

George Grant and the Technological Society



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Presentation Outline

- Introduction
 - A Chronology of George Grant's Life
 - Topic: George Grant's Quandary
 - Alex Colville
- Part One: George Grant and the Western Tradition
- Part Two: Hegelian Optimism and a Reassessment of Technology
- Part Three: The Canadian Ontological Experience
- Part Four: What is worth doing in the midst of this barren twilight?
- Honorary Awards Received by Grant
- Bibliography
- Summary

Introduction



A Chronology of George Grant's Life

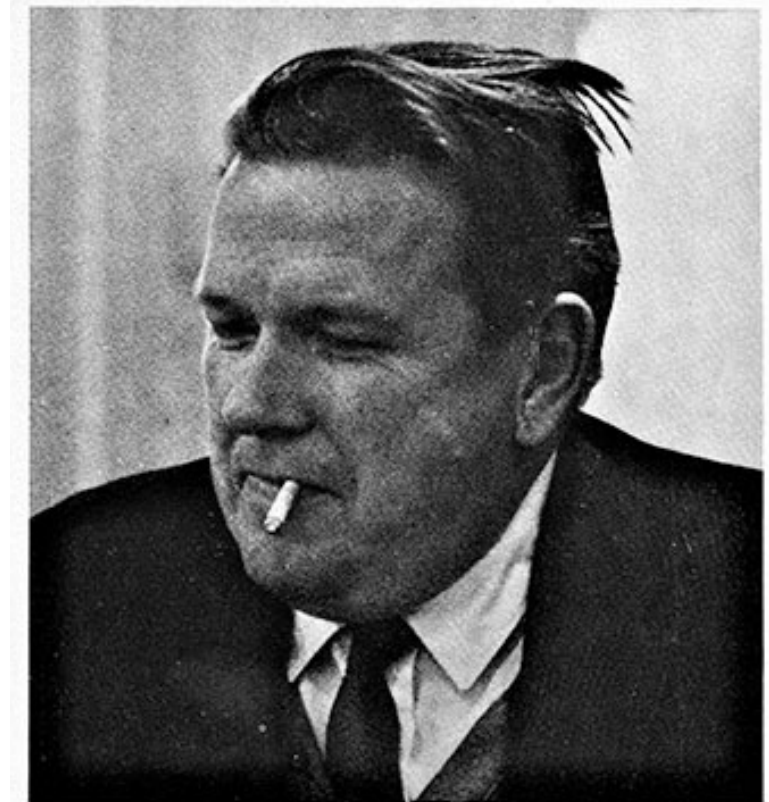
- November 13, 1918 – George Parkin Grant was born in Toronto
- 1936 – Grant graduated from Upper Canada College and then entered Queen's University
- 1939 – won a Rhodes Scholarship and was enrolled in law at Oxford
- 1940 – Air Raid Precaution Officer in Bermondsey, London
- December, 1941 – after a period of despair, Grant came to a realization that God existed and there was an 'order beyond space and time' (Davis, p. xiii)
- February, 1942 – returned to Canada
- October, 1945 – renewed his studies at Oxford – D. Phil. in theology
- July 1, 1947 – Grant married Sheila Allen in London
- September, 1947 – began teaching philosophy at Dalhousie University
- Summer, 1949 – returned to England to finish D. Phil.
- 1950 – awarded D. Phil.
- 1960 – accepted and then resigned a position at York University
- 1961 – appointed to Department of Religious Studies, McMaster University
- 1964 – 1967 – presided as chairman of the Department of Religious Studies
- 1980 – resigned from McMaster and appointed Killam Professor at Dalhousie University
- 1984 – retired from Dalhousie University
- September 27, 1988 – George Parkin Grant died in Halifax

George Grant's Quandary

According to Arthur Davis, George Grant, from the 1950s to the 1980s, was occupied with this question:

“How can we accept the modern discovery – that we are free to shape nature and ourselves – without forsaking the insight of the older moral and political tradition , that we are shaped or fitted for a justice which does not depend on our wills?”

(Davis, p. 139)



A Lone Wolf, Howling at the Moon



In a letter Alex Colville wrote to Grant, he stated: “the concept of the design has some relation to your outlook.”
(Christian, p.262)

Part One

George Grant and the Western Tradition



Moral Philosophy

“The word philosophy comes from two Greek words, love and wisdom. Philosophy means the love of wisdom. It (philosophy) is the desire to seek that which will give purpose and meaning and unity to life. In other words, philosophy begins when we ask the questions: ‘How should I live? What is life for? Why do I exist in the world?’”

“Philosophy is the attempt to fathom that profundity [the mystery of existence] – that is, to find the wisdom which will enable us to live as we ought.”
(George Grant Reader, pp. 33-35)



University Hall
McMaster University, 1959

The Significance of Christianity

“Anybody whose life is given over to philosophy needs to read the thirteenth chapter of First Corinthians regularly. Anybody is open to love, and that is the supreme act. As I have said, faith is the experience that the intelligence is illuminated by love. I mean by love, attention to otherness, receptivity of otherness, consent to otherness. “

(George Grant in Process, p. 107)

1 Corinthians 13, 4-5

Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests,



Cathedral Church of All Saints
Anglican, Halifax, Nova Scotia

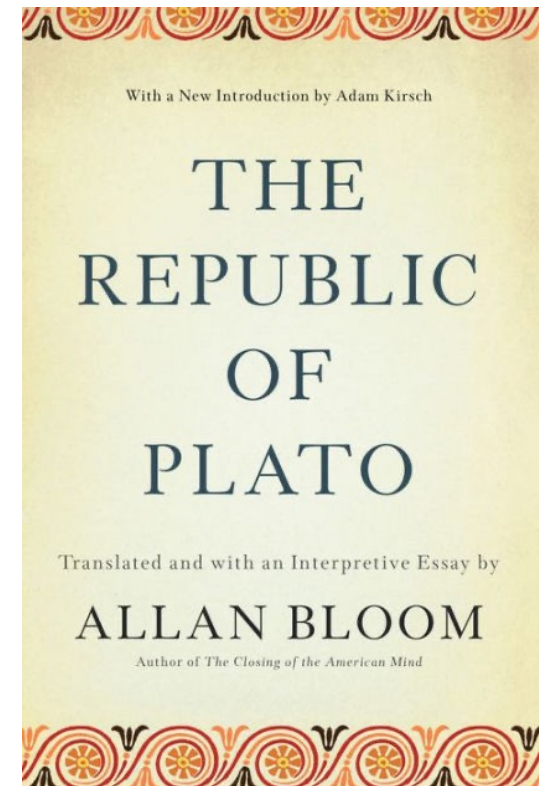
The Grandeur of Plato's Dialogues

“What I find most perfect in Plato is that there is a total union in his thought of what is in lesser philosophers either separated or part of which is not present. That is, he combines in a staggering unity the cosmological approach with the ethical-religious approach.”

Cosmological questions: “What is the nature of the universe – what is real, and how can I know what is real?”

Ethical-religious questions: “How shall I live? What is worth doing? To what shall I owe my allegiance, my reverence? How shall I find happiness?”

(George Grant Reader, pp. 207-208)



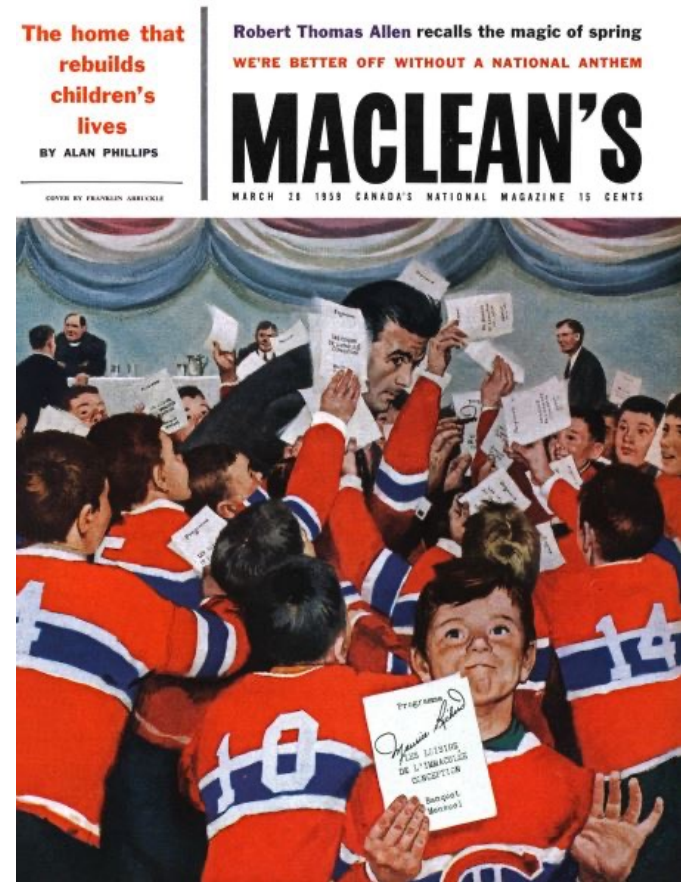
Plato's Idea of Justice

“Justice is what we are fitted for.”
(English Speaking Justice, p. 47)

“Didn't we agree that justice is virtue of soul, and injustice, vice? Then the just soul and the just man will have a good life, and the unjust man a bad one. Then the just man is happy and the unjust man wretched”
(Plato, Republic, Book I 353 e – 354 a)

“... in the first place, each of us is naturally not quite like anyone else, but rather differs in his nature; different men are apt for the accomplishment of different jobs. So, on this basis each thing becomes more plentiful, finer, and easier, when one man, exempt from other tasks, does one thing according to nature....”

(Plato, Republic, Book II, 370 b, e)



Maurice 'Rocket' Richard,
March, 1959

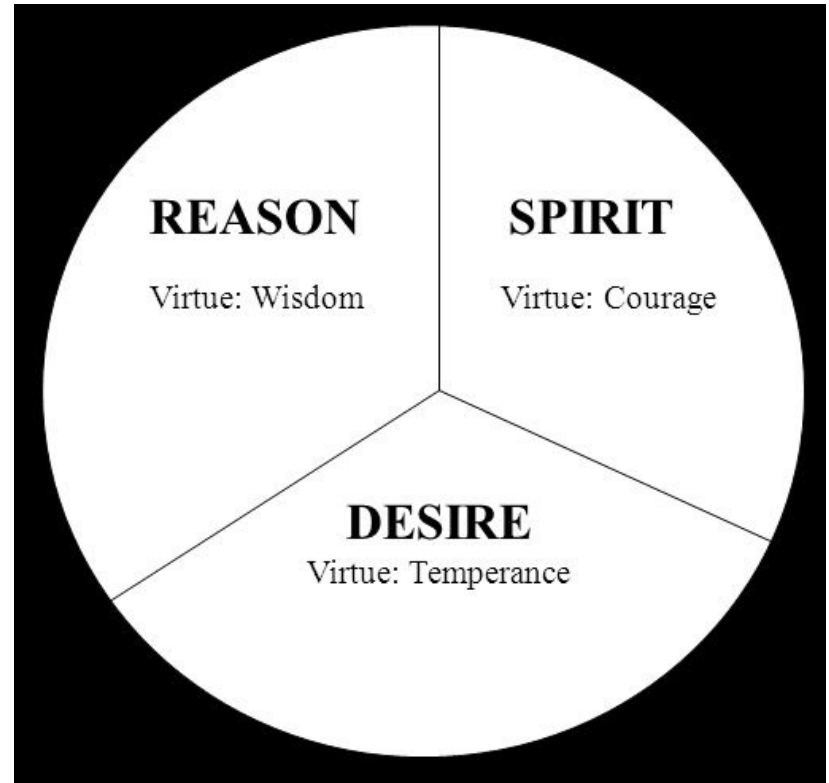
Justice and the Tripartite Soul

“Then ... isn’t to produce justice to establish the parts of the soul in a relation of mastering, and being mastered by one another that is according to nature, while to produce injustice is to establish a relation of ruling, and being ruled by, one another that is contrary to nature?”

(Plato, Republic, IV, 444 d)

“And in truth justice was ... with respect to what is within, with respect to what truly concerns him and his own. He doesn’t let each part in him mind other people’s business or the three classes in the soul meddle with each other, but really sets his own house in good order and rules himself.; he arranges himself, becomes his own friend, and harmonizes the three parts...”

(Plato, Republic, Book IV, 443 d)



An Unjust and Just Life

“...but doing battle they [democratic men] hold sway themselves; naming shame simplicity, they push it out with dishonour, a fugitive; calling moderation cowardliness and spattering it with mud, they banish it; persuading that measure and orderly expenditure are rustic and illiberal, they join with many useless desires in driving them over the frontier.”

(Plato, Republic Book VIII 560 d)

“... but that it's better for all to be ruled by what is divine and prudent, especially when one has it as his own within himself; but, if not, set over one from outside, so that insofar as possible all will be alike and friends, piloted by the same thing.”

(Plato, Republic Book VIII 553 d)

“For justice is the inward harmony which makes a self truly a self (or ... a soul truly a soul.)

(English Speaking Justice, p. 48)



February 1960

Loving What is Good

“In human life there must always be place for love of the good and love of one’s own. Love of the good is man’s highest end, but it is of the nature of things that we come to know and to love what is good by first meeting it in that which is our own – this particular body, this family, these friends, this woman, this part of the world, this set of traditions, this country, this civilization.” (Technology and Empire, p. 77)

Terence Bay, Lighthouse
Cove, Nova Scotia

Grant loved it for its “mystery
and holiness”.
(Christian, p. XLVI; p. 359)



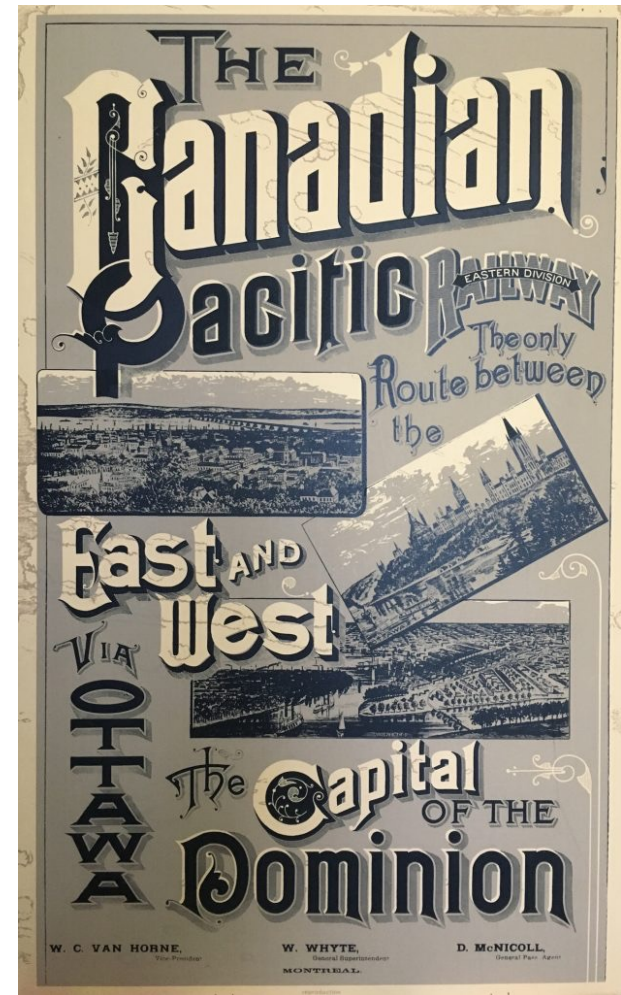
The Meaning of ‘the will’

“Willing is that power of determining by which we put our stamp on events (including ourselves) and in which we do some violence to the world.”

(Time as History, p. 15)

“When ‘will’ is thought modernly it means the resolute mastery of ourselves and the world. ... will is the centre of our aiming or seeking, the holding together of what we want. That greatest modern definer of will, Nietzsche, said that everything was ‘will to power.’”

(George Grant Reader, p. 143)



Grant's Three Primals of the Western Tradition

Jerusalem

Christianity

Revelation

Christ

Love

Charity

Athens

Greek Philosophy

Divine Order

Socrates

Reason

Contemplation

Human Events

The Will

An Act of Excluding Given Possibilities

The Determination

Necessary to Doing/Acting

The Striving for/Holding of Power

(George Grant in Process, pp. 148-156); (O'Donovan, pp. 113-114)

(George Grant Reader, p. 143); (George Grant Selected Letters, p. 323)

Part Two

Hegelian Optimism and a Reassessment of Technology



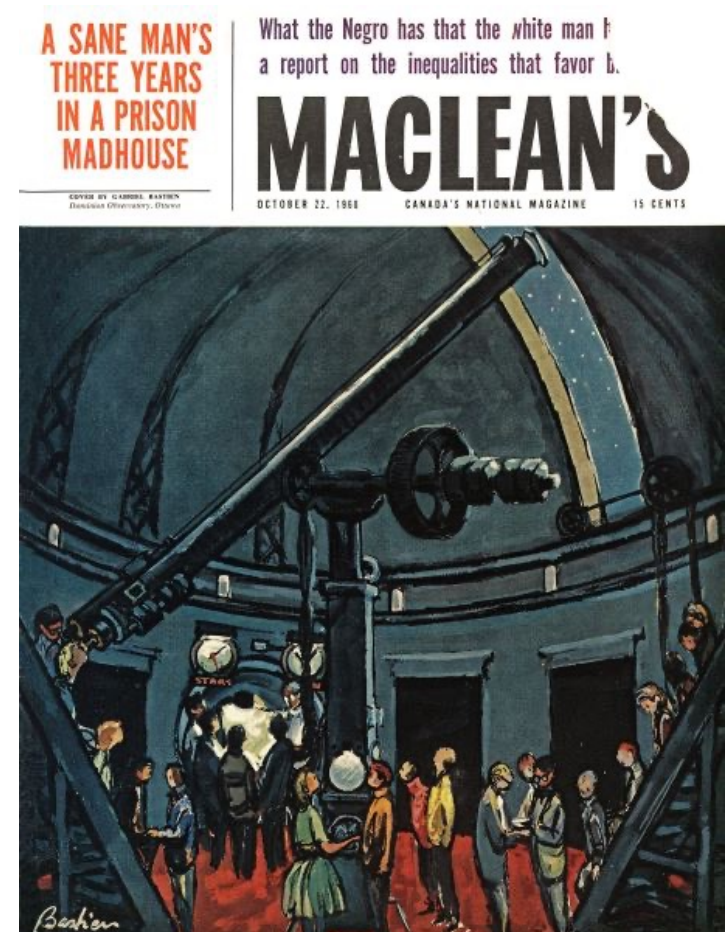
Philosophy in the Mass Age (1959 & 1966)
Technology and Justice (1986)

Grant and Hegel

Grant “thought that the Platonic order of an eternal moral order was true. What he hoped to learn from Hegel was how this moral and metaphysical fact could be reconciled with the modern experience of subjective freedom. Hegel seemed to teach that the process of the unfolding of freedom was still taking place.” (Christian, p. 195)

“We in North America are at a stage [in 1959] where new and vital images have to come from God to man and I want to open myself to those images as they are given.”

(Christian, p. 195)



October 1960

Mass Society

“Ours is the world of mass production and its techniques, of standardized consumption and standardized education, of wholesale entertainment and almost wholesale medicine. We are formed by this new environment at all the moments of our work and leisure – that is, in our total lives. ”
(Philosophy in the Mass Age, p. 5)

The modern standardized kitchen: the 1950s



Characteristics of a Mass Society

“It is scientific; it concentrates on the domination of man over nature through knowledge and its application. This dominance of man over nature means that we can satisfy more human needs with less work than ever before in history.”

Excavation on Front Street for the Yonge subway, 1950. The line opened in 1954.



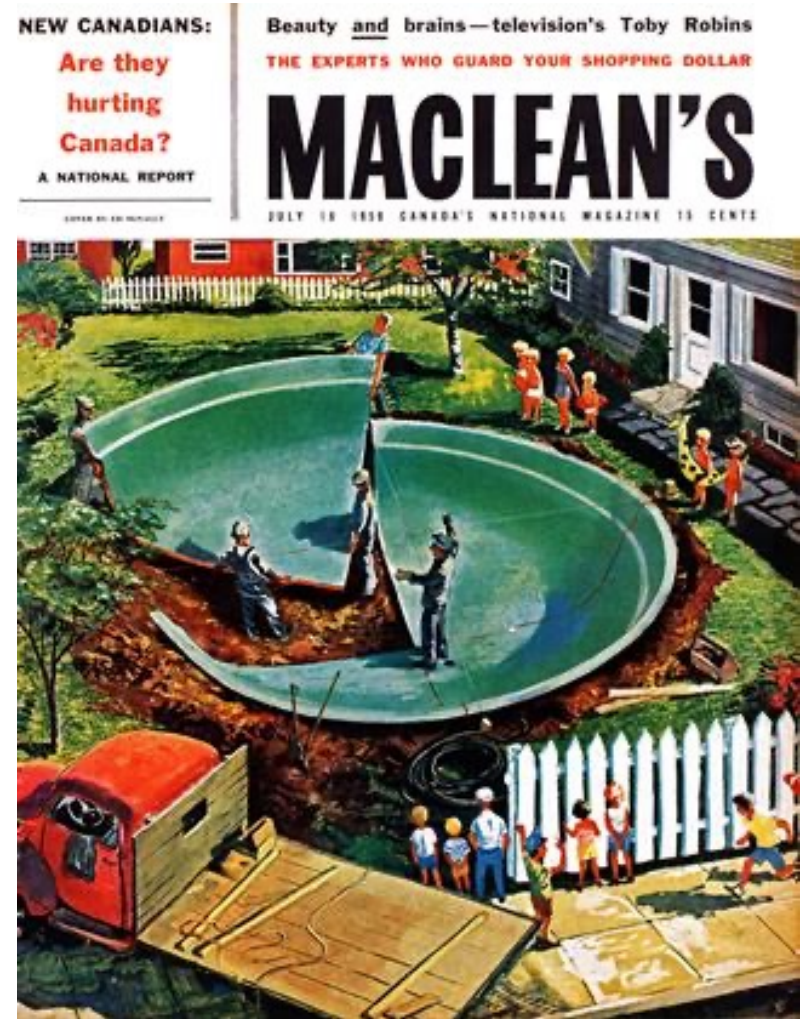
“It also exemplifies a particular relationship of man to man, namely, some men’s dominance over other men. The paradox indeed is this: so great is the power that society can exert against the individual that it even subjects to dominance those very elites who seem to rule.”

(Philosophy in the Mass Age, pp. 5 and 6)

Instrumental Reason

“What must be stressed ... is that reason itself is thought of simply as an instrument. It is to be used for the control of nature and the adjustment of the masses to what is required of them by the commercial society. This instrumentalist view of reason is itself one of the chief influences in making our society what it is; but, equally, our society increasingly forces on its members this view of reason.”

(Philosophy in the Mass Age, p. 10)



July, 1959

The Possibility of a Contemplative Life in a Mass Society

“Such an account of reason [instrumental reason] goes so deep into the modern consciousness that any other account is very difficult for modern man to understand at all. Therefore, only by constant and relentless reflection on this modern idea can we hope to liberate ourselves from the naive acceptance of it. Yet obviously the philosophic enterprise is only possible insofar as we have liberated ourselves from this view of reason.”

(Philosophy in the Mass Age, p. 11)



Spring/Summer, 1963

Technology and the Self-actualisation of Freedom

“Yet, as soon as one has considered the obstacles that society puts in the way of philosophic thought, one must assert the opposite, and express optimism about the possibility of philosophy in our society. Whatever else the industrial civilization may have done, it has eliminated the excuse of scarcity. The conquest of nature by man through technology means human energy is liberated to attain objectives beyond those practically necessary.”

(Philosophy in the Mass Age, p. 11)



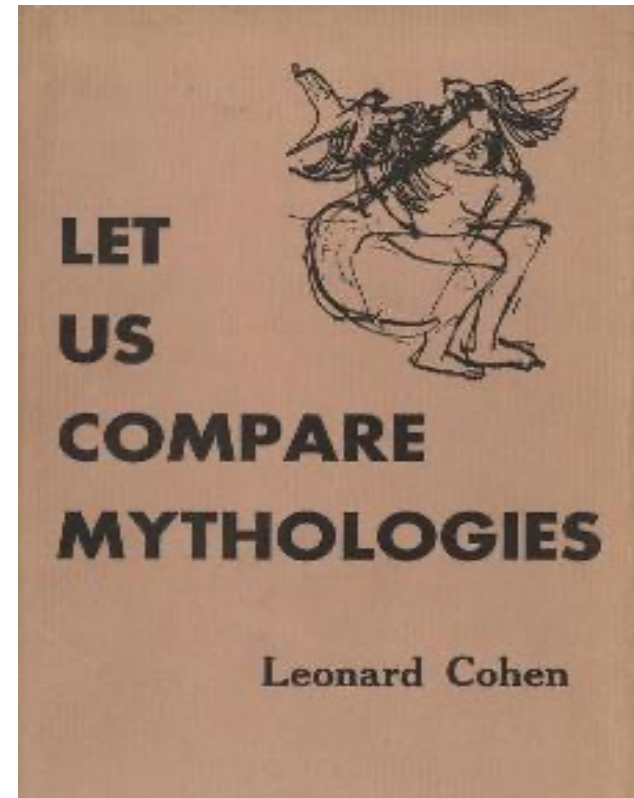
York University: Ross Building opened
in 1968 .

Mass Education and Hegelian Dialectics

“They are spiritually formed by the narrow practicality of techniques; they are immediately governed by ill-educated capitalists of narrow interest. But this very failure of our educational institutions is part of that alienation that will drive the best of our students to philosophy and theology. And these young people are the evidence that in our society profound philosophical thought is arising.”

“They herald what may be ... the dawn of the age of reason in North America.”

(Philosophy in the Mass Age, p. 13)



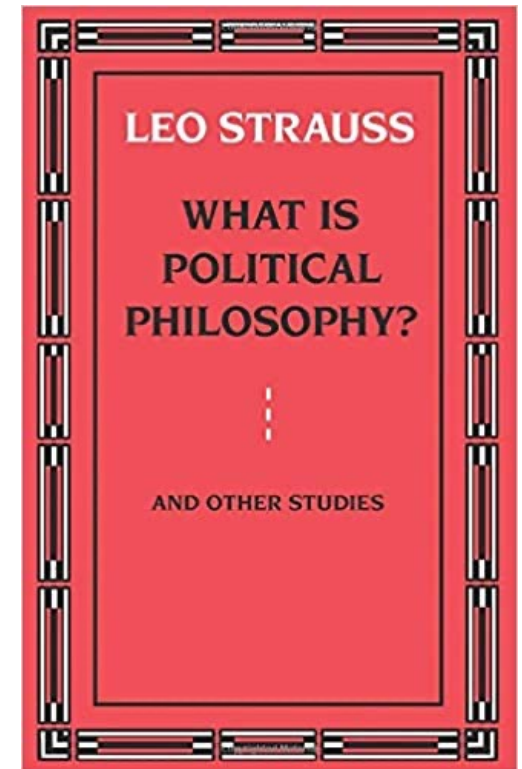
Cohen's first book of poetry:
1956

A Reassessment of Hegel and Technology

“The book [Philosophy in the Mass Age] is therefore permeated with the faith that human history for all its pain and ambiguities is somehow to be seen as the progressive incarnation of reason. What had been lost in the immediacy of the North American technological drive would be regained, and regained at a higher level because of the leisure made possible by technology.”

“Since that day my mind had changed. ... I am much less optimistic about the effects that a society dominated by technology has on the individuals that comprise it. I no longer believe that technology is simply a matter of means, which men can use well or badly. As an end in itself, it inhibits the pursuit of other ends in the society it controls. Thus its effect is debasing our conceptions of human excellence.”

(Philosophy in the Mass Age, New Preface,
1966, pp. 120 and 121)



Jacques Ellul: The Technological Society (1964)

“Ellul defines technique as ‘the totality of methods rationally arrived at and having absolute efficiency (for a given stage of development) in every field of human activity.’ Technique is not limited to particular examples, of which the most obvious is machines.”

(The George Grant Reader, p. 394)

“Technique integrates everything. It avoids shock and sensational events. It changes the arrangement of this blind world so that man can be a part of it without colliding with its rough edges, without the anguish of being delivered up to the inhuman.”

(Ellul, p. 6)



Don Mills (late 1950s): the mother of all suburbs

The Power and Autonomy of Technique

“It was long claimed that technique was neutral. Today that is no longer a useful distinction. The power and autonomy of technique are so well secured that it, in its turn, has become the judge of what is moral, the creator of a new morality. Thus, it plays the role of creator of a new civilization as well.” (Ellul, p. 135)

Principles of Technique

- efficiency/efficient ordering
 - mathematical precision
 - exactness of prediction
 - elimination of human variability
- (Ellul, pp. 133-138)



The first Tim Horton's location was opened in Hamilton in 1964.

The Marginalization of a Contemplative Life

“Western men live in a society the public realm of which is dominated by a monolithic certainty about excellence – namely that the pursuit of technological efficiency is the chief purpose for which the community exists.”

(Technology and Empire, pp. 128-129)

“For these men, technique is in every way sacred; it is the common expression of human power without which they would find themselves poor, alone, naked, and stripped of all pretensions. They would no longer be the heroes...which a motor permits them to be at little expense.” (Ellul, p. 145)



Fall/Winter, 1966-67

Martin Heidegger: “The Question Concerning Technology” (1954 & 1977)

“I have no doubt at all that he is the great philosopher of the modern era. For myself, for instance, nobody has spoken so wonderfully about what technology is, and seen it with prodigious attention.”

(George Grant Reader, pp. 300-301)

“I mean modern in the sense that there wasn’t anything like what we call technology in the ancient world. There was technique, and there were arts, but technology is essentially a modern phenomenon, and it is to me the overwhelming phenomenon.”

(George Grant Reader, p. 301)

Notre-dame-de-I’lle-Perrot, Ile Perrot, 1702
West of Montreal



Technology as a Mode of Revealing

“What is modern technology? It too is a revealing. The revealing that rules in modern technology is a challenging, which puts to nature the unreasonable demand that it supply energy that can be extracted and stored as such.”

(Heidegger, p. 14)

“This setting-upon that challenges forth the energies of nature is an expediting, and in two ways. It expedites in that it unlocks and exposes. Yet that expediting is always itself directed from the beginning toward furthering something else, i.e., toward driving on to the maximum yield at the minimum expense.”

(Heidegger, p. 15)



Bruce Nuclear Generating Station
Bruce A – construction began in 1969

Standing Reserve and Enframing

Standing Reserve: “Everywhere everything is ordered to stand by, to be immediately at hand, indeed to stand there just so that it may be on call for a further ordering.”

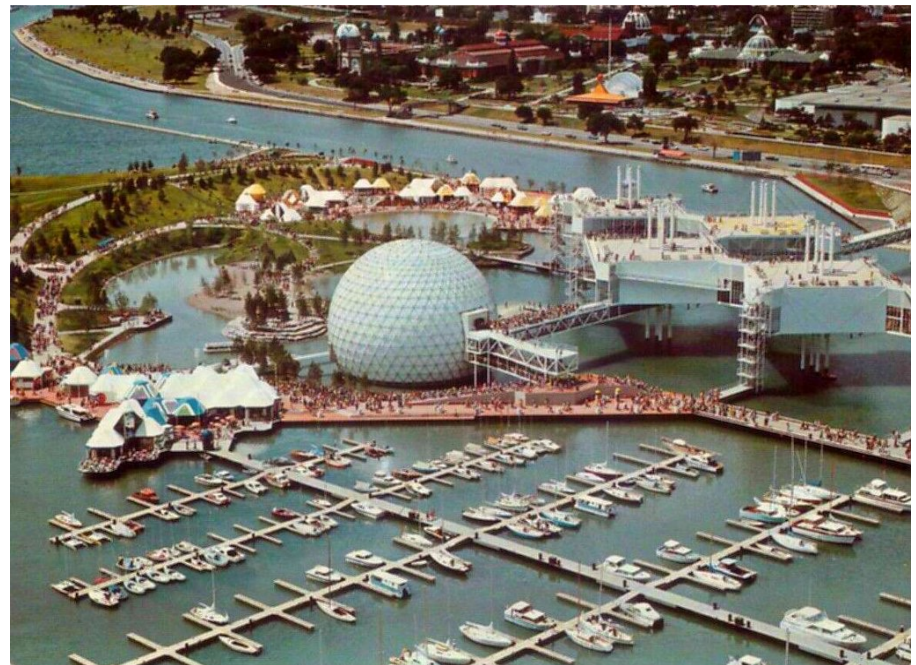
(Heidegger, p. 17)

“Enframing means the gathering together of that setting-upon which sets upon man, i.e., challenges him forth, to reveal the real, in the mode of ordering, as standing reserve.”

(Heidegger, p. 20)

“This work is therefore neither only a human activity nor a mere means within such activity. ... man in the technological age is ... challenged forth into revealing.”

(Heidegger, p. 20)



Ontario Place, 1972

A New Conception of What is Just

“The modern conception of goodness is of our free creating of richness and greatness of life and all that is advantageous thereto. The presently popular phrase in the modern account is ‘quality of life’”.

(Technology and Justice, p. 30)

“The modern conception of goodness does not include the assertion of a claim upon us which properly orders our desires in terms of owning, and which is itself the route and fulfilment for desire.”
(Technology and Justice, p. 30)



The Toronto Eaton Centre opened in 1977;
330 stores/restaurants

Technology as the Ontology of the Age

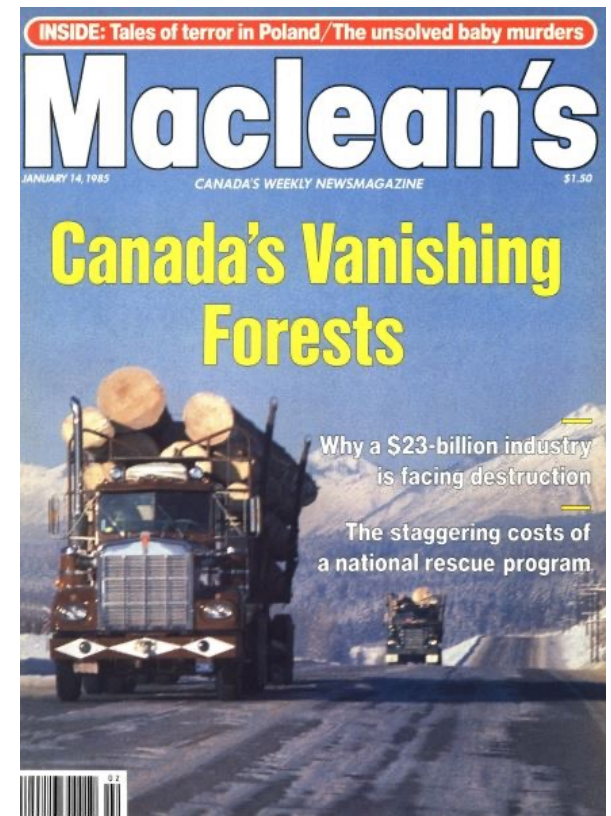
“We are free, not only in what we want to make happen, but also in choosing the means. The whole of nature becomes more and more at our disposal as if it were nothing in itself but only our ‘raw material’”.

(Technology and Justice, p. 31)

“Western peoples (and perhaps soon all peoples) take themselves as subjects confronting otherness as objects – objects lying as raw material at the disposal of knowing and making subjects.”

(Technology and Justice, p. 32)

January 14, 1985



Grant's Idea of Justice

“Human beings are fitted to live well together in communities and to try to think openly about the nature of the whole. In living well together or being open to the whole in thought we are fulfilling the purpose which is given to us in being human.....”

(Technology and Justice, p. 42)

“The holding together in thought of our need and love of justice and its demanding otherness is expressed ... by Plato when he writes of justice as a form. ... justice is an unchanging measure of all our times and places, and our love of it defines us. But our desiring need of an unchanging good which calls us to pay its price is theoretically incongruent with what is thought in ‘technology.’”

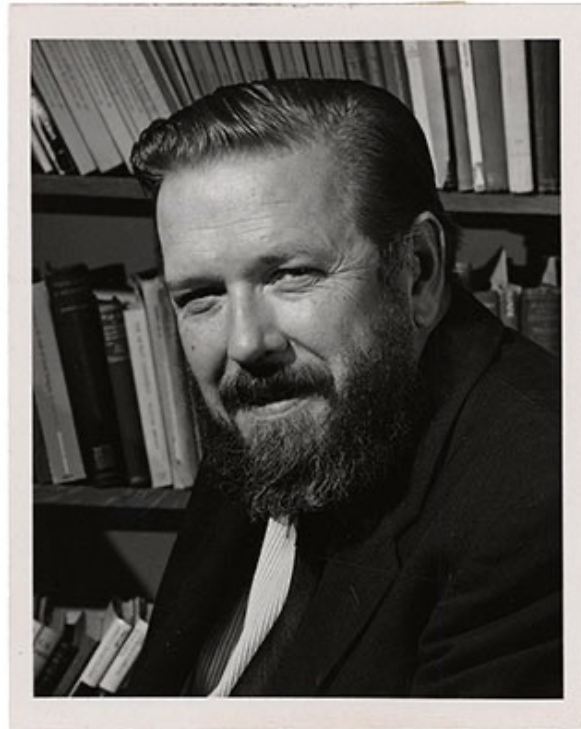
(George Grant Reader, p. 439)



Toronto, early 1980s

Part Three

The Canadian Ontological Experience



McMaster University Fonds, box 10A Photographs of Staff and Faculty, Professor George Grant, August 1979.
Photograph © Tom Bochsler, Burlington.

“In Defence of North America” (1968)
in *Technology and Empire* (1969)

Upon Engaging with the Western Continent: A New Primal

America was ‘*not autochthonous*’.

It was a place where Europeans could not automatically relate to or feel at home within.

Why?

1. Having crossed the Atlantic, Europeans gave up “the old and settled.”
2. “It could not be ours in the old way because the making of it ours did not go back before the beginning of conscious memory.”
3. “It could not be ours also because the very intractability, immensity and extremes of the new land required that its meeting with mastering Europeans be a battle of subjugation.”



(Technology and Empire, p. 17)

The Protestant Reformation

“Since the crossing of the ocean we have been Europeans who were not Europeans. But the Europeanness which remained for us was of a special kind because Calvinist Protestantism was itself a break in Europe – a turning away from the Greeks in the name of what was found in the Bible.”

“... There was in the theology of the Calvinist Protestants a positive element which made it immensely open to the empiricism and utilitarianism”

(Technology and Empire, pp. 19 and 21)



St. Gabriel Street Scotch Presbyterian Church was built in Montreal in 1792. (photo. 1865)

Therefore, Canadians are not exactly Europeans

“It [Athens] was for them primal in the sense that in its perfected statements educated Europeans found the way that things are. ... Plato and Aristotle presented contemplation as the height for man.”

(Technology and Empire, p. 18)

“Because the encounter of the land with the Protestants was primal for us, we never inherited much that was at the heart of western Europe. ... it is also clear that the very nature of the primal for us that we did not bring from Europe the tradition of contemplation.”

(Technology and Empire, p. 34)



Shooting the Rapids (1879) Frances Anne Hopkins

The Protestant Merchants of Montreal (1763 – 1820)

“Born ... of lower middle-class parents and brought up in an atmosphere of shrewd, hard, intelligently directed endeavour, they shared in that tough competition which was so characteristic a feature of the eighteenth-century middle class....”

“The great majority of them were Protestants. But with few exceptions, they were neither enthusiasts nor fanatics and they displayed little of the sternness of Presbyterian Scotland or the intolerance of Puritan New England.”

(Creighton, pp. 24-25)

“... McTavish ... personified money power and financial intellectualism.”

(Creighton, p. 109)



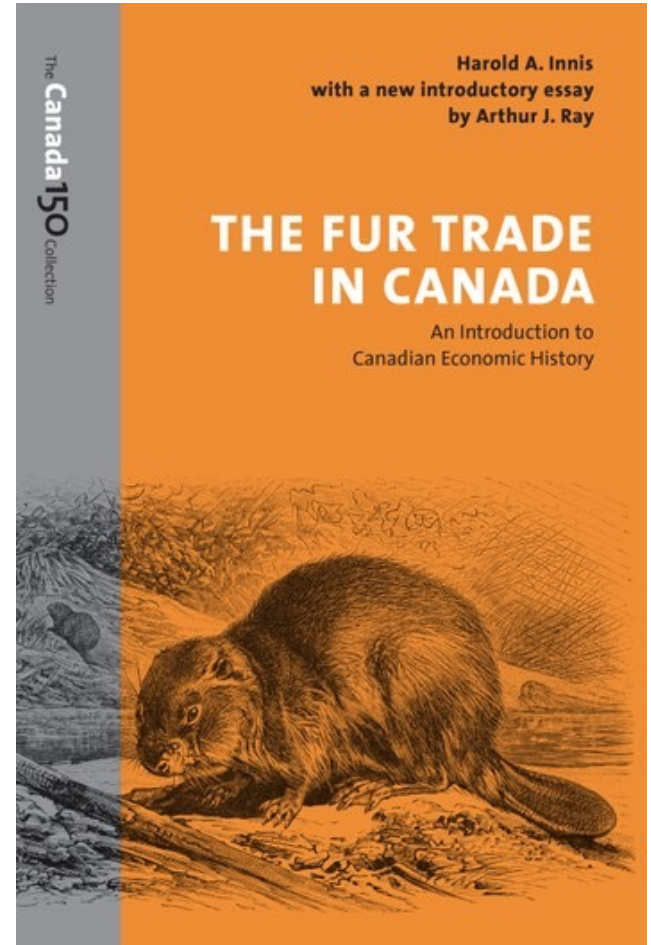
Simon McTavish (1750-1804)
Senior partner of the North
West Company

The Promised Land (as Standing Reserve)

“Indeed the technological society is not for most North Americans, at least at the level of consciousness, a ‘terra incognita’ in which we must move with hesitation, moderation and in wonder, but a comprehended promise land which we have discovered by the use of calculating reason and which we can ever more completely inherit by the continued use of calculation.”

(Technology and Empire, p. 28)

Harold A. Innis,
1894-1952



The Absence of Wonder

“Perhaps we are lacking the recognition that our response to the whole should not most deeply be that of doing, ... but that of wondering or marvelling at what is... or... admiring it; and that such a stance, as beyond all bargains and conveniences, is the only source from which purposes may be manifest to us for our necessary calculating.”

(Technology and Empire, p, 35)



Pic Island, Neys Provincial Park



Pic Island Lake Superior, 1926

Lawren Harris

Klinkhoff Gallery

Non-contemplative and Unflinching Wills

“Now when Calvinism and the pioneering moment have both gone, that primal still shapes us. It shapes us above all as the omnipresence of that practicality which trusts in technology to create the rationalised kingdom of man.”
(Technology and Empire, p. 25)

“As moderns we have no standards by which to judge particular techniques, except standards welling up with our faith in technical expansion.”
(Technology and Empire, p. 34)

City Hall under construction June 22, 1964;
opened on September 13, 1965; Registry of
Deeds and Land Titles (1920-1964)



Technology and Liberalism

“What makes the drive to technology so strong is that it is carried on by men who still identify what they are doing with the liberation of mankind.”

(Technology and Empire, p. 27)

“If all men are to become free and equal within the enormous institutions necessary to technology, then the overcoming of chance must be more and more rigorously pursued and applied”

(Technology and Empire, p. 33-34)

Universal medicare was established in 1966 by Prime Minister Pearson.



The Absence of the Contemplative Tradition: Consequences

“Indeed until recently the very absence of a contemplative tradition spared us the full weight of that public nihilism which in Europe flowered with industrial society. We took our science pragmatically, as if its effect on us could be limited to the external. Thus it was possible for us to move deeply into the technological society, while maintaining our optimism and innocence.”
(Technology and Empire, p. 37)



The Pure Will to Technology

“For those who stay within the central stream of our society and are therefore dominant in its institutions, the effect of nihilism is the narrowing to an unmitigated reliance on technique.”

“What that phrase [the end of ideology] flatteringly covers is the closing down of willing to all content except the desire to make the future by mastery, and the closing down of all thinking which transcends calculation.”

“Yet the very substance of our existing which has made us the leaders in technique, stands as a barrier to any thinking which might be able to comprehend technique from beyond its own dynamism.”

(Technology and Empire, p. 40)

First Canadian Place, Toronto
Completed in 1975



Part Four

‘What is worth doing in the midst of this barren twilight?’*



**Technology and Empire, p. 78*

“A Platitude” (1968-69) in *Technology and Empire* (1969)

The Essence of Humanity

“We hold in our minds the enormous benefits of technological society, but we cannot so easily hold the ways it may have deprived us, because technique is ourselves.”

“Technique comes forth from and is sustained in our vision of ourselves as creative freedom, making ourselves, and conquering the chances of an indifferent world.”

(Technology and Empire,
pp. 137)



Roadwork
Alex Colville
Sobey Art Foundation

The Benefits of Technology

“For it is clear that the systematic interference with chance was not simply undertaken for its own sake but for the realisation of freedom. Indeed it was undertaken partly in the name of that charity which was held at the height in one of those ancient systems of meaning.”

(Technology and Empire, pp. 137 and 138)



Surveyor 2001

Alex Colville

Art Museum U of T

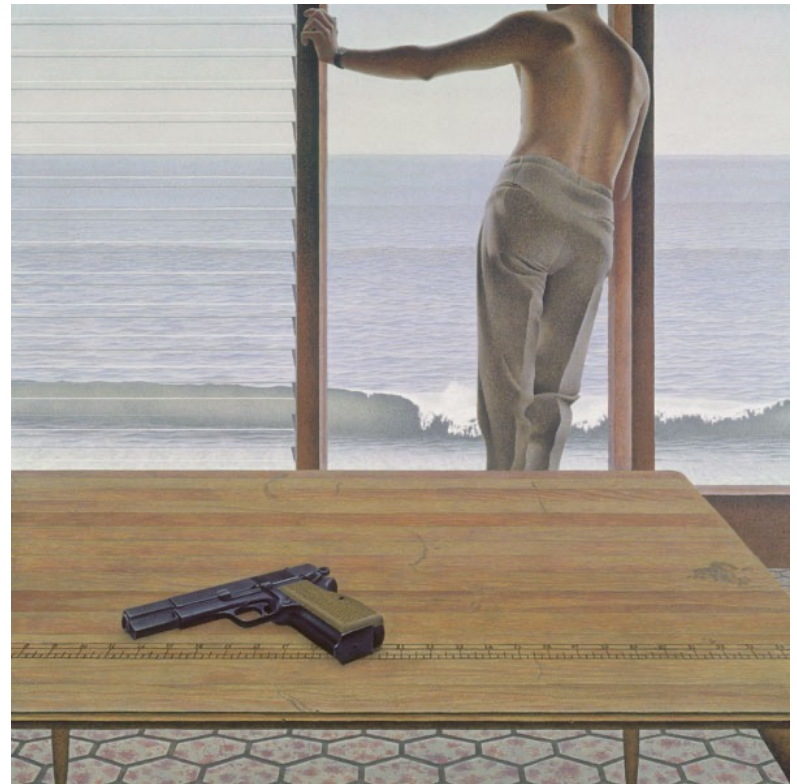
The Exercise of Freedom

“In myth, philosophy and revelation, orders were proclaimed in terms of which freedom was measured and defined. As freedom is the highest term in the modern language, it can no longer be so enfolded.”

“... how do we know what is worth doing with our freedom? There is no possibility of answering the question: freedom for what purposes? Such may indeed be the true account of the human situation: an unlimited freedom to make the world as we want in a universe indifferent to what purpose we choose. But if our situation is such, then we do not have a system of meaning.”

(Technology and Empire, p. 138)

Pacific 1967, Alex Colville



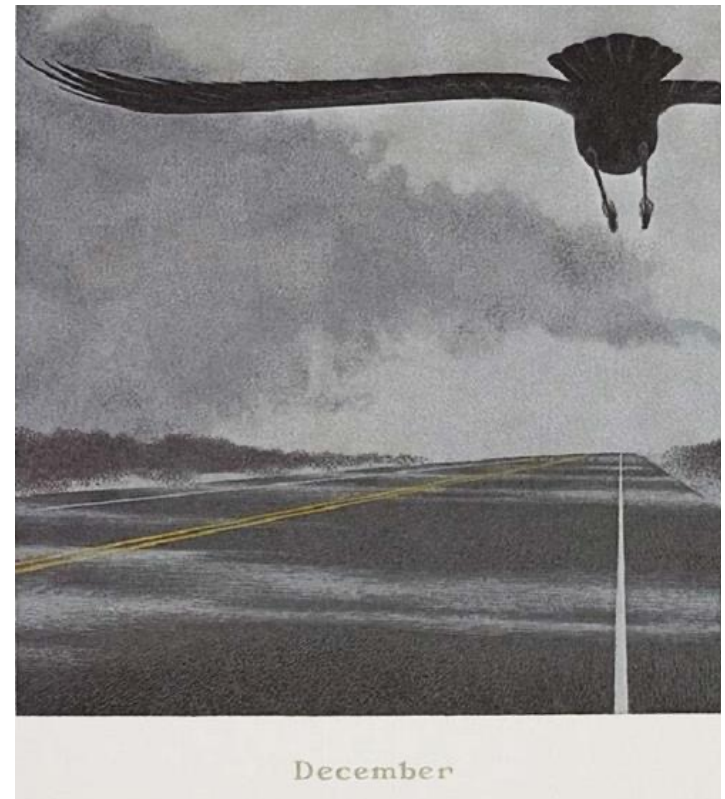
A World of Silence

“All coherent languages [mythical, philosophical, religious] beyond those which serve the drive to unlimited freedom through technique have been broken up in the coming to be of what we are.”

“Therefore it is impossible to articulate publicly any suggestion of loss, and perhaps even more frightening, almost impossible to articulate it to ourselves. We have been left with no words which cleave together and summon out of uncertainty the good of which we may sense the dispossession.”

(Technology and Empire, p. 139)

1979 Calendar
Alex Colville



Remembering the Good

“Only in listening for the intimations of deprival can we live critically in the Dynamo.”

“The language of good is not then a dead language, but one that must, even in its present disintegration, be re-collected, even as we publicly let our freedom become ever more increasingly the pure will to will.”

(Technology and Empire, pp. 141-142)



Ocean Limited, 1962
Alex Colville

Thus, how should one live?

“In such a situation of uncertainty, it would be lacking in courage to turn one’s face to the wall, even if one can find no fulfillment in working for or celebrating the Dynamo.”

“Equally it would be immoderate and uncourageous and perhaps unwise to live in the midst of our present drive, merely working in it and celebrating it, and not also listening or watching or simply waiting for intimations of deprival which might lead us to see the beautiful as the image, in the world, of the good.”

(Technology and Empire, p. 143)

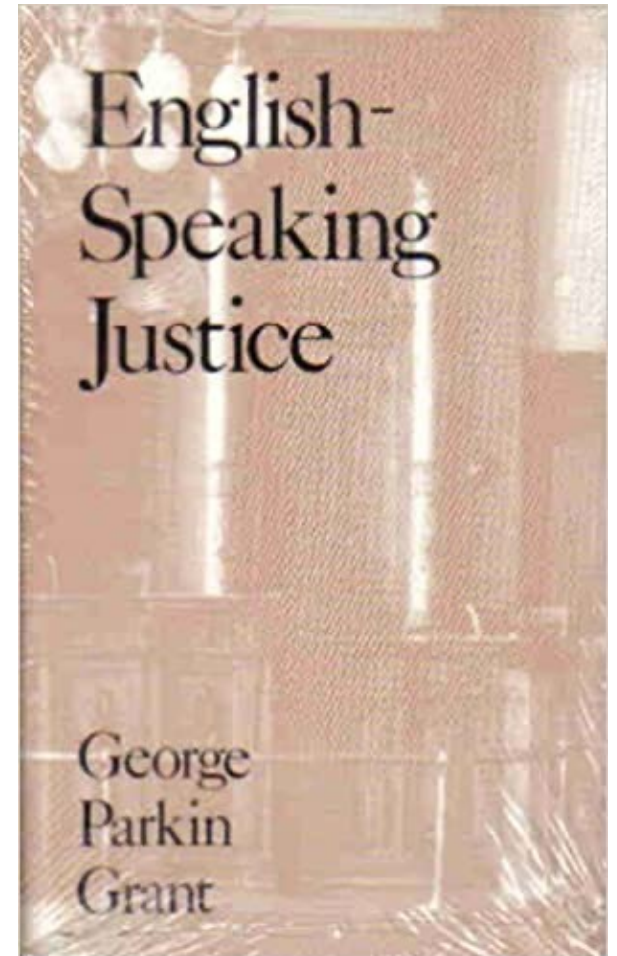
Verandah, 1983
Alex Colville

aci-iac.ca



George Grant and Alex Colville

To Alex Colville and Dennis Lee –
two artists who have taught me about justice



Honorary Awards

- 1964 – Fellow of the Royal Society of Canada
- 1971 – honorary degree, Trent
- 1972 – honorary degree, Mount Allison
- 1974 – honorary degree, Dalhousie
- 1976 – honorary degree, Queens
- 1978 – honorary professor of humanities, Calgary
- 1979 – honorary degree, University of Toronto
- 1980 – honorary degrees, Guelph and Thorneloe universities
- 1981 – awarded Chauveau medal by Royal Society, and made Officer, Order of Canada

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Summary

- “How can we accept the modern discovery – that we are free to shape nature and ourselves – without forsaking the insight of the older moral and political tradition – that we are shaped or fitted for a justice which does not depend on our wills?”
- Grant: Public Platonic moral philosopher
- Grant/Plato: Justice: what people are fitted for
- Plato’s tripartite soul: reason, spirit, appetite; holistic rule of reason = well ordered soul
- Love of the transcendental good and love of the worldly good
- Presence of the “Will”; a desiring to do, to act, to change, to master
- Hegelian optimism – technology = conquest of nature = leisure = reason = freedom
- Instrumental reason – obstacle to the realization of transcendal reason
- Reassessed his position regarding Hegel and technology
- Ellul – technique = four principles: efficiency, precision, prediction, less human involvement
- Heidegger – technology = revealing, standing reserve, enframing,
- Modern justice = freedom = technology – the enabling of the appetites
- Grant’s/Plato’s view of justice = community + (wisdom – forms – the good)
- Canada has a strong technological heritage; conquest of nature = survival
- Lack of contemplative tradition in Canada; Protestant settlers = instrumental reason/utilitarian
- A reciprocal relationship between liberalism and technology
- Predominance of technique (Ellul) and technology (Heidegger) = predominance of the will
- Breakdown of religion and philosophy : still need to consider the nature of justice/contemplation
- Listen/think = Re-collect + remember what is good
- *Question of Freedom: How should one live in a technological society?*