

Discussion of the Society of Epicurus' 20 Tenets of 12/21/19

Post by “Hiram” of December 31, 2019 at 3:31 PM

I also want to say a point on Michel Onfray's counter-history of philosophy before I forget, because Onfray wants Epicureans to become more engaged in public discourse, but oftentimes your censorship of so many issues keeps you from being able to form people intellectually to show how to use philosophy.

<http://societyofepicurus.com/michel-onfrays...-of-philosophy/>

Onfray mentions instances where Plato used omission, or mis-representation of the pleasure view, in order to make it look ridiculous. He discusses and exposes the (often dishonest) techniques used by Plato.

Onfray's arguments throughout "counter-history" are that voice is important, speaking up is important and powerful, and that if the people who adhere to a perspective of "friends of Epicurus, enemies of Plato" do not become proficient at employing the arts of historiography in the same manner as Platonists have become proficient (history is written by the winners, and they HAVE BEEN the winners so far), then we don't have a right to complain that our views are invisible and attacked and mis-represented.

And so Onfray teaches philosophers to engage in historiography, and also encourages Epicureans to SPEAK UP, to become engaged in public discourse and talk about contemporary issues and about history / past issues from an Epicurean perspective. He wants to prepare intellectuals to strike blows for Epicurus more effectively!

This is a point I've tried to explain to you. It's also why I want to help form intellectuals capable of commenting on moral problems of our day using the tools of philosophy.

We do not say "THIS is the Epicurean stance on vegetarianism, or on politics", but we HAVE to be able to say "These are the tools that you can use as an Epicurean for this or that problem", and empower intellectuals to demonstrate the methods and the usefulness of EP.