

Carnap, Reichenbach, Freyer. The Social Adaptiveness of Values, in the Context of Logical Empiricism and the German Youth Movement

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Andreas Kamlah 1977

on Reichenbach and Non-Cognitivism

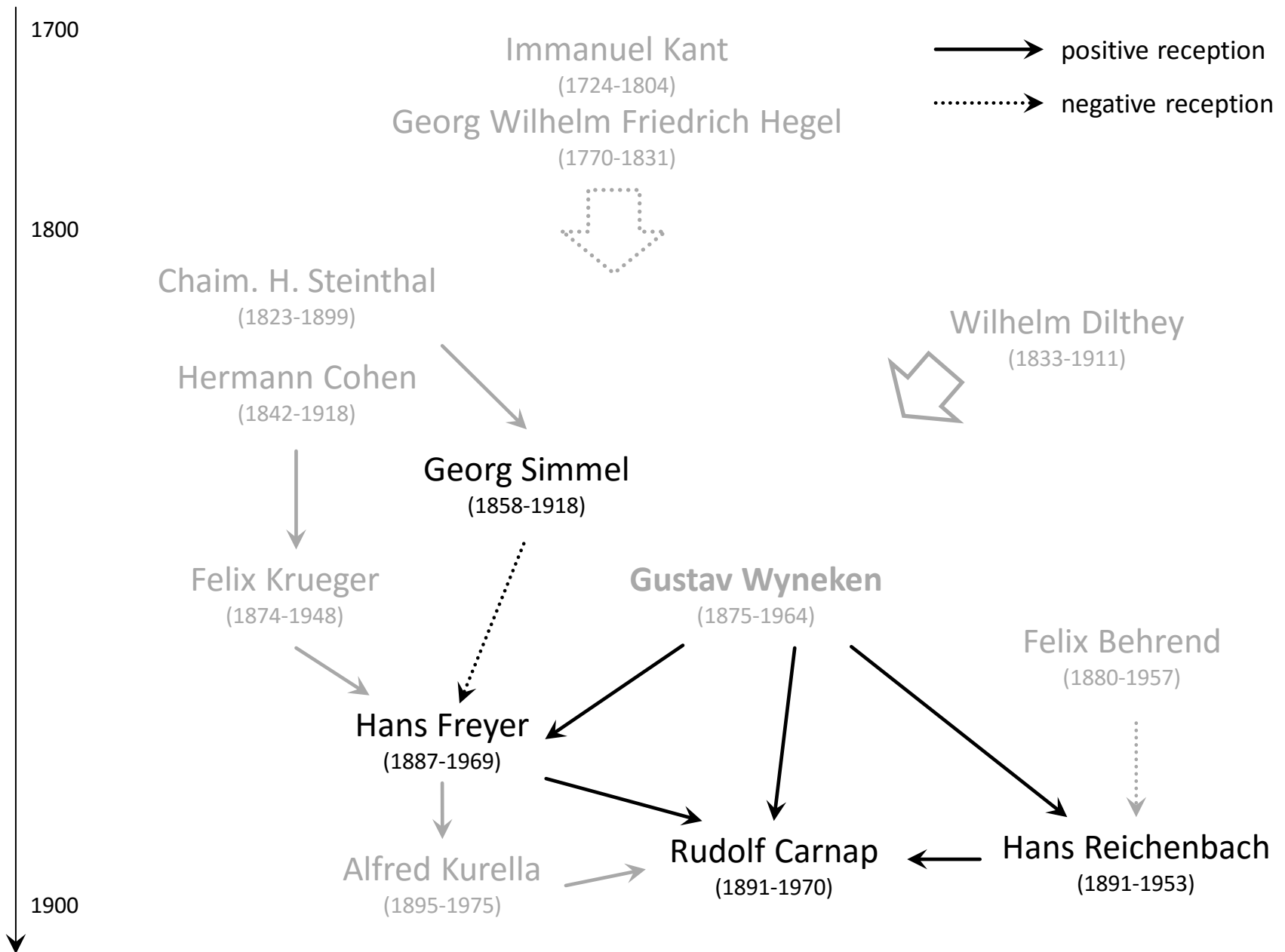
„Reichenbach's non-cognitivist ethics can be traced back to his youth in the German Youth Movement, **therefore** it is by no means a result of his logical empiricism.“

(S. 480)

- Non-cognitivism is a result of the German YM
- BUT: Logical Empiricism and non-cognitivism are two different things
- AND: Non-cognitivism is untenable after all (rather, the moral realism of the Frankfurt School is a more plausible conception)

Today

- New archival findings (Carnap):
 - Politische Rundbriefe 1918, Le Seur 1916, 1911 lecture
 - Diaries and Readinglists
 - Documents on Buchenbach 1920 and Erlangen 1923
- Examination of the relevant literature on the German YM, writings by Wyneken, Freyer, etc.
- New systematic insights
 - LE and NC are not separate from but are partly the results of the German YM
 - NC is more plausible than traditional realist meta-ethical conceptions

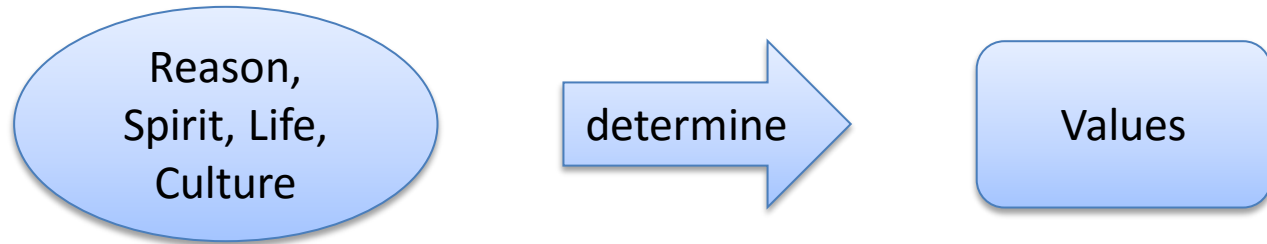


Simmel: the individual law

Das Individuelle Gesetz, Logos, 1913

Denn die Individualität, die sich als Sollen darstellt, ist doch keine unhistorische, materialfreie, nur etwa aus dem sogenannten »Charakter« bestehende. Sie ist vielmehr dadurch mitbestimmt oder schließt es als gar nicht zu eliminierendes Moment ein, daß dieser Mensch etwa Bürger eines bestimmten Staates ist. Alles, was ihn umgibt und was er von je erlebt hat, die stärksten Triebe seines Naturells wie die flüchtigsten Eindrücke — alles dies formt an jenem flutenden Leben der Persönlichkeit, und aus alledem wächst, wie eine Wirklichkeit, so ein Sollen. Aus dem schlechthin individuellen Leben dieses Menschen heraus (denn ein anderes als ein individuelles ist eben nicht denkbar), zu dem sein Staatsbürgertum gehört, erhebt sich deshalb seine Pflicht des Waffendienstes, als ein schlechthin objektiver Ueberbau oder Nebenbau zu seiner Wirklichkeit.

Kant
Hegel
Cohen
Simmel
Rickert



- There is something external that determines values
- Though values depend on the subject and probably even on the historical context ...
- ... we are by no means free to choose our values

Freideutscher Jugendtag 1913

Freideutscher Jugendverlag Adolf Saal
Hamburg 1919

die Jugend müsse, ehe sie in den Lebenskampf eintrete, sozusagen wie Jesus in die Wüste gehen, in der Stille reifen und sich die großen richtungsgebenden inneren Werte erwerben, die für das ganze Leben vorhalten sollten.

‘Free German Youth, on their own initiative, under their own responsibility, and with deep sincerity, are determined independently to shape their own lives. For the sake of this inner freedom they will under any and all circumstances take united action.’

Man sucht nach einem Ziel und kann es nicht eindeutig finden, die angebotenen Ideale erkennt man nicht als den erschöpfenden Ausdruck innerster Lebensrichtung an. Was bleibt da anderes übrig, als in der eigenen Brust zu suchen, sich selbst Gesetz und Schranke zu setzen, der eigenen Kraft und der gemeinsamen Arbeit vieler zu vertrauen? —

(S. 13)

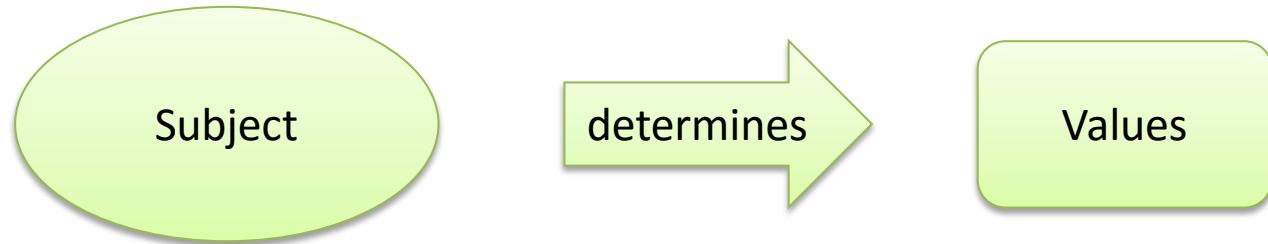
JB:

Wyneken

Reichenbach

Freyer

Carnap



- We do not blindly trust our cultural heritage
- Rather we trust :
 - Our own responsibility ...
 - ... which is rooted in the life of society
- Thus, the **Meißner Formula** leads to a combination of the notion of **responsibility and self-trust** on the one hand and **ethics as a joint work of society** on the other hand

Die freistudentische Idee. Ihr Inhalt als Einheit.

Von Hans Reichenbach.
(1913)

The desired end of the Free Students can be summarized as follows:

The supreme moral ideal is exemplified in the person who determines his own values freely and independently of others and who, as a member of society, demands this autonomy for all members and of all members.

HANS REICHENBACH

THE RISE OF
SCIENTIFIC
PHILOSOPHY

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY, LOS ANGELES, LONDON

(1951)

We may differ in many respects, perhaps about the question of whether the state should own the means of production, or whether the divorce laws should be made easier, or whether a world government should be set up that controls the atom bomb. But we can discuss such problems if we both agree about a **democratic principle** which I oppose to your anarchist principle:

Everybody is entitled to set up his own moral imperatives and to demand that everyone follow these imperatives.

This democratic principle supplies the precise formulation of my appeal to everybody to trust his own volitions, (S. 295)

Democratic Non-Cognitivism

- Non-cognitivism is **not necessarily** democratic
- But the acceptance of non-cognitivism enforces us to develop **any** strategy to deal with **deviant value systems**
 - We might simply ignore them **Ayer**
 - We might try to take them as seriously as possible **Reichenbach, Carnap**
 - We might adopt a totalitarian policy **Freyer**

H. FREYER
ANTÄUS
GRUNDLEGUNG EINER ETHIK
DES BEWUSSTEN LEBENS

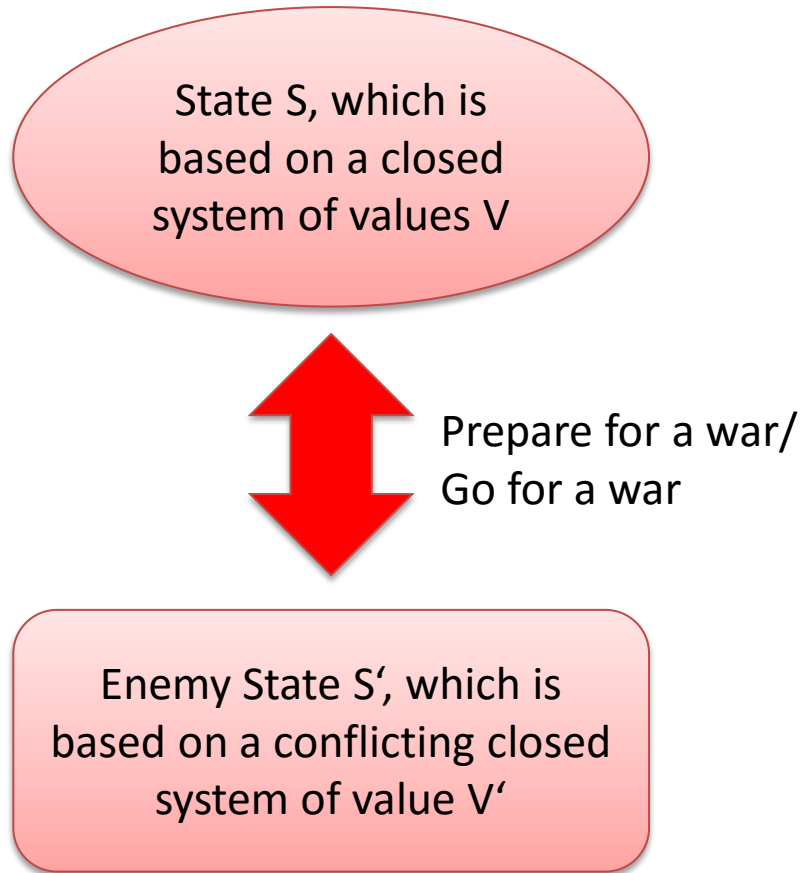
VERLEGT BEI EUGEN DIEDERICH'S
JENA 1918

ETHISCHE NORMEN UND POLITIK
Von Professor Dr. Hans Freyer, Leipzig
(Kant-Studien 35, 1930, 99-114)



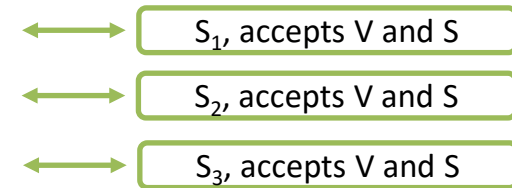
Hans Freyer
Revolution von rechts
Eugen Diederich's Verlag in Jena
1931

The State, according to Freyer and Schmitt:

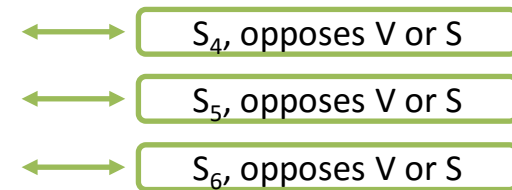


**The fittest survives
(and cultural progress takes place)**

Friends of the state:



Enemies of the state:



**(1) Become educated
or neutralized**

**(2) Destroy the state
and establish a new one**

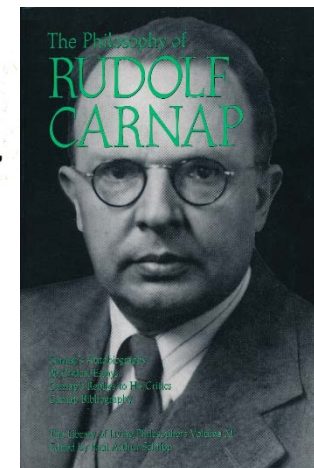
Rudolf Carnap 089-74-01
An Pastor Leleur (Koschui, März 1916)

091-14-04 Berlin, Anfang Juni 1918.
Meine lieben Freunde!
Ich habe vor, einige Rundbriefe in Umlauf zu setzen, die sich mit
der Frage der Völkergemeinschaft beschäftigen, dem jetzigen Zustande
und der künftigen Entwicklung dieser Gemeinschaft, ihren realpoliti-
schen und ethischen Ziel des Krieges

Deutschlands Niederlage: Sinnloses Schicksal
oder Schuld?
Carnap (= Kernberger), Oktober 1918

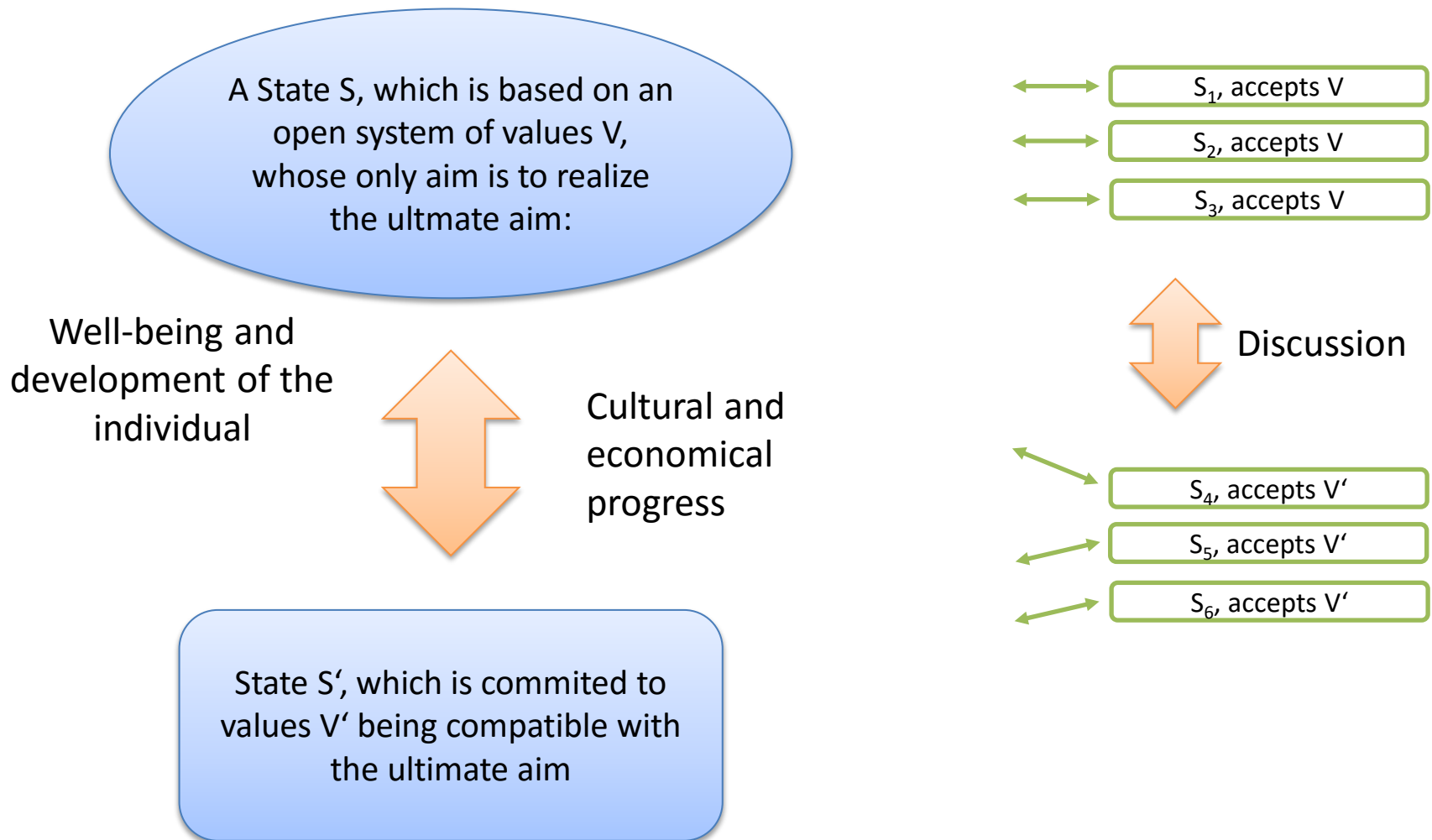
Rudolf Carnap, Prag:
Theoretische Fragen u. praktische Entscheidungen.
(Natur und Geist 2, 1934, S. 257-260)

LOGIC
RUDOLF CARNAP, DR. PHIL., S.D.
In: *Factors Determining Human Behavior*, 1937, 107-118

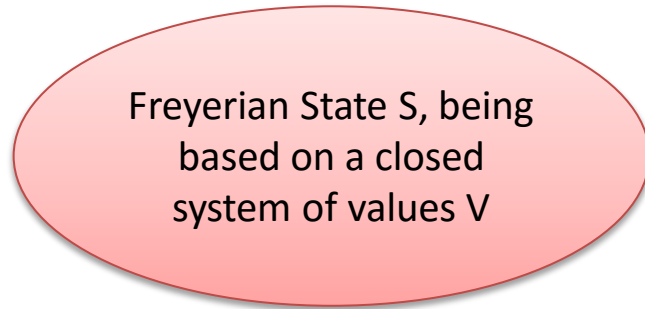


I shall now try to indicate more concretely, beyond these general principles, the views about ends and means which I have held at least since the Vienna time, if not earlier, and which I still hold today. A number of my friends in the Vienna Circle probably shared these views in their essential features; but in detail, naturally, there were important differences. It was and still is my conviction that the great problems of the organization of economy and the organization of the world at the present time, in the era of industrialization, cannot possibly be solved by “the free interplay of forces”, but require rational planning. For the organization of economy this means socialism in some form; for the organization of the world it means a gradual development toward a world government. However, neither socialism nor world government are regarded as absolute ends; they are only the organizational means which, according to our present knowledge, seem to give the best promise of leading to a realization of the ultimate aim. This aim is a form of life in which the well-being and the development of the individual is valued most highly, not the power of the state. Removing the obstacles, the main causes of suffering, such as war, poverty, disease, is merely the negative side of the task. The positive side is to improve and enrich the life of the individuals and their relations in family, friendship, professional work, and community. (S. 83)

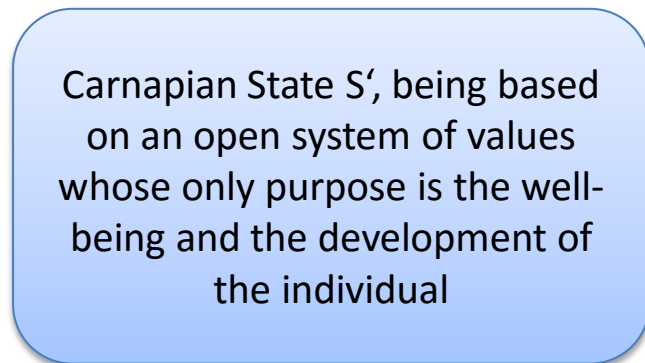
The State, according to Carnap and Reichenbach:



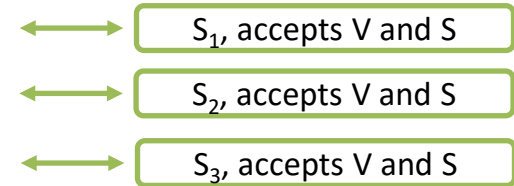
Democracy is able to deal with a Freyerian policy



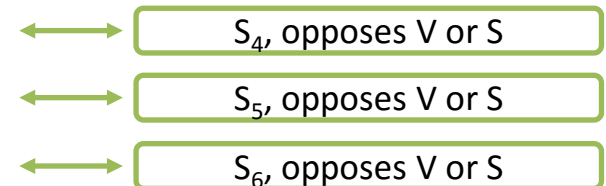
War, with the purpose of self-defense and/or destruction of the Freyerian State



Friends of the state:



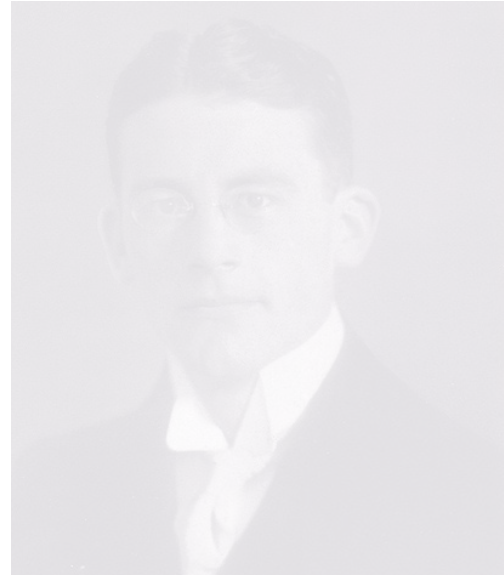
Enemies of the state:



Become educated or neutralized



Disestablish the Freyerian state and establish a Carnapian one



Hans-Joachim Dahms Positivismusstreit

Frankfurt/Main, 1994

Non-Kognitivismus führt in einen
dezisionistischen Relativismus, dem die Wahl etwa zwischen Ka-
pitalismus, Faschismus und Stalinismus quasi eine Frage des
individuellen Geschmacks wird.

- For Carnap and Reichenbach values are by no means a question of taste
- Even a non-cognitivist can (and should) commit herself to certain **non-negotiable values**
- The non-cognitivist is just suspicious of philosophers who want to add metaphysical proofs to their non-negotiable values (= useless metaphysical ornament)

