The former stands as valid only if we can find criteria for assigning a different logical form to 'allegedly' than to 'compulsively'. In this case, the criteria exist: 'compulsively' is a predicate, 'allegedly' a sentence adverb. But in countless other cases, counterexamples are not so easily dismissed. Such an example, bearing on the inference in question, is

Otto closed the door partway
Therefore Otto closed the door

It seems clear to me that better data are needed before progress can be made in this area; we need much more refined linguistic classifications of adverbial constructions than are presently available, if our evidence concerning validity is to be good enough to permit a richer logical theory. In the meantime, Montague's account stands: there is no reason to think a more refined theory, if it can be produced, should not be obtainable within the framework he has given us.

RICHMOND H. THOMASON

Yale University

THE ABSURD *

MOST people feel on occasion that life is absurd, and some feel it vividly and continually. Yet the reasons usually offered in defense of this conviction are patently inadequate: they *could* not really explain why life is absurd. Why then do they provide a natural expression for the sense that it is?

I

Consider some examples. It is often remarked that nothing we do now will matter in a million years. But if that is true, then by the same token, nothing that will be the case in a million years matters now. In particular, it does not matter now that in a million years nothing we do now will matter. Moreover, even if what we did now *were* going to matter in a million years, how could that keep our present concerns from being absurd? If their mattering now is not enough to accomplish that, how would it help if they mattered a million years from now?

Whether what we do now will matter in a million years could make the crucial difference only if its mattering in a million years depended on its mattering, period. But then to deny that whatever

* To be presented in an APA symposium on The Meaning of Life, December 29, 1971. Co-symposiasts will be Rogers Albritton and William Richardson; neither of their papers are available at this time.

happens now will matter in a million years is to beg the question against its mattering, period; for in that sense one cannot know that it will not matter in a million years whether (for example) someone now is happy or miserable, without knowing that it does not matter, period.

What we say to convey the absurdity of our lives often has to do with space or time: we are tiny specks in the infinite vastness of the universe; our lives are mere instants even on a geological time scale, let alone a cosmic one; we will all be dead any minute. But of course none of these evident facts can be what *makes* life absurd, if it is absurd. For suppose we lived forever; would not a life that is absurd if it lasts seventy years be infinitely absurd if it lasted through eternity? And if our lives are absurd given our present size, why would they be any less absurd if we filled the universe (either because we were larger or because the universe was smaller)? Reflection on our minuteness and brevity appears to be intimately connected with the sense that life is meaningless; but it is not clear what the connection is.

Another inadequate argument is that because we are going to die, all chains of justification must leave off in mid-air: one studies and works to earn money to pay for clothing, housing, entertainment, food, to sustain oneself from year to year, perhaps to support a family and pursue a career—but to what final end? All of it is an elaborate journey leading nowhere. (One will also have some effect on other people's lives, but that simply reproduces the problem, for they will die too.)

There are several replies to this argument. First, life does not consist of a sequence of activities each of which has as its purpose some later member of the sequence. Chains of justification come repeatedly to an end within life, and whether the process as a whole can be justified has no bearing on the finality of these end-points. No further justification is needed to make it reasonable to take aspirin for a headache, attend an exhibit of the work of a painter one admires, or stop a child from putting his hand on a hot stove. No larger context or further purpose is needed to prevent these acts from being pointless.

Even if someone wished to supply a further justification for pursuing all the things in life that are commonly regarded as self-justifying, that justification would have to end somewhere too. If *nothing* can justify unless it is justified in terms of something outside itself, which is also justified, then an infinite regress results, and no chain of justification can be complete. Moreover, if a finite chain of reasons cannot justify anything, what could be accomplished by

an infinite chain, each link of which must be justified by something outside itself?

Since justifications must come to an end somewhere, nothing is gained by denying that they end where they appear to, within life—or by trying to subsume the multiple, often trivial ordinary justifications of action under a single, controlling life scheme. We can be satisfied more easily than that. In fact, through its misrepresentation of the process of justification, the argument makes a vacuous demand. It insists that the reasons available within life are incomplete, but suggests thereby that all reasons that come to an end are incomplete. This makes it impossible to supply any reasons at all.

The standard arguments for absurdity appear therefore to fail as arguments. Yet I believe they attempt to express something that is difficult to state, but fundamentally correct.

II

In ordinary life a situation is absurd when it includes a conspicuous discrepancy between pretension or aspiration and reality: someone gives a complicated speech in support of a motion that has already been passed; a notorious criminal is made president of a major philanthropic foundation; you declare your love over the telephone to a recorded announcement; as you are being knighted, your pants fall down.

When a person finds himself in an absurd situation, he will usually attempt to change it, by modifying his aspirations, or by trying to bring reality into better accord with them, or by removing himself from the situation entirely. We are not always willing or able to extricate ourselves from a position whose absurdity has become clear to us. Nevertheless, it is usually possible to imagine some change that would remove the absurdity—whether or not we can or will implement it. The sense that life as a whole is absurd arises when we perceive, perhaps dimly, an inflated pretension or aspiration which is inseparable from the continuation of human life and which makes its absurdity inescapable, short of escape from life itself.

Many people's lives are absurd, temporarily or permanently, for conventional reasons having to do with their particular ambitions, circumstances, and personal relations. If there is a philosophical sense of absurdity, however, it must arise from the perception of something universal—some respect in which pretension and reality inevitably clash for us all. This condition is supplied, I shall argue, by the collision between the seriousness with which we take our lives and the perpetual possibility of regarding everything about which we are serious as arbitrary, or open to doubt.

We cannot live human lives without energy and attention, nor without making choices which show that we take some things more seriously than others. Yet we have always available a point of view outside the particular form of our lives, from which the seriousness appears gratuitous. These two inescapable viewpoints collide in us, and that is what makes life absurd. It is absurd because we ignore the doubts that we know cannot be settled, continuing to live with nearly undiminished seriousness in spite of them.

This analysis requires defense in two respects: first as regards the unavoidability of seriousness; second as regards the inescapability of doubt.

We take ourselves seriously whether we lead serious lives or not and whether we are concerned primarily with fame, pleasure, virtue, luxury, triumph, beauty, justice, knowledge, salvation, or mere survival. If we take other people seriously and devote ourselves to them, that only multiplies the problem. Human life is full of effort, plans, calculation, success and failure: we *pursue* our lives, with varying degrees of sloth and energy.

It would be different if we could not step back and reflect on the process, but were merely led from impulse to impulse without self-consciousness. But human beings do not act solely on impulse. They are prudent, they reflect, they weigh consequences, they ask whether what they are doing is worth while. Not only are their lives full of particular choices that hang together in larger activities with temporal structure: they also decide in the broadest terms what to pursue and what to avoid, what the priorities among their various aims should be, and what kind of people they want to be or become. Some men are faced with such choices by the large decisions they make from time to time; some merely by reflection on the course their lives are taking as the product of countless small decisions. They decide whom to marry, what profession to follow, whether to join the Country Club, or the Resistance; or they may just wonder why they go on being salesmen or academics or taxi drivers, and then stop thinking about it after a certain period of inconclusive reflection.

Although they may be motivated from act to act by those immediate needs with which life presents them, they allow the process to continue by adhering to the general system of habits and the form of life in which such motives have their place—or perhaps only by clinging to life itself. They spend enormous quantities of energy, risk, and calculation on the details. Think of how an ordinary individual sweats over his appearance, his health, his sex life, his emotional honesty, his social utility, his self-knowledge, the quality

of his ties with family, colleagues, and friends, how well he does his job, whether he understands the world and what is going on in it. Leading a human life is a full-time occupation, to which everyone devotes decades of intense concern.

This fact is so obvious that it is hard to find it extraordinary and important. Each of us lives his own life—lives with himself twenty-four hours a day. What else is he supposed to do—live someone else's life? Yet humans have the special capacity to step back and survey themselves, and the lives to which they are committed, with that detached amazement which comes from watching an ant struggle up a heap of sand. Without developing the illusion that they are able to escape from their highly specific and idiosyncratic position, they can view it *sub specie aeternitatis*—and the view is at once sobering and comical.

The crucial backward step is not taken by asking for still another justification in the chain, and failing to get it. The objections to that line of attack have already been stated; justifications come to an end. But this is precisely what provides universal doubt with its object. We step back to find that the whole system of justification and criticism, which controls our choices and supports our claims to rationality, rests on responses and habits that we never question, that we should not know how to defend without circularity, and to which we shall continue to adhere even after they are called into question.

The things we do or want without reasons, and without requiring reasons—the things that define what is a reason for us and what is not—are the starting points of our skepticism. We see ourselves from outside, and all the contingency and specificity of our aims and pursuits become clear. Yet when we take this view and recognize what we do as arbitrary, it does not disengage us from life, and there lies our absurdity: not in the fact that such an external view can be taken of us, but in the fact that we ourselves can take it, without ceasing to be the persons whose ultimate concerns are so coolly regarded.

III

One may try to escape the position by seeking broader ultimate concerns, from which it is impossible to step back—the idea being that absurdity results because what we take seriously is something small and insignificant and individual. Those seeking to supply their lives with meaning usually envision a role or function in something larger than themselves. They therefore seek fulfillment in service to society, the state, the revolution, the progress of history, the advance of science, or religion and the glory of God.

But a role in some larger enterprise cannot confer significance unless that enterprise is itself significant. And its significance must come back to what we can understand, or it will not even appear to give us what we are seeking. If we learned that we were being raised to provide food for other creatures fond of human flesh, who planned to turn us into cutlets before we got too stringy—even if we learned that the human race had been developed by animal breeders precisely for this purpose—that would still not give our lives meaning, for two reasons. First, we would still be in the dark as to the significance of the lives of those other beings; second, although we might acknowledge that this culinary role would make our lives meaningful to them, it is not clear how it would make them meaningful to us.

Admittedly, the usual form of service to a higher being is different from this. One is supposed to behold and partake of the glory of God, for example, in a way in which chickens do not share in the glory of coq au vin. The same is true of service to a state, a movement, or a revolution. People can come to feel, when they are part of something bigger, that it is part of them too. They worry less about what is peculiar to themselves, but identify enough with the larger enterprise to find their role in it fulfilling.

However, any such larger purpose can be put in doubt in the same way that the aims of an individual life can be, and for the same reasons. It is as legitimate to find ultimate justification there as to find it earlier, among the details of individual life. But this does not alter the fact that justifications come to an end when we are content to have them end—when we do not find it necessary to look any further. If we can step back from the purposes of individual life and doubt their point, we can step back also from the progress of human history, or of science, or the success of a society, or the kingdom, power, and glory of God,[1] and put all these things into question in the same way. What seems to us to confer meaning, justification, significance, does so in virtue of the fact that we need no more reasons after a certain point.

What makes doubt inescapable with regard to the limited aims of individual life also makes it inescapable with regard to any larger purpose that encourages the sense that life is meaningful. Once the fundamental doubt has begun, it cannot be laid to rest.

Camus maintains in *The Myth of Sisyphus* that the absurd arises because the world fails to meet our demands for meaning. This suggests that the world might satisfy those demands if it were different. But now we can see that this is not the case. There does

[1] Cf. Robert Nozick, "Teleology," *Mosaic*, XII, 1 (Spring 1971): 27/8.

not appear to be any conceivable world (containing us) about which unsettlable doubts could not arise. Consequently the absurdity of our situation derives not from a collision between our expectations and the world, but from a collision within ourselves.

IV

It may be objected that the standpoint from which these doubts are supposed to be felt does not exist—that if we take the recommended backward step we will land on thin air, without any basis for judgment about the natural responses we are supposed to be surveying. If we retain our usual standards of what is important, then questions about the significance of what we are doing with our lives will be answerable in the usual way. But if we do not, then those questions can mean nothing to us, since there is no longer any content to the idea of what matters, and hence no content to the idea that nothing does.

But this objection misconceives the nature of the backward step. It is not supposed to give us an understanding of what is *really* important, so that we see by contrast that our lives are insignificant. We never, in the course of these reflections, abandon the ordinary standards that guide our lives. We merely observe them in operation, and recognize that if they are called into question we can justify them only by reference to themselves, uselessly. We adhere to them because of the way we are put together; what seems to us important or serious or valuable would not seem so if we were differently constituted.

In ordinary life, to be sure, we do not judge a situation absurd unless we have in mind some standards of seriousness, significance, or harmony with which the absurd can be contrasted. This contrast is not implied by the philosophical judgment of absurdity, and that might be thought to make the concept unsuitable for the expression of such judgments. This is not so, however, for the philosophical judgment depends on another contrast which makes it a natural extension from more ordinary cases. It departs from them only in contrasting the pretensions of life with a larger context in which *no* standards can be discovered, rather than with a context from which alternative, overriding standards may be applied.

V

In this respect, as in others, philosophical perception of the absurd resembles epistemological skepticism. In both cases the final, philosophical doubt is not contrasted with any unchallenged certainties, though it is arrived at by extrapolation from examples of doubt within the system of evidence or justification, where a contrast with other certainties *is* implied. In both cases our limitedness

joins with a capacity to transcend those limitations in thought (thus seeing them as limitations, and as inescapable).

Skepticism begins when we include ourselves in the world about which we claim knowledge. We notice that certain types of evidence convince us, that we are content to allow justifications of belief to come to an end at certain points, that we feel we know many things even without knowing or having grounds for believing the denial of others which, if true, would make what we claim to know false.

For example, I know that I am looking at a piece of paper, although I have no adequate grounds to claim I know that I am not dreaming; and if I am dreaming then I am not looking at a piece of paper. Here an ordinary conception of how appearance may diverge from reality is employed to show that we take our world largely for granted; the certainty that we are not dreaming cannot be justified except circularly, in terms of those very appearances which are being put in doubt. It is somewhat far-fetched to suggest I may be dreaming; but the possibility is only illustrative. It reveals that our claims to knowledge depend on our not feeling it necessary to exclude certain incompatible alternatives, and the dreaming possibility or the total-hallucination possibility are just representatives for limitless possibilities most of which we cannot even conceive.[2]

Once we have taken the backward step to an abstract view of our whole system of beliefs, evidence, and justification, and seen that it works only, despite its pretensions, by taking the world largely for granted, we are *not* in a position to contrast all these appearances with an alternative reality. We cannot shed our ordinary responses, and if we could it would leave us with no means of conceiving a reality of any kind.

It is the same in the practical domain. We do not step outside our lives to a new vantage point from which we see what is really, objectively significant. We continue to take life largely for granted while seeing that all our decisions and certainties are possible only because there is a great deal we do not bother to rule out.

Both epistemological skepticism and a sense of the absurd can be reached via initial doubts posed within systems of evidence and justification that we accept, and can be stated without violence to our ordinary concepts. We can ask not only why we should believe there is a floor under us, but also why we should believe the evidence of our senses at all—and at some point the framable questions will

[2] I am aware that skepticism about the external world is widely thought to have been refuted, but I have remained convinced of its irrefutability since being exposed at Berkeley to Thompson Clarke's largely unpublished ideas on the subject.

have outlasted the answers. Similarly, we can ask not only why we should take aspirin, but why we should take trouble over our own comfort at all. The fact that we shall take the aspirin without waiting for an answer to this last question does not show that it is an unreal question. We shall also continue to believe there is a floor under us without waiting for an answer to the other question. In both cases it is this unsupported natural confidence that generates skeptical doubts; so it cannot be used to settle them.

Philosophical skepticism does not cause us to abandon our ordinary beliefs, but it lends them a peculiar flavor. After acknowledging that their truth is incompatible with possibilities that we have no grounds for believing do not obtain—apart from grounds in those very beliefs which we have called into question—we return to our familiar convictions with a certain irony and resignation. Unable to abandon the natural responses on which they depend, we take them back, like a spouse who has run off with someone else and then decided to return; but we regard them differently (not that the new attitude is necessarily inferior to the old, in either case).

The same situation obtains after we have put in question the seriousness with which we take our lives and human life in general and have looked at ourselves without presuppositions. We then return to our lives, as we must, but our seriousness is laced with irony. Not that irony enables us to escape the absurd. It is useless to mutter: "Life is meaningless; life is meaningless..." as an accompaniment to everything we do. In continuing to live and work and strive, we take ourselves seriously in action no matter what we say.

What sustains us, in belief as in action, is not reason or justification, but something more basic than these—for we go on in the same way even after we are convinced that the reasons have given out.[3] If we tried to rely entirely on reason, and pressed it hard, our lives and beliefs would collapse—a form of madness that may actually occur if the inertial force of taking the world and life for granted is somehow lost. If we lose our grip on that, reason will not give it back to us.

[3] As Hume says in a famous passage of the *Treatise:* "Most fortunately it happens, that since reason is incapable of dispelling these clouds, nature herself suffices to that purpose, and cures me of this philosophical melancholy and delirium, either by relaxing this bent of mind, or by some avocation, and lively impression of my senses, which obliterate all these chimeras. I dine, I play a game of backgammon, I converse, and am merry with my friends; and when after three or four hours' amusement, I would return to these speculations, they appear so cold, and strain'd, and ridiculous, that I cannot find in my heart to enter into them any farther" (Book 1, Part 4, Section 7; Selby-Bigge, p. 269).

VI

In viewing ourselves from a perspective broader than we can occupy in the flesh, we become spectators of our own lives. We cannot do very much as pure spectators of our own lives, so we continue to lead them, and devote ourselves to what we are able at the same time to view as no more than a curiosity, like the ritual of an alien religion.

This explains why the sense of absurdity finds its natural expression in those bad arguments with which the discussion began. Reference to our small size and short lifespan and to the fact that all of mankind will eventually vanish without a trace are metaphors for the backward step which permits us to regard ourselves from without and to find the particular form of our lives curious and slightly surprising. By feigning a nebula's-eye view, we illustrate the capacity to see ourselves without presuppositions, as arbitrary, idiosyncratic, highly specific occupants of the world, one of countless possible forms of life.

Before turning to the question whether the absurdity of our lives is something to be regretted and if possible escaped, let me consider what would have to be given up in order to avoid it.

Why is the life of a mouse not absurd? The orbit of the moon is not absurd either, but that involves no strivings or aims at all. A mouse, however, has to work to stay alive. Yet he is not absurd, because he lacks the capacities for self-consciousness and self-transcendence that would enable him to see that he is only a mouse. If that *did* happen, his life would become absurd, since self-awareness would not make him cease to be a mouse and would not enable him to rise above his mousely strivings. Bringing his new-found self-consciousness with him, he would have to return to his meagre yet frantic life, full of doubts that he was unable to answer, but also full of purposes that he was unable to abandon.

Given that the transcendental step is natural to us humans, can we avoid absurdity by refusing to take that step and remaining entirely within our sublunar lives? Well, we cannot refuse consciously, for to do that we would have to be aware of the viewpoint we were refusing to adopt. The only way to avoid the relevant self-consciousness would be either never to attain it or to forget it—neither of which can be achieved by the will.

On the other hand, it is possible to expend effort on an attempt to destroy the other component of the absurd—abandoning one's earthly, individual, human life in order to identify as completely as possible with that universal viewpoint from which human life

seems arbitrary and trivial. (This appears to be the ideal of certain Oriental religions.) If one succeeds, then one will not have to drag the superior awareness through a strenuous mundane life, and absurdity will be diminished.

However, insofar as this self-etiolation is the result of effort, will-power, asceticism, and so forth, it requires that one take oneself seriously as an individual—that one be willing to take considerable trouble to avoid being creaturely and absurd. Thus one may undermine the aim of unworldliness by pursuing it too vigorously. Still, if someone simply allowed his individual, animal nature to drift and respond to impulse, without making the pursuit of its needs a central conscious aim, then he might, at considerable dissociative cost, achieve a life that was less absurd than most. It would not be a meaningful life either, of course; but it would not involve the engagement of a transcendent awareness in the assiduous pursuit of mundane goals. And that is the main condition of absurdity—the dragooning of an unconvinced transcendent consciousness into the service of an immanent, limited enterprise like a human life.

The final escape is suicide; but before adopting any hasty solutions, it would be wise to consider carefully whether the absurdity of our existence truly presents us with a *problem*, to which some solution must be found—a way of dealing with prima facie disaster. That is certainly the attitude with which Camus approaches the issue, and it gains support from the fact that we are all eager to escape from absurd situations on a smaller scale.

Camus—not on uniformly good grounds—rejects suicide and the other solutions he regards as escapist. What he recommends is defiance or scorn. We can salvage our dignity, he appears to believe, by shaking a fist at the world which is deaf to our pleas, and continuing to live in spite of it. This will not make our lives un-absurd, but it will lend them a certain nobility.[4]

This seems to me romantic and slightly self-pitying. Our absurdity warrants neither that much distress nor that much defiance. At the risk of falling into romanticism by a different route, I would argue that absurdity is one of the most human things about us: a manifestation of our most advanced and interesting characteristics. Like

[4] "Sisyphus, proletarian of the gods, powerless and rebellious, knows the whole extent of his wretched condition: it is what he thinks of during his descent. The lucidity that was to constitute his torture at the same time crowns his victory. There is no fate that cannot be surmounted by scorn" (*The Myth of Sisyphus*, Vintage edition, p. 90).

skepticism in epistemology, it is possible only because we possess a certain kind of insight—the capacity to transcend ourselves in thought.

If a sense of the absurd is a way of perceiving our true situation (even though the situation is not absurd until the perception arises), then what reason can we have to resent or escape it? Like the capacity for epistemological skepticism, it results from the ability to understand our human limitations. It need not be a matter for agony unless we make it so. Nor need it evoke a defiant contempt of fate that allows us to feel brave or proud. Such dramatics, even if carried on in private, betray a failure to appreciate the cosmic unimportance of the situation. If *sub specie aeternitatis* there is no reason to believe that anything matters, then that doesn't matter either, and we can approach our absurd lives with irony instead of heroism or despair.

THOMAS NAGEL

Princeton University

NOTES AND NEWS

Columbia University has awarded its Nicholas Murray Butler Medal in Silver to Albert Hofstadter of the University of California at Santa Cruz. This award is given annually to "that graduate of Columbia University who has, during the year preceding, shown the most competence in philosophy or in educational theory, practice and administration." It was presented at an informal ceremony on Sunday, October 17, at University House, Santa Cruz, by W. Theodore de Bary, Columbia's executive vice president for academic affairs and provost. Professor Hofstadter, who was a member of Columbia's faculty for 17 years, is cited for two of his more recent books, *Truth in Art* and *Agony and Epitaph*.

The College of DuPage and Loyola University, Department of Philosophy, are once again holding a Colloquium on the Teaching of Philosophy at the Illinois State Philosophical Convention the day prior to the convening of the convention, November 4th, in Edwardsville, Illinois, on the campus of Southern Illinois University. The keynote speaker will be Willis Moore of Southern Illinois University. Also participating will be Morris Eames, Southern Illinois University; Keith Yandell, University of Wisconsin; John Economos, University of Illinois, Chicago; and Robert Lechner, the editor of *Philosophy Today*. John Oastler of College of DuPage and Richard Wesley of Loyola University, Department of Philosophy, are in charge of the program.