in Homo Sapiens; Dialectics at work in such laws.

TRACT 30000: (* } the modes of operation of ethical codes, and their impact on social instinct. Moral Buttresses.

TRACT 31000: (* } that moral thinking in regard to^[1]_[SEP]the Value-Added Continuum. Discussion of the Value-added Continuum and the aspects of life that make it up; their Morality or Immorality:

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1009 (* } that two thousand years after Greek times third- estate capital concepts embraced the globe and dissolved all traditional relations, conceptions, and ethical codes which further skewed corresponding moral thinking. Begin now to think about Taint.

1010 (* } that by many signs and relatively quickly the people found themselves transplanted from a slave holding society through a feudal society into a merchant capital milieu.

2013 (* } that the materialist view of nature was, in his view, in the position to free us from the fear which a foolish superstition awakes in us and to give us that peace in the consciousness of the inmost omega subjective material being [CImb] without which true happiness is impossible.

2014 (* } that is an aside (the [CImb] exists - and while not material it cannot exist without the objective material world. Just as time exists. Time is not material but it too cannot exist without the material objective world around it. To go a little further the [CImb] goes through a life cycle is sparked at birth (cognition) grows mature withers and dies with the individual. While soul is said by theologians to have everlasting life. Something like, you know, like when a person dies her/his soul flits into the breast of a pure white dove awaiting another body to come forth so it can enter it and repeat the cycle or so they say –

somewhat - so to speak. The soul is supposed to be only possessed by humans. While the [I] Part of the [CImb] is possessed by all animal animate nature.)

3003 (* } that Polytheism is an attempt to explain the process of nature. Its gods are personifications of the forces of nature; they are thus not over nature, and not outside of nature, but in her and form a part of her.

3004 (* } that the manifold gods here and there maintained a traditional existence for a time after the one God concept rose up and she appeared even in philosophy. But now these manifold gods were there in the minds as only kinds of supermen and superwomen who no longer played any active role in life. Even for Epicurus, in his materialism, the gods were not dead, but they were changed into passive spectators. (“We should enjoy life while we can,” said Epicurus, “superstitious beliefs cause needless suffering.”)

4002 (* } that between the 14th to 17th centuries philosophers set out from the progress over the Greeks which the Arabs have made in natural science during the middle ages. The high-water mark of this development is certainly formed by the theory of Spinoza (1632-1677): Also of note we see F. Bacon, (1561 1626): Hobbes, (1588 1679): La Mettrie, (1709 1751): Holbach, (1723 1789): Helvetius (1715 1771): & Diderot (1713 1784)

4003 (* } that ethics takes second place with these thinkers. Attention to the study of ethic codes and their impact on internalized moral thinking is subordinated to the study of 'natural' Physical Science, of which ethics forms only a part. But ethics comes again to the fore as the rapid, but neophyte development of third estate capitalism (3E) in western Europe in the eighteenth century and it creates a similar situation to that which had been created by the economic awakening which followed on the Persian wars in the Greek environs.

5006 (* } that thus Kant, even though he leads us astray, has identified the Mental Philosophies and sciences whose duty it is not to teach a distinct philosophy, but on how to philosophize, the process of knowing, methodical thinking, and that by way of a critique of knowledge.

5007 (* } that Kant went farther than this, and his great philosophical achievement, the investigation of the faculties of knowledge, became itself his philosophical stumbling block – since our sensual experience does not reveal to us the world as it is in itself, but only as it appears to us. (i.e. Sun around earth; Earth around sun; hidden from view value- added; and other such appearances, arguments and dialectics and in the coil of progress in human knowledge.

7005 (* } that thus the ‘happiness maxim’ while it may satisfy an individual who is thinking it, is far from a sufficiency for a law, because the occasional exceptions which one is permitted to make under it are endless and cannot be definitely embraced in a universal rule.

7006 (* } that thus pleasure is not to be a maxim which can serve as a principle of universal legislation because it can call forth social disharmonies. Moral thinking, ethical codes and universal laws have thus to create a harmonious society. And such a harmonious human globe must be possible, otherwise it would be absurd to wish to create it.

8008 (* } that choice in moral thinking, however, assumes in advance the possibility of a distinction between the acceptable and the unacceptable, the good and the bad. Moral thinking and judgment is a structure and a configuration from the world of the past, the world of experience, the world of personal autonomy and freedom of action.

8009 (* } that as well as Innate moral thinking [I] there is also the world of ethical codes and civil & criminal laws [C] in which there is, at first sight, nothing to choose, where it appears that iron necessity rules. But as we shall soon see that whole of morality [CImb] embodies two things:

(1) The Innate Instinct [I] and;

9002 (* } that Kant's ‘Critique Of Pure Reason’ equally drives Christianity out of the temple by bringing to the fore metaphysics to replace God. Thus Kant’s philosophy, instead of a weapon in the fight against the existing methods of thought and institutions, becomes a means of trying to reconcile antagonisms.

9003 (* } that the way of development is by way of struggle. The reconciliation of antagonisms implies the stoppage of development. Thus Kantian Philosophy and any other philosophy that relies on metaphysics and/or faith becomes not only a conservative factor, but it is a positive brake on the science behind the understanding of moral thinking.

10011 (* } that the division of labor is one which is suitable for the purpose, that is, one which is useful to the individual, renders its existence possible, or even ameliorates it. But what is the work that the organs of the organism have to accomplish? This work is the struggle for life, that is, not just the struggle with other organisms of the same kind, but it is in a fight with the whole of nature.

10012 (* } that nature is in continual movement and is always changing her forms, hence only some individuals are able to maintain their form for any period of time in an eternal change and exchange. Some individuals, and society as a whole, are in a position to develop particular organs against external influences that threaten their existence. Others as well are able to modify some, or even most, of those parts of itself that the individual, or even society, is obliged to give up continually to the external world.

11005 (* } that if a blade of grass is able to see, hear or smell the approaching cow, that would not in the least help it to avoid being eaten. Self-movement and intelligence thus necessarily go together, one without the other is useless. Wherever these faculties may spring from, they invariably come up together and develop themselves jointly.

11006 (* } that as a means to life organs and especially sense organs are developed and perfected in the struggle for life. There is no such thing as transcendence or an imaginary sixth sense capacity that, for obvious reasons, is useless as weapons in the struggle for existence. Thus is explained the one-sidedness and the peculiarity of, especially mankind's, intelligence.

11007 (* } that to get their mind around the never-never world of the metaphysical transcendental 'world' of the sixth sense or the non sense of imagination of faith may appear to many theologians and their so called philosophers an important task. BUT for mankind to exist such idealistic thoughts mean nothing. The evolution of mankind doesn't give a rat's ass about all these sixth sense idealistic thoughts.

INDEX

TRACT 1000:

The Split: Natural vs Mental Philosophy

TRACT 2000:

The Downfall Of Pleasure:

As the only driving force in Moral Thinking:

TRACT 3000:

Ancient Ethical Codes Idealistic and Materialistic:

The rise up and validation of Idealistic (Written And Unwritten) Ethical Codes.

Managing The Crowd.

TRACT 4000:

Moral Thinking and Ethical Codes in the

Period Of The Enlightenment:

From where is a Moral Ideal to come from in a world of vice?

TRACT 5000:

Kant Is But Our Sounding Board:

TRACT 6000:

God And Immortality In Moral Thought:

Ethical Codes. Superfluous-ness In The World Of Transcendence And Kant.

TRACT 7000:

The Happiness Maxim:

Cannot Be Definitely Embraced In A Universal Rule.

TRACT 8000:

Freedom And Necessity:

We Straddle Two Worlds at the boundary line between the past & the future.

TRACT 9000:

Reconciliation And Kant:

TRACT 10000:

The Struggle For Existence:

TRACT 11000:

Darwin – Self Movement:

TRACT 12000:

Motive Of Self Maintenance:

TRACT 13000:

The Social Instinct:

TRACT 14000:

Production Process Denial: Sympathetic Vibrations

TRACT 15000:

Ethics, Morals And History:

TRACT 16000:

Society And Technical Development:

TRACT 17000:

Technical Consciousness:

TRACT 18000: L
SEP

Animal And Social Organisms:

TRACT 19000: L
SEP

The Social Instincts: Some More Thoughts:

TRACT 20000:

War Military Moral Thinking:

TRACT 21000:

The Rise Of Private Money Making Property:

TRACT 22000:

Internationalism:

TRACT 23000: L
SEP

Class Divisions And Morality:

TRACT 24000:

Cooperative Societies:

TRACT 25000:

Tenets Of Morality:

TRACT 26000:

Dual Content In Moral Thinking:

TRACT 27000:

Base And Superstructure In Production:

TRACT 28000:

Acid Test Of Morality:

TRACT 29000:

The Moral Ideal:

TRACT 30000: [L]
[SEP]

Laws Of Morality:

TRACT 31000: [L]
[SEP]

Modes of Operation Of Ethical Codes:

TRACT 32000:

Profit And Value Added Usurpation:

Shrewded to death!