

Pleasure and Reality

Post by “Godfrey” of April 8, 2019 at 11:08 PM

Cassius, I frankly can't remember if I've read DeWitt's take on the anticipations or not, but I'm going to read (or re-read) it in the next few days. When I was putting together an outline I was getting hung up on the anticipations and it was suggested that I return to them later, as I recall. Which I'm doing now 👍

Your description of DeWitt's theory is in line with my anticipations 😊 and seems to align with Asmis as well, as I understand her paper.

Now thinking out loud (digitally speaking): what if we compare justice and cows? They're two common examples that are used, along with the round/square tower.

Justice: I think we all agree that there is an innate sense of justice, perhaps an intuition. However each individual's sense of justice evolves over time, or I propose that it should in a properly functioning adult. An adult's sense of justice should be substantially more complex and possibly different than a two year old's. How does this happen? Through a continuous process of adjustment based on input from the senses and the feelings and adjustment of the initial concept. As an aside, it's possible that the end point of a person's concept of justice, after various permutations, will be the same as it was when they were two, but with more nuance. (Regarding familiar/unfamiliar, those, too change based on sensory input. Unfamiliar becomes familiar... likewise safety/danger....)

Cows: I can't imagine that we're born with a sense of what a cow is. (Didn't someone say to Plato, "when I see a horse I don't see horseness, I see a horse"?) We see a cow or a picture of a cow, or we hear "moo" or someone describes a cow to us. Then when we encounter a creature that might be a cow, we compare the information from our senses to what we have learned about a cow. If they match, perhaps we have a feeling of pleasure and our idea of a cow is reinforced.

I'll call justice and cows two different "modalities", for lack of a better word. But they each get measured through the canon in a similar fashion.

Call justice an inner intuition, call a cow an external presentation. If a person regards all anticipations as inner intuitions, then a cow must be an example of "cowness". Likewise if everything is a external presentation, there is no innate sense of justice but only a learned concept. So as I now understand it, there are probably multiple modalities of anticipations, similar to multiple modalities of the senses. At the very least "inner" and "outer".

Is it the case that the arguments using cows and such were all presented to promote one point of view and the arguments using justice were all presented to promote another viewpoint? I'm

not clear enough on who said what to parse that.