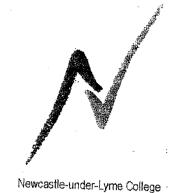
#### **OPTION B**

#### **LESSON PLAN**



LECTURER: MARIA HASMIRLI	COURSE LEVEL: A LEVEL
DATE: 13/04/00	LEVEL: A2
TIME: 3:00-4:30	TOPIC AREA: CONTINENTAL PHILOSOPHY
DURATION: 100	NUMBERS ON CLASS: 04
WEEK NUMBER: 29/30	

## SPECIFIC LEARNING OBJECTIVES OF LESSON:

FOR STUDENTS TO BEINTRODUCED TO MAIN ISSUES IN S. KIERKEGAARD'S WORK

with limits of objectivity', (s) subjective truth' as this is felt/experienced in faith authentic-life.]

- RESOURCES: A mini lecture to set the context (with handouts to cover the material)

   A brief discussion. This will draw upon central questions (handout)

   Group work: to work out the main issues (how these relate in k's view and to draw act any implications.

# PROPOSED CONTENT AND STRUCTURE

Introduction: Mini lecture to set the context of the question kierlegenard is asking in his Postscript. [see handout]

Development of theme: I will introduce hierkegoard's main views in view of answers to certain guestions. I will say a bit more on the issue of faith and how it relates to subjectivity and authenticity in view of the following themes: " Authentic human existence requires us to take a blind leap of faith"

- "It is with subjectivity that Christianity is concerned; and it is only in subjectivity that its truth exists".
- · We have "forgotten what it means to exist as human beings".

Conclusion k's view, that it is more important to be passionately since (and in this sense truthful) than it is to be objectively right, will be made clear through group north. The class will go back to review the question, 'what would group north mean to me ... how would it shape my existence, in the way I live, and act and think and feel?

Homework: 5 hidents will work on flow-chart essays on the themes introduced in the Cecture for after Easter.

SELF EVALUATION: The session went quice well despite the fact that I was being observed. Upon the arrival of Dr Lund and Ms Roberts I explained to the class that the visitors were here to observe my teaching and their learning experience and not to assess them. And I asked the their learning experience and carry on as normal. I think this was class to be themselves and carry on as normal. I think this was eleas to be takenselves and carry on as normal. I think this was en good idea because they were not so nervous in their presence of good idea because they were not so nervous in their presence. Still, the class was not as lively as usual at the stort. Having said that, they enjoyed the topic and the group work, as planned the mini lecture was a bit longer than anticipated because I will electure was a bit longer than anticipated because I allowed students to interrupt with questions. All in all though, we all allowed students to interrupt with questions. I was being RECOMMENDATIONS FOR NEXT TIME observed and I think the students did foo.

I need to remind the students to leave discussion questions until after the mine lecture so that we don't get bogged down.

# Handout for week 29/30 Kierkegaard on the Limits of Objectivity Maria Kasmirli

### Key points

- Kierkegaard addresses the question 'How should I live my life so as to be inwardly happy' by painting a picture of the religious lifestyle and contrasting it with inferior aesthetic and ethical lifestyles.
- He claims that the religious lifestyle is best because it involves a 'blind leap
  of faith'. It is a lifestyle you endorse on the intuitive level. You are drawn to it,
  you cannot help but 'leap' into such a lifestyle without having any inclinations
  to look for evidence that would support your choice.
- Kierkegaard thinks that only through this way of living can we become inwardly happy. The thought is that we get to be genuinely happy because we get to be true to ourselves.
- This sounds shocking to a person brought up in the analytic tradition! We have been taught to look for the truth, to look for objective facts of the matter: nothing less will do.
- But Kierkegaard tells us, 'Wake up: when it comes to questions about how to live your life, there are no facts of the matter!' He thinks we have two options:
- The first option is to live on the level of objectivity, searching for certainty and doubting everything. Since there are no facts of the matter, any answers will be temporary, open to doubt, and eventually falsified. And once we realise this, he thinks, we can never be inwardly happy because we will always be looking for a truth we cannot find and filled with emptiness and eternal worry. We will live a frustrated life as opposed to a genuinely happy one.
- The second option is to live a life 'true-to-yourself': to live a genuine existence. For this to be possible we have to live according to what feels right to us on an intuitive level, not on a factual level.
- To follow this second option, Kierkegaard says, we have to endorse the idea
  of objective uncertainty (the idea that the only claim we can hold onto
  objectively is that nothing is certain). And so you 'risk' your life, but you risk it
  like the religious do.
- The religious believe in God in the absence of a proof for his existence, on the mere basis that it feels right to them. Unlike those who adopt pleasurable or ethical lifestyles, these people are inwardly happy because they live a life they chose passionately and so are true to themselves. Their individual inward happiness is their own doing, not the result of a passive acceptance of common standards in response to societal and peer pressures.

# Questions

1.	If something is 'merely subjectively true', it is less important than if it was 'objectively true'.					
	Agree [ ] Disagree [ ] Don't know [ ]	, and the second				
2.	Which of the two modes of truth are more significant when considering issues that can be classified under the following categories:					
	Issue	Subjective truth	Objective truth	Don't know		
	Scientific					
	Moral					
	Aesthetic					
	Religious					
	Social					
	Psychological					
	scientific notions at the e reason, and knowledge, irrationality, superstition,  Agree [ ] Disagree [ ] Don't know [ ]	then one must be rec				
4.	Subjective truth in Kierkegaard's views amounts to the idea that, what I hold can be true merely <i>in virtue of the way in which</i> I hold it, even though <i>what</i> I hold is objectively false.					
	Agree [ ] Disagree [ ] Don't know [ ]					
5.	We have forgotten what it means to exist as human beings". What does Kierkegaard mean by this? (Think here about issues to do with authenticity - with the way in which human beings ought to exist).					
•	Agree [ ] Disagree [ ] Don't know [ ]			·		

6.	t is inevitable that the adoption of a scientific world-view (with its emphasis on what is general, objective, testable) leads to an increasing insensitivit or indifference to what is genuinely subjective and personal.				
	Agree Disagree Don't know				
7.	If (6) were true, would that be a good thing?				
	Agree Disagree Don't know				
For general discussion					
8.	Does Kierkega	ard's view lead inevitably to a radical form of relativism?			
9.	How, if at all, does relativism about scientific truth differ from relativism about moral, aesthetic values?				
10. Where does Kierkegaard's view leave people like Hitler and suicide bombers?					
	aria Kasmirli /04/00				