

Anticipations

Post by "Cassius" of March 27, 2018 at 4:14 AM

JAWS do you see honor as a subset of justice?

Before I forget I want to mention something that I want to record somewhere in the anticipation discussion: the short book "Dialog on Innate Principles" by Jackson Barwis. In that book Barwis articulates a theory that we have innate dispositions to find some ideas pleasing and others painful and if we did not we would have no means of understanding the meaning of concepts that carry an emotional loading. His view is something I believe is helpful in describing how Epicurus would view this topic. We are not born with innate "ideas" but with dispositional principles of functioning that make us find some abstract evaluations more pleasing than others just as some ice cream is more pleasing. <http://newepicurean.com/jacksonbarwis/> In my view that book is a gem and I read it regularly almost as poetry.

Here is a post I made on this topic <http://newepicurean.com/following-a-20...-anticipations/>

Back to Epicurus: if I recall DeWitt says the only other examples in the texts are divinity (where Epicurus says that false ideas of gods are NOT true anticipations) and there is something also about time.

Also the big debate as to anticipation is whether they are a description of the process of conceptualization (I have seen several cows in a field and I summarize them as concept "cow" so the next time I see one I compare to picture of cow stored in my mind). That is NOT Dewitts view but it is the majority view. I agree with DeWitt, using the model of Barwis, but that is a fundamental issue that creates lots of heat in part because most adopt the total "blank slate" theory (which is IMHO much more Aristotlean than Epicurean).

Using your example, i think Barwis and Epicurus would contend that children find honoring ones word pleasing from the very first time someone keeps their word, and breaking ones word painful from the very first time, without need of prior experience. But the majority way experience is necessary in order to form the concept.

If you choose to follow DeWitt / Barwis on this be prepared for a lonely fight, but here again I believe this is the path to the only consistent understanding of Epicurus, the dilution of which by later Epicureans was a major error.