

Is pleasure as the natural goal of life falsifiable?

Post by "Cassius" of February 4, 2023 at 12:18 PM

Matteng your post led me back to the Wikipedia on Falsifiability:

Quote

Falsifiability is a [deductive](#) standard of evaluation of scientific theories and hypotheses that was introduced by the [philosopher of science Karl Popper](#) in his book [The Logic of Scientific Discovery](#) (1934).^[B] He proposed it as the cornerstone solution to both the [problem of induction](#) and the [problem of demarcation](#).

A [theory](#) or [hypothesis](#) is **falsifiable** (or **refutable**) if it can be *logically* contradicted by an [empirical test](#) using existing technologies. Popper insisted that, as a logical criterion, falsifiability is distinct from the related concept "capacity to be proven wrong" discussed in [Lakatos' falsificationism](#).^{[C][D]} Even being a logical criterion, its purpose is to make the theory [predictive](#) and [testable](#), and thus useful in practice.

Popper opposed falsifiability to the intuitively similar concept of [verifiability](#) that was then current in [logical positivism](#). His argument goes that the only way to verify a claim such as "All swans are white" would be if one could theoretically observe all swans,^[E] which is not possible. Instead, falsifiability searches for the anomalous instance, such that observing a single black swan is theoretically reasonable and sufficient to logically falsify the claim. On the other hand, the [Duhem-Quine thesis](#) says that definitive experimental falsifications are impossible^[1] and that no scientific hypothesis is by itself capable of making predictions, because an [empirical](#) test of the hypothesis requires one or more background assumptions.^[2]

Are you thinking that there is anything in that Stoic material that gets to the issue of falsifiability of the Epicurean position? Or of the link between virtue and pleasure that Epicurus states? While there is a link Epicurus is very clear that virtue is a tool for pleasure and not an end in itself.

If you are not familiar with The Torquatus position in On Ends, and the statement of Diogenes of Oinoanda in Fragment I think you would find those interesting:

[Torquatus on Virtue vs Pleasure](#)

[Diogenes Fragment 32](#)