

Christopher Matthew Cavanaugh
March 30, 2004, Tuesday

First pages torn out. Will look for proposal

Christopher Matthew Cavanaugh

June 21st, 2009

at Starbucks in Olney, MD

\$20 No questions asked reward if this notebook is
returned in at least fair condition.

Ethical Vegetarianism,
Berry Walters, Lisa Portmess

I go on reminding myself of
animal suffering,
and I daily feel ~~and~~ a
renewed resurgence of
extreme discomfort.

People say - just don't think
about it. Think about
something else.

—
A great explanation of
the great stagnation
of
Human Moral
development.
—

YML

Contents

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Topic

Organization

June 21st, 2009

Knowledge of the world and our future's
maturity

Evaluative Concepts - use & misuse.

Amparations, suggestions, ? rankings. Relation to evaluative concepts.

Anthropology, History, Tools and Methods, The importance & ubiquity of method.

Ignorance, Finding quality information, Finding clear reasoning.

- How they are method dependent. Logic & Scientific method.

An example of an ideal of human development. How culture & education can work to produce approximations of that ideal.

Individual and groups of individuals. Individual decision making and decision making in groups of 2 or more.

Moral issues and issues. Moral problems and problems.

Moral decisions and decisions. I can't find a difference.

What is the scope of Morality?

My view of morality as an approach to ~~defining~~ quality [not undefined] decision making, quality acting, quality problem solving. It is the most broad study of what to do. ~~Principles~~ / ~~what to do & involving~~ / ~~some individuals~~ / group ethics

My focus is individual ethics, not collective ethics / When groups become large, large political

JK
Desire is one thing that is present from the beginning.

Ethical Development of Desire

A child is ~~very much helped~~.

When a child is born they are tool-less. They don't have knowledge, and they don't have methods. They have instinct, and perhaps very basic abilities to make decisions. We don't really know what it is like to be a baby, but babies, as they are, probably have little of the mental qualities we find important in ourselves. ~~consciousness~~. Their desires are very basic. They primarily want food and comfort, to be provided by their mother.

As we get older, our desires increase in quantity and scope. We learn about variety in our environment, and become discriminative. Soon we are converted from drinking just milk to eating different kinds of pureed foods, and soon notice see that babies will prefer some over others according to their qualities - the qualities of the babies. But it isn't until this time that babies will know which things they prefer and which things they don't.

Soon babies are introduced to more diverse tastes and textures, thick, creamy, salty... on and on the list goes, but it doesn't stop at food. A baby will one to prefer the comforts of the mother over the father, grandmother over uncle, according to the babies preferences. The preferences of babies are ~~very~~ very similar between babies. Babies prefer the similar foods based on their needs or humans. They will eat

TV

will eat on, and will not eat grass, or dirt, or things that are inedible to humans, ~~etc.~~. They may put these things into their mouths, and then might swallow, but out of curiosity and it being their primary way of interacting with the world. They will prefer what is necessary to a baby, and babies for the most part will choose the same things. The differences between babies are non-subtle - bitter versus sweet, sweet potato versus carrot - and so on. But all like baby things. And mothers have little difficulty meeting their needs.

As they get older, they become more and more discriminating, and come to learn more and more details in the environment. They will have a tremendous range of preferences. These preferences will go across the full range of ^{range of} their senses, prefer different colors, different textures, different comforts, prefer degree they eat to be with other, different foods, different ways of interacting w/ food.

Soon preferences become incorporated into ways - manners of behavior. Manners of looking, way of talking, ways of interacting. Built purely on early interaction - the interaction of early environment w/ early preferences. Different environments = different babies. Different as far as their preferences & disposition will permit. A baby with a rarer uniform for instance will like saltier when raised.

egypt they might learn to like salty porridge, lechuga or chickpeas, and in america, salty sweet potato.

The difference in being between the two, is that one will be chickpea pushing baby versus sweet potato pushing baby. The babies will have different desires. And as we all know, different desires, different object oriented behaviors correspond to different memories, corresponding to different experiences. Different memories implies different brain organization. Two babies w/ different brain organization, are different in at least that way. → thus you have slightly different babies (in a set comparison sense)

Preferences are very stable throughout life, but experience is required to determine objects of preference.

This is true for behavioral preferences. A baby may learn to prefer excitement to security for example. Over time people can change it, however.

Desire becomes very complex - very diverse

Each sense has related desires.

Each manner of thinking has ideas associated

People learn to prefer various internal states over others

People can adjust their preferred objects not simply on

how they feel about them, but what they believe about them.

② People can learn to prefer something that is healthy,

that they didn't not enjoy as much

higher order
preference.

we decide things from the beginning to the end.

Along with the development of specific desires, we learn tools and methods for desire satisfaction.

A child learns to brush their teeth, not to keep their teeth clean, and to prevent decay, but to ~~appease or please their parents, avoid ~~feel~~ discomfort, ~~desire~~~~^{or to} set pleasure, from doing what their parents want them to do.

Sometimes it's neutral; so the child will simply do it, because they don't feel a resistance to doing it, but maybe a slight motivation to do what the parent wants them to do. We continue to do it because our parents want us to, until it becomes a habit which we feel a compulsion to do - (compulsion is an internal ~~desire~~ discomfort - a desire to do something - not for any end but simply to relieve the discomfort) - or - because like From a young age a child is alone in the world - an individual.

They will make decisions according to their internal environment // The internal environment is paramount. This is trivial because what they care includes the space they occupy, not what's outside themselves. They care "in their body." When they want to do something, it's because somethin internal compels them to do something. The internal thing is the brain - as its connection w/ sensation is slight.

I call this the permanent connection between the self-body and behavior. All decisions, motivations, actions, etc., have changes within - changes of internal states.

our parents we did not we ~~but~~ clean teeth for any of the various or things clean teeth might do for us.

whatever I do anything, anything I move from one act to the next, is because of an internal change - or always relates to an internal change. - Even if It is precipitated by something external to me.

Affluism - The idea that we can act selflessly, I believe, ~~is compatible~~ is compatible w/ this idea. Any conflict I believe is tied to the words I'm using.

Affluism is supposed to be actions purely for someone else. Thus, a person runs into a burning building, and returns several times to save several people - knowing well that out of the 10 people in the building, he/she can only save 5-7 before also perishing - and doing it anyhow.

Actions like these we call selfless.

I think this manner of speaking about it is misleading and inaccurately, but we can see the point. The person ignored their interest in a dramatic way, in order to save other people. [Some would say purely to save other people, but that's a forced interpretation - and a universal, which we know basically (statistically speaking) implies inductively that it's false.]

While acknowledging the praiseworthiness of the courage and heroism of such action [remember - it depends on the reference / criteria] it must be maintained that his actions resulted from changes in his internal state. It also related to desire he left → to save people.

His act is thus one of desire satisfaction.
 He acted to relieve a state of desire-discomfort.
 His feelings are bound inseparably from his actions. ~~We usually say that when people~~ ^{always} This is what people mean when they say people eat selfishly. They are making a poor choice of words, because ~~so~~ "selfish" has a pejorative sense — primarily in fact, so another way of speaking should be used.

People always act out of motivations, impulses, decisions and so on — that are bound ~~to~~ with their internal environments. It cannot be otherwise. Thus people say their selves are always involved, which makes sense because they are the ones doing it. None of this affects the praiseworthiness of their action [This is not completely true, but it would be confusing to say why here].

These facts say such an action was selfless ~~but~~ really mean that the person seriously ignored their own long term interests, and even their most important immediate interests. [Remember — many would say such an act was still wrong — perhaps the man ignored his family's interests or other interests. Perhaps they didn't pop into mind. But we're not at the point of being able to critique things morally yet. We'll get to that.]

Desire has
obvious
evolutionary value.

Organization again

→ Development of Desire - the pervasiveness
of Desire

[Talk about the connection of Desire w/
Comfort - and also Pain / Pleasure]

Traces and desire

→ Civilization and tools. Large scale

desire satisfaction. Increased

success in the world. Early ranking of
classifications of desires.

Planning

Law
involves
hard thinking
about people
what they
really
want -
but more
powerfully
what want
to
avoid.

Life first (Fear of Death)

- Avoidance of Extreme
within your group / intergroup
violence
- Avoidance of suffering - meeting
basic needs

- Being killed
- Being enslaved
- Having property taken

Virtually a
fear of
Others,
outsiders.
Misanthropy

Ethics

Monday, June 22nd, 2009

Organization

A picture of the Development of Ethics and its current state.

World Philosophy, or Ethics - What is it? What is it about? Historical sketch.

Development of Civilization

Evolution, Development of Tools, Development of Language

Development of the individual

Desire, Education and individual ideal, heroes and ideal archetypes

Origins of Morality

Morality within and between small early groups

- Diversity of groups and their locations and needs
- Commonality of basic needs and similarities of genetics
- Self-ordering in groups of animals

Primate self ordering as plausible early model for basic early human self-ordering

Natural Role assignment - by age, gender, parents; etc on

Human role assignment

Increased complexity - larger populations

- establishment of code
- establishment of law and unenforceable code - of "morality" (do not offend)
- Religion plays a greater role, either privately in groups or primary authority given to political or military force, or are regularly infused with political power.

Modern

Cross-cultural analysis of law and morality.

- Common elements

I. Development of ~~Instrumental~~ Morality
II. The Instrumental ~~Model~~ Model
of Morality.
III. Practical Ethics How to live

A picture of the
Development of it,
And its current
state

Development of Philosophy

Morality as a discipline of Philosophy

The secularization of Moral Philosophy as a discipline

The search for a Primer or Supreme principle of morality.

What is at stake - The ~~settling~~ settling of all moral disputes -
and the right to be called the discoverer of the supreme principle - and
the original authority over morality and the conduct of mankind.

Problems w/ the systems of morality. Why there is still so much
disagreement. Each is an attempt at facing the issue, not at solving it.
Each says what is happening. Each is limited in scope.

The need for a new study of truth - logic, truth preservation, meaning
preservation soundness as the ideal.

The need and existence of a method for finding quality information

The need to sift quality information from ~~poor sources of information~~

Shortcomings of Mankind

#1 Perpetual ignorance - Death ad new life \rightarrow new people who know nothing.

We must learn to separate truth from lies or just
bad information.

- world was
- closer was
- closer was

make the
whole slowing your
place in space and
the space you can
occupy.
Then are sometimes slowing
sufficiency outside your
use of space?
ask how
you
can
increase
your
space.

- Evaluative Concepts.
- Moral reasoning a separate class of reasoning? ~~Hume's Claptrap~~ ?
- Moral issues, problems, solution ad so on, are simply issues, problems ad solution. There is no special class of problem ? solution - only and that is really one about and think are important. This is why a non-issue for one person is moral for another - because of relativity in what people think is important.
- Ethics without principles - o The toolkit approach and Pluralism.
- Values are not objective facts ~~about~~
- someone valuing ~~says~~ things is an objective fact.
- People share some values simply by their nature.

One of the profound shortcomings of Humeanism is Universalization.

Humans are isolated in space - ~~so~~ It would be strange if humans naturally cared for things outside their environment. That's like ~~so~~ caring for something you're not aware of.

Anything outside a person's experience goes uncared for

(a) flat person. ~~so~~ ~~so~~

Not that it would be within that person's power to do something.

People are individuals bound up w/ their own lives. They vote based on individual desires. Even the most virtuous never ~~intend~~ interact to their own families.

Objective
Parts
relevant.

Shared Values

- It is an objective fact that people hold similar values.

Human Thriving

- Those that thrive on their own, hold things in common

making their success possible.

People don't want a single thing. They want multiple things.

No one just wants happiness - ~~With close attention you~~ can see that happiness is just a mood. You can be happy one moment something else another moment.

Q&A

What people really want is a little w/ less pain and sadness - They want pleasure, security, ecstasy, fulfillment, achievement, friendship, mutual understanding.

People don't get happy because it isn't a concrete object, it is vague. "One mans happiness is another's misery."

It is better to ask yourself what particular things compose this life of happiness and whether or not these things are realistic. Ask what ^{saying} future is available to you. ~~You~~ can think big, but things such as "you can do anything" are not helpful - they are just false.

There is a road to happiness that just about everyone can achieve if they want to ~~badly enough~~, ? want to work towards. Wanting gold, and not wanting to work, means not getting gold.

cl also value truth very highly. Then we may who do also or respect the practical concerns, but not or respect to their own lives. People will believe in anything that makes them feel good.

When someone doesn't care about truth, truth still lurks beside them. By not facing it, they open themselves to the possibility that it will continually pop up and strike them in terror. They can shoot shoot, but people really do know which things they know are true and what they suspect is false. They know what has a solid foundation and what doesn't.

The person who is open to truth, isn't startled when they discover something new, because they discover new things perpetually. They allow it in. They keep the door open to all strange.

They see even the disgusting clearly, and they do not fear it.

The man who admits there is no afterlife early, sees death as an old friend when the time comes.

The man who believes in heaven may be struck with terror in the end, because they perceive that their beliefs are a farce.

Reparized Christian
on a Deathbed.

Christian in Terror on a Deathbed.

The general Path to a quality Human life

Specific

Objects: Health, Freedom, Ability to control your own mind, To control

Things wanted by All people. your desires, to control internal environment - To depend less on environment, to be less determined by environment. To think clearly is logically.

To acquire and master tools for getting along in your environment. To get to a better quality environment for yourself.

#1 Education. Education implies reading

#2 Getting away from day-to-day, being w/ good people.

- Learn to separate truth from falsity
Reality from illusion

For People w/ Individual Issues.

- Find ^{a group of} people, who are experts to care for you.

Give them almost complete control.

Reality, Supernaturalism, and other Facts for Determining

what one should do

do more or nothing } These things dramatically alter our
Beliefs there a god/gods } choices if we ~~believe~~ that they are true.

The general path to
general welfare

Greater
Welfare
Specific

Tuesday, June 23rd, 2009EthicsOrganization and brainstorming

What would you tell a teenager if he/she asked you how they should live, and what they should do with themselves?

Test approach.

"I feel kinda uncertain about what I should be doing with myself, and what my next "move" should be. I don't really know what to do with my life."

[^①I don't know what to do - the over wave. ^②I don't know what to do with my life. If I'd better were to act, and continue to act in this fashion, this would be acting ~~every~~ life worst a future object. They have no hypothetical inspiration. They are looking for an objective. The second part would indicate lack of long term goal, or important long term desires. But long term goals aren't so helpful for determining what to do now. A plan, composed of short term intermediate goals would be more useful.] To determine how to act specifically, specific goals are to be named. Of course, a way of doing, a characteristic manner of acting must also be determined - a very good manner for most situations, and others tailored to individual situations.

"When your parents raised you, from infancy, through childhood to this point, what did they taught you?"

"They showed me how to read and write, how to speak, how to be good and nice, how to look for myself, how to ride a bike, and things like that - and also how to take care of myself - to eat well, to care for my appearance, my teeth, how to dress myself and so on." ^{"How to stay safe and away from danger."}

"It sounds like they equipped you."

avoiding harmful objects
to survive
to not be
injured"

"What do you mean?"

Your response resembled a list. First they protected you and could see you completed, when you were helpless, when you weren't ready for tools. Then they showed you dangers, and told you to avoid it. They began to teach you a way of behavior, things to avoid & embrace, and you incorporated this way into yourself, so you could on your own avoid harm & embrace good. They began to equip you ~~consciousness~~ in two ways - by showing you with their actions what you need to do first of all to survive, and also by taking over whatever else they thought you needed for survival.

They gave you tools, one after another, one built on another, so that you would live, and so that you would live well.

At that time you had no purpose, no life-goal, other than to live well and survive. Of course it's your goal, but in acting in accord with their rule you enjoyed yourself."

"Animals keep to themselves, and so do primitives, and also the less able in society. When the ~~adults~~ aren't especially harmful we don't give them ~~messages~~ morally."

"I know, but I don't want to live like a child, and simply eat, play and sleep, with little regard for others, and the world - I want to do somethin' important."

"Why do you want more? When did you come to want to do somethin' important?"

"I want to do somethin' important" - that isn't specific at all? You don't care what you do, as long as it is important. To who - you only, or is it important to you that other also see it is important. When I hear "I want to do somethin' important" I hear you saying you want to get life social approval. ~~That~~ That is doesn't sound bad, but I fear that with such vague bases our achievements you have might fail to meet your expectations. If my goal was to have power, when will I have achieved it? That goal isn't specific enough, because I could have all the power within my ability to have, yet it isn't enough - I don't feel at have it. But if you set out w/ a real goal, you'll know both when to achieve it, and because it is real, you can make a concrete plan for it."

"Well, I want to do something that helps people and makes them learn."

"That's fine too, but we need to be more focused for more specific. Your vagueness - when was old your idea of help? How will be more precise, and more vivid. You'll risk doing more harm than good out of not knowing the

difference between the two."

"But love can't know the difference now."

"~~Both~~ Help is very much tied to ^{the} specific of situation,
but as with before you'll depend on others to get equipped -
with general knowledge about help and harm, good and bad,
right and wrong, and so on, and along with that knowledge,
other other skills for telling the difference." But help/love is
also tied to many tools - numerous tools for dealing
with numerous situations. Let us now be more
~~specific.~~ ^{need to focus in} No matter what you do, you'll ~~have~~ ^{need to learn in}
these activities to thrive, and to engage in them well you'll need skills in
each area.

Human thriving - The different common sense areas

Physical Health, Mental Health

Education

Social Skills-Social Dimensions

Clear thinking is the most important of all.

Being able to tell real from unreal

Being able to see which questions are answerable; which are unanswerable.

Having good questions from dead ends.

Knowing how to not waste time

Knowing how to control your mind.

an important role.

The [most important] role of others ~~is~~ is the avoidance of error.

~~Both~~ ~~Both~~ Listen to the conversations of adults &

You'll find that a major topic is discussing how to fix mistakes,
learning about how old actions were mistakes, and about how other
people are making risky life decisions.

Fridays, June 26th, 2009.

Ethics

brainstorming

After years of studying ethics, the views of ethics stand out from
Massachusetts to me. The Virtue theory of Aristotle, Utilitarianism,
and Buddhism.

Actually - each of the major perspectives seems to offer something
of importance - even Deontological ethics, although Deontology
seems like an overdeveloped "golden rule" philosophy.

Each ethic seems to me to be either a tool or a model or
both. Utilitarianism is a model of how we frequently
make moral decisions - our attempt at maximizing good results
and minimizing bad results, which clearly represents how we
make decisions in some situations - esp. moral dilemmas -
we'll attempt to elaborate compare alternatives, sometimes
using calculation. It also provides a method - that we must do
calculations to be rational, like a businessman ought to do w/
money to make rational decisions

Deont

Monday, July 13th
2009

Kiva Hoffmeyer

Escalante River, Utah - near Grand Staircase Monument
w/ Kim on trip to Alaska.

Ethics

Brainstorming

An ethical system is in large part a method.
As w/ any other method, it is a human creation.
it is an invention.

Ethical systems existing now existing serve different purposes - they are different methods - with different creators. Each does some things well and other things not so well. They solve some / settle most questions well sometimes, and for other questions not so well or even poorly.

They have distinct scopes.

They are limited by the vision of their creators.

They are tools (not just tools of course) that have a limited range of uses.

They also like a standard tool using a standard measure, like tools of the English system in America, are also traditional and cultural. They become ~~old~~ resistant to change, even in new times, when the limited view of the creator becomes more apparent. Even when change is evident, it can be so ingrained that only great change in motivation will allow for adjustment.

D. write your own meaningful cosmology/fable.

Adjustment might entail progress in some ways - but progress is evaluative & relational. In some ways it will get better (in some ways according to one standard or perspective), and according to another perspective it will be worse).

We might say that some adjustments ~~merely~~ can be called better because they ~~all~~ are better according to a good standard or better standard (requires further discussion...)

It appears here that an infinite regress is possible. As I explain elsewhere, the infinite regress is possible because of the very broad utility of evaluative concepts. You can judge anything you want - including the standard of judgment you use, and the standards standard, and the standards standard. This is not a strange result. We're simply confusing ourselves by thinking very abstractly, and when we reduce it to more familiar terminology we can see how clearly it works.

- examples

Standard

examples

- That is a nice grape

Chrysanthemum

you can hammer in a nail

You can hammer a hammer atop a nail. [Works by same principle]

You can hammer " " at this point, just as with the

point before, the issue is whether or not it

is practicable to move further. (And this is known,

that's its limitation)

Monday, July 20th, 2009

Hammers - An Essay
about language
as a tool w/ side effects

Starbucks, Crescent City, California

Near the redwood forest.

Continued Elliot Brainstorming // Analysis of the hammer.

Hammer - tool used for sending objects downward w/
that force greater than possible w/ a fist,
and more focused, w/ greater speed, because
of distance from the shoulder at weight/density
of hammer head.

Much can be said about
hammers...

What is
a hammer?
Draw
picture

Some hammers are large - sledge hammer
Some have very long shafts, some have heavy heads, some
have a large striking area, others another. → all
depending on what they are expected to do - what problem
they might solve. One particular hammer is not
"locked into" a particular task. Hammers may be
used for weapons, and have been historically, at w/ the
war-hammer.

Each hammer was created.

Each hammer was created w/ a vision - an idea about how
it will be used.

Sometimes it is seen to solve a single problem

Sometimes it is envisioned to solve numerous problems. - like greater
range of function - so less hammers are needed, or
greater comfort for the user, or to be more marketable -
to sell more hammers. Bent created to make H. A
dwarf might notice a hammer to be funny w/ and might

want a hammer that has absurd or other laughable qualities.

The vision, the purpose of the hammer, depends on the creator.

~~This Creator here isn't limited to originator.~~

anyone who originates the hammer [indeed, because a hammer isn't one thing.]

There is no prototype. The creator of the hammer wouldn't likely have thought so abstractly. There is no single hammer form.

Hammers are practical. It there were a prototype, the prototype is an archetype, a plan, a model of a hammer, but not itself. We need not even use the word hammer. The use of the word hammer makes us think it refers to one thing. Rather, the term itself is designed to communicate ~~one~~ ideas, but is limited in what it can communicate. Its usefulness has side-effects.

(One hammer; only a hammer)

The creator of ~~this~~ a hammer ^{gathered} saw that force of a weight is more effective when not in hand (like a rock) but extended further, and also that a handle is easier to grasp.

The original idea concerning the (first) hammer is lost.
^{no first hammer - only a development until it meets our modern definition.}

- we don't know if it was for comfort of a handle, or to increase striking distance. We don't know if it developed from the club. It developed in different places in different settings w/ different people; different needs.

The developer, and the user, also partake in creation, when they find uses what instruction. Thus they co-create the manner of usage. The developer gets it or creates other hammers [both segments are supposed to say the same thing, but don't. - The second is better.]

For the purpose of what I want to convey here, Developer, User, Co-Creator are all equivalent in that they cannot claim greater

even
so
defined,
it cannot
be the
object,

Authority out one another about the value of the hammer.

The developer might have greater insight about the hammer. The user might have a better view of the usefulness of the hammer, and might better compare different hammers in their usefulness according to conditions.

The master hammerman might know better than most the range of usefulness of the hammer, the multitude of designs and materials for? processes for manufacturing hammers, and the right hammer for many purposes, but might still not be able to say which hammer looks funniest to the average person, or which would be best wielded by a clown, and what color it should be for maximum laughter.

The master hammerman also might not know which would be most appealing to a buyer to factor to the cost of producing it? delivering it. Thus the Hardware Businessman would have an edge. For a business man, a hammer is for making \$; will choose the hammer related to ^{greater} profit.

Alternative uses of the hammer. [Don't let "Alternative" mislead you.]

Hammers can be good weights for workout.

Hammers can make good anchors (catalyst dependent).

You can sink a corpse with a very heavy hammer.

You can club seals w/ a hammer.

You can do the hammer throw in the Olympics.

It is a waste of time to derive ~~sense~~.

It makes more sense to translate it each time —
to describe how it is used. It isn't even an if.

Good has many uses.

A

Hammers can be evaluated endlessly.

Hammers are not unique in this respect. ~~Also~~ Actually, anything
can be evaluated endlessly.

That you can do it, doesn't make it useful to do it.

Thus, people don't endlessly evaluate. It's not always
useful, and there isn't time or interest.

Thus our choices about what to evaluate depends on whether
or not we think it will be useful, or sufficiently
useful.

*

~~Hammers~~ ^{doesn't} have ultimate value. It has value in relation
to use. [or any other value system. This is one that
is fully acknowledged to matter. all agreement]

<sup>(what kind of value system would
exclude use? of the item
does something)</sup>

One hammer would fair well for one use but not for
another.

The business man might say to a coworker, that's
a good hammer meaning "That hammer will make us
money" or "I like that hammer" or A complex
of liking the hammer, the hammer being good for other uses,
or being good, and for making #.

But suppose he means it primarily "for making #"

The good hammer - A picture of the vagueness and side effects of the word good.

Things "That's a good hammer" might mean.

① I like that hammer

alone. Simly a feeling of attraction, or a pleasant feeling, or an instantaneous positive appraisal.
or coupled w/

② That hammer looks nice or

looks like ~~except~~ what I would expect out of
a quality hammer -

③ That hammer looks comfortable

:

Usually people speak spontaneously. They think out loud.

- Thus the immediate reaction might contain elements resembling ② or ③. They can't be that precisely, because they might not have matched words to the experience yet.

Sometimes we summarize - so we don't talk too much. So we might translate the sentence to "It is a good hammer". It is fast,

what a dialogue about a hammer might look like

"That's a good hammer" can be quickly reversed by a perceived authority figure. Salespeople do this all the time. Think about what's happening during this reversal. How is this possible.

Reactive here:

while writing this I periodically thought to think about actual hammers.

When I do, I can see how abstraction often leads to error. Generality can be useful but leads to error.

Being specific is valuable. It's so much talking.

But it is accurate

and there is less error.

We ~~were~~ evolved into a successful being that is best when thinking practically.

Side Effects of "That's a good hammer"

- The statement sounds like its factual. That is how the hammer is. It carries finality & conviction.

[but consider how fast the statement can be reversed.]

- It has been translated to

"That is an exemplary hammer" meaning that it is a great exemplar of the category hammer and what its function is supposed to be." ↗

[But hammer can't be the category, because there are different kinds w/ distinct functions. The context would supply the info here - the hammer the person is looking at is one for driving small tacs. Thus it might be an exemplary tac hammer but people don't think that way. What if the hammer is truly innovative & it isn't an exemplar of a category because it is just so different. People don't share the same perspective - they bring their

own way of reacting. Even in analysis this isn't realistic. People would have their own way of ↗

22
what is meaning?
- mental pictures
- feelings
- word definitions

"Good" is a communicative tool. This is to be expected because language itself is a communicative tool. [Among other things]
not summing up language here.

"Good" has side effects. ~~Language~~ with any manner of speaking will have side effects because people can ~~interpret~~ misinterpret it, think of it in a way the speaker doesn't intend. Meaning is not fully shared. We have our own mental definitions. This is a truism in the field of communications.

(IS truth also criteria relative)

If we think about it carefully, we'll see that most of what we think is say is actually false. If not false, not fully true, because we aren't specific enough, or we are too vague.

Absolute
concepts
strictly
generally

A picture of a tree w/ a foggy lens.

Is the picture a true representation?

That is one problem w/ language. It is too vague to determine truth.

Thursday, July 23rd 2009.

~~Notes~~ ~~Philosophy~~

People have spoken of Humanity as a culmination of a long process of animal development. Whether or not it is a culmination depends on our perspective, and the standard of judgment we use, and we can hardly call it a culmination without seeing the future, and without seeing if that is the culmination, but clearly humans in the last 10000 years have done things which were impossible for any species of animal to do, or any other object, for over 4 billion years.

A culmination need not be a progression. The type of culmination and judgment of, again depends on the standard.

But it's time to be more specific. Animals have been in a state of continuous bondage, of being restricted by pain and suffering [quote Bentham here], and desire, since its ~~for~~ biological formation and subsequent reproduction because of its clear evolutionary advantage. We innately value pleasure and comfort. We innately dislike pleasure and pain. Now speaking of these this in terms of value, which is a kind of economical term, which ~~I'm applying~~ I'm applying strangely here, might be very misleading. When an individual places value on something, they can do it in a variety of ways. One way is to esteem it highly - to praise it in some way. Another, which closely resembles the first, is to call it highly desirable - to think it as something worth having, or worth wanting (they are not the same). I said they think of it as desirable - but that doesn't mean the person desires it. It is an intellectual affirmation apart from the feeling of desire - which brings me to another (not necessarily the last, but the last I'll mention)

Language has a finite set of words

words lead you to believe when you use them
you are thinking of the same things as when you
use the same ~~meanings~~^{words} on other occasions, but you
are not. Language itself has a generalizing bias built in.

way of placing value - of actually wanting it. The feeling of attraction
towards it.

I'm going to focus on the last, because unlike the others, ~~which~~
~~people~~ this certainly influences behavior. Some might not
act on it, but it is felt - and compells. It is more tangible.
It is measurable. The more desirable something is, the more
people will act on it.

Happiness ~~aspirit~~ is an excellent example of something momentarily
praised intellectually, and is desirable to many, but actually
desired by few. It is too vague & abstract. When I say happiness
I mean long term contentment, satisfaction, freedom from pain,
and ability to experience a range of pleasures. People hear this and
think it sounds nice. But it isn't tangible, it isn't immediate.
It doesn't produce a ~~a~~ object directed desire. Its manifestation
in action is too vague. When you hear about it, what do
you do to get it?

Pleasure, especially relating to food, drugs or sex, or attention
is highly motivational. It is highly motivational because
people desire them - they want them. And it is ^{more} ~~more~~ concrete
^{is basic} than happiness. If you ~~are~~ are hungry (which
connotes desire) you know what you want, and you
know how to get it. When you want it bad enough (value it
highly enough) you are driven by desire, you are highly
compelled to get it. Consider what you are willing to
spend on food when you are full (0) versus famished (100) and
if you were starving you might lose all prudence w/
spending.

wight net
wint w
wint w
wint w
wint w

32
all this is about value. Write in ethics about value, evaluate concepts? hammar's all in one place

The same is true w/ sex, drugs, etc. These things have true motivational force.

Interestingly this helps explain why the rich & powerful don't care so much about universal welfare. It sounds nice, but it isn't compelling. It doesn't produce desire & doesn't have motivational force. People are more motivated by very personal considerations - e.g. for praise from others, attention, sex etc... And people differ in their ~~real~~ desires - but they are almost always concrete. More diffuse desires like utilitarian ones are frequently explicable in terms of personal desires.

Which is also why they are almost never realized. Not just because of difficulty of large scale projects, but because the desire is more personal - once the personal side of it is satisfied, it loses its motivational force. Thus the utilitarian restricts activity to the more personal domain.

Back on topic

↑ Oh pain has great motiv. force.
leaders can tolerate inequality/
but usually will be motivated
to avoid suffering.
Usually,

Q&A

Human kind is certainly the luckiest. It's been ~~on~~ on the hill to freedom from suffering caused by bondage to nature. We no longer worry about predators. Finding food takes little effort - it isn't nearly as fickle as it was before modern agriculture. We don't hear about it as much anymore as we writing from the industrial period, but

(1) *right next to
start w/ this*

(1) humans are able to collectively exert a great deal of control over their environment. We have continual almost uninterrupted security. "Catastrophic" ~~the~~ has new meaning - it is restricted to major earthquakes, & floods in areas where destruction is possible. We are beginning to exert control over this also. A thousand years ago there would be plagues, death during pregnancy, continual war, ~~mammals from~~ close quarter combat, rape, pillaging, and before that animal invasion, tribal warfare, death from small infections.

(2) The history of mankind is largely a story of the development of evolutionarily advantageous biology that allows for efficient and tool manipulation, to achieve desired ends - like freedom from discomfort, and pain/suffering which existed earlier when ~~we~~ humans were in a more primordial state - of close connection w/ ~~the~~ world ^{yet} unimpacted by people. People very restricted to a climate, dining on specific foodgroups, much like ^{the non-human} animals that continue to be restricted today.

(3) This accomplishment is staggering when viewed in terms of time scale ^{both}, by the fact that it's the only instance ~~on~~ of ever happening on earth. We are living ~~at~~ very close to the culmination of approximately 4 billion years of development of life on earth.

My purpose here isn't to talk about Anthropology & Evolutionary Biology. I simply want to point out before moving on that people are very clearly the beneficiaries of, first, evolution to have the anatomy we have, the brains we have, the ways & traits we have.

etc... which ~~are~~ natural tools - tools we did not design - tools we did not choose, which allow us to succeed in a way that no ancestor before us, or species around us ^{has been} is able to do. Secondly, in relation to ~~the~~ ^{the usefulness of} our being, our humanity, our biology, is our ability to create and manipulate tools in a way that has never occurred on our planet or anywhere else in the universe we've been able to see clearly. There are great advantages to who we've become, but great disadvantages also.

Evolution

Humanity - Being

Interrelatedness of things

(relating to what?)
what?

Environment

Words to not use
- Evolution
- Natural

Evolution is ~~real~~, real

Interconnectedness w/ the world; intricate
Interrelatedness

Tool-making

Method

Skill

Value

Earth

Method

Value

Ethics

Move Focus.

Finish
Chapter.

Really
night went
to take
the
Essayist Approach like
Russell.

10/31/2024 2024

35

? Put complete
essays and
complete subject
matter together into
a de cohesive
order work.

Mixed.

- Success in life is largely a matter of having mastered enough skills and skills ~~of the~~ right kind.

First Survival

Second Flourishing

Evaluation -

Tools.

Method.

Value.

[Human Flourishing]

Skills.

[Character / Skill /
provides quality
actions & results.]

Human Shortcomings

Ethics.

Thoughts

Policy

Result
Action

Results never end
but some results are from object oriented actions

Brain activity → Action → Result.

Actions never end. Continuous.

But some actions are object oriented.

Results
Actions
and
happenings
continual states

* Writing Method - Essays

[Relates to exclusiveness on
subjects. Find
a conclusion
each essay?
each piece item
together.

(You
can
Add
Transitions.)

Ethics

Being Vegan

Most people I talk to, when I have enough to fush, express why I am a Vegan, like and understand what I'm trying to do and why I'm trying to do it. What they have more difficulty understanding is the Being Vegan part - the actual commitment. It all sounds nice and good, but people think it isn't considerate enough - it's too hard, or it's too radical. People don't want to adjust. People don't understand what it's like being a vegan. If they knew they wouldn't be so averse to the idea of working towards it.

pilloried

You should have a sense of your
tentative finished work. Work you
would want others to know about.

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Wednesday, ^{July} August 27th, 2009

Wednesday, August 5th, 2009

Watch a man in silence
and a dog in silence, and
one can at once appreciate
great similarity - in alertness,
in body language, in surprise,
distress, comfort etc.,
all clouded by one
the talking starts

Notes 3: Brainstorming on Vegetarianism

Reading "Vegetarianism: A History".

Thursday, August 6th, 2009.

Read Jane Goodall

- When you talk about animal consciousness, emphasize
that ultimately you don't know the full extent
of their "consciousness"; of their way of thinking,
of what it is like to be a cat, or a mouse, or a
lobster. We rely entirely on information gained from
observation.

- a first step is to analyse what we actually
value about human life - how it formed.

From observation we do see what seems to be key
ingredients for life, one is the nervous system.

Concerning the nervous system we may might, say, that
ours has the greatest complexity. Interestingly this
is one of the few areas where it directly
corresponds to common perception that we are much
more advanced than animals. We have very complex
brain, and we have very complex behaviors, both more
complex than any animal on the planet.

Remember -

Complexity does not imply importance

But also notice that the complexity of our brain now
is exaggerated by their modern bloated manifestation.

we drive cars, talk on phones, discuss philosophy, the origins of the world, of ourselves, we have law, and a highly organized society, but as we are keenly aware, we are not so different anatomically from ancestors living 10,000 years ago.

We don't hold their less complex behaviors & civilization against them, to show that they are inferior - they were determined by their time & place. We presume that if we had a baby cloned from that time, they would learn to get along in the world as anyone else would today. (Although we might be more surprised than we think, there could be actual noticeable differences).

But for the most part very close to the same.

But also consider that people ~~aren't~~ stripped of the tools of civilization are much more comparable to animals. Civilization itself has masked this. It's harder to see our animal nature, our early place in the world, that has been changed for us. Cut off, we hardly make the comparison at all anymore.

What could be the reasons for strong reaction against vegetarianism. Or the strong insistence ~~that~~ meat eating meat is necessary, or the desire to show it is necessary, other than the fact that the person is clinging to either taste, comfort or tradition. All of which ~~claims~~ are illusory in their actual importance and value.

Friday, August 7th, 2009.

When experts say we should add more variety to our diet, what they mean in mind is not adding bison, quail, yaks, or gorilla to our diet - they aren't really suggesting that we increase the range of meats we eat - they are really saying we should eat more kinds of fruit regularly, that we should eat different kinds of seeds, nuts, and grains - that we shall eat more than just corn and mashed potatoes, but mixes of vegetables - in salads, soups, and vegetable mixtures....

deficiencies and malnutrition in America, are due primarily to diets that are not diverse, that do not have enough variety. By eating a greater range of foods, one decreases the possibility of missing out on necessary nutrients.

When a doctor says to eat more fresh food, they aren't saying to kill your chickens then eat them - but to eat things from the produce section of farmers' markets - see they again are talking about vegetables

most instruction from specialists on how to improve your benefits of increased amounts of fresh and delicious diet is about plant foods

Some F.M.

□ - look up.

Tree of life Design.
Ggantija Temple of Gozo

(3,600 - 3,300 B.C.)

Your work isn't
complete unless you
draw these
boxes.

□ - The works of Iamblichus
□ Orphism, The Orphic Cult.

- don't smoke.
- create art.

Pedestals

When a doctor says you should eat less fast food, etc., they are not suggesting you go to the market and buy the similar ingredients to make the same dish at home. They are saying there is something wrong w/ the food itself. Ask them specifically what to replace it w/ , and behold, what they had in mind again was healthier food, in proper portions, w/out unnecessary additional fat, sodium, artificial ingredients
McDonald's

that people in a chemical lab determined would keep customers coming back for more.

Saturday, August 8th, 2009

[Did Michael Jackson ever sacrifice animals?]

stories and myth are important for the information they convey, and the comfort of tradition, but also because people can remember them well. They are vivid; interesting - and not so long. They provide great usefulness for the amount of attention in memory they require. In this way they were quite efficient.

[Your work on ethics will also require a work of mythology, song, and ~~stop~~ storytelling.]

When talking about personal portion & potential individual differences - include ~~that~~ love part. Talk about the sacrifice.

imprecations Religion was developed
 the Gāthas → The Avesta, the sacred book of Zarathushtra
Sunday, August 9th, 2009

consider elaborating on the idea of animals as humans involved in transmigration of souls. That people did think the animals could receive & contain the soul of a human is significant.

Early vegetarian diets were closely intertwined w/ religious belief. Connection to ancient stories - the gods - all lead to specific disgust of certain ~~be~~ meats. Like Apis & the cow, Osiris & fish,

It was also connected w/ health traditions. - ideas about "uncleanliness" - pigs being the classic example.

- also, historically, the transmigration of souls was held to occur between various organisms, it wasn't connected so frequently w/ plant-life. This is indicative of ^{the} very old understandings of similitudes among animal life - and plants were considered inanimate.

| ~~but it was~~ much less common[?] for plants to receive souls. - It was very select.

With Empedocles the Golden Age was a period of greater love, when there was no animal sacrifice & people were gentle & vegetarian. Now views of law are restricted entirely to humans, as w/ Christians.

Even small adjustments are interpreted as violations

of the normal mode of life, and even of religious & moralities which do not also prohibit the same

Becoming & lost
she's just
as dramatic &
incomplete.

- 1. Always have cooked grains
- 2. Cooked beans
- 3. Vegetable broth.

Why do you keep doing this.
 - what about others? - disgust,
 aversion, kindliness, self-righteousness.

The two primary self conforming, intuition or sentimentalist

Reason based reasons in favor of Vegetarianism are
 feelings of compassion mixed w/ an attitude of distance from harm, and the understanding that killing/harming animals, when other food options are available, is unnecessary.

Once these are deeply set, no other reasons seem to be necessary, and they are very difficult to overturn.

Make a section - sentimental, or typical less reflective Vegetarianism

apotheosized.

safflower oil.

entrepot.

ratineat

Starbucks, Anchorage Alaska.

- people say vegetables are expensive - \Rightarrow think the vegetarian diet expensive also. They forget that the vegetarian diet need not include only expensive fresh produce, but very inexpensive produce, legumes and grains. Much of the world is vegetarian involuntarily because these foods are much less expensive than meats. Many of these people remain very healthy - many do not. But from personal experience know vegetarian can be very inexpensive. I eat primarily imported fresh vegetables, bulk organic grains, nonrice flour (pasta, rice, bread, pancakes, cereal, oatmeal, porridge) - \Rightarrow old el pisco & legumes.

sutra

obtain? read the Lankāvatāra sūtra

get stats on Vegetarianism in India.

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Wednesday, August 12th, 2009

Jainism - from dictionary.com app. on phone

[b^{ce} Vasubhanava
the]

{ Mahavira
"Great"
Hero]

A dualistic religion founded in the 6th century B.C.
as a revolt against current hinduism and emphasizes
the perfectibility of human nature; liberation of the
soul, esp. through asceticism & nonviolence toward
all living creatures.

origin 1855-60 Jain +
ism.

Thursday, August 13th, 2009.

Being Vegan

Petroslyphus

(@@)

Cover..

Vegetarianism & Variety.

(?)

One of the great strengths of human characteristics, versus other animals, is their extreme flexibility in what they can eat to survive. By comparing different cultures of people, in different regions and times, one can see almost completely different cuisines - different styles of cooking, and entirely different ingredients. The meat dependent won't eat whale, and other animals of the far north; while in India people eat plant-based diets w/ a huge variety of spices, and very little meat. These two groups, much like many other groups around the world, ~~especially~~ have no overlap in the ingredients of the food they eat. When you compare cultures a much longer time ago, when people were far more isolated from one another, this divide between diets was much greater. The diet of a Roman was much different than the diet of ~~an eastern~~
^{on eastern} American Indian. But despite these ~~differences~~ and differences in diet, each group survived very successfully.

What made these groups able to succeed, and at times flourish? Diets may be called successful in many ways. One way is to say it has survival value - it makes the person live - by supplying adequate energy and minimal nutrients, long enough to reproduce and perhaps maintain a family; stay active in a small community. - But then there's also success in flourishing - in eating an optimal diet. This was much more difficult, ^{? maintain} _{- knowledge, history} due to famine, lack of knowledge about nutrition (condition resulting from long term lack of essential or conditionally essential nutrients), ~~available~~ ~~and~~ instability in full variety of foods, and so on. We'll return to this point later). - was a result of a long process of development of the human digestive system; brain, not just the intestines; stomach, but the whole complex of biological ^{apparatus} ~~abilities~~ for obtaining and digesting a large varieties of food. Humans must be able to distinguish large varieties of plants, know what parts to eat and when, know which parts are poisonous (humans don't have the ~~combination of~~ same abilities of animals to know which foods to eat, and automatically exclude toxic foods), and which are necessary to survival at a particular time. They were also concerned w/ conservation - of preserving the availability of their food source.

So how can one person survive on a diet entirely different from another. ~~The~~ The picky american might eat a diet of chicken tenders, hamburgers, and soda. A picky Japanese person might never eat bread, and focus only on fresh fish, locally grown vegetables, and rice. It shouldn't be a surprise that it depends on the ~~knowledge~~ ~~the~~ ~~the~~ composition of the food as not the source / type of food. As obvious as this might sound, confusion

about composition versus the type/source of food is very prevalent today. It is what ~~most~~ quacks feed on - fat nutrition gurus, companies selling "superfoods," or traditional belief in the value of sickness, or the idea proposed by the ~~a~~ scam artist who wrote "~~you~~ cures they don't want you to know about" - who says Oranges cure scurvy. It isn't oranges that cure scurvy, or ~~garlic~~ ~~not~~ sickness that works^{miracles}, but the stuff they're composed of.

It is the digestive system's ability to break large foods down into their molecular parts for absorption that makes humans able to survive on such a large variety of foods. It isn't the food source, but the essential molecules within the food that is needed - And very different foods share this composition in common. Thus ~~as~~ Mr. Hamburger obtains protein/amino acids primarily from beef, the Japanese man from fish, carbohydrate from bread/potato, the Japanese man from rice, and so on.

The composition of each is not exactly the same, but is used by the body similarly. [Needs more research]

The actual number of ingredients available to eat, ^{is enormous}, seemingly limitless. and their combinations in various recipes is ~~endless~~.

Anyone who's looked at the cooking section at a large bookstore

has seen the tremendous varieties of cocktails, and inside some
extra-large ones are thousands of recipes - so many that

few people can hope to try to make them all, or enough times

to make them well. There must be thousands of ways to

make bread alone, a thousand ways to prepare muffins,

desserts, sauces, and so on, ^{many} ~~and~~ delicious enough

to fill bibles on ~~the~~ its subcategory. There are large

books on salads; salad dressings - many very interesting

and ^{very} large interesting and delicious variations in taste.

The people who know this best, and relish the fact, of

limitless medium for artistic creativity are chefs and other

professionals;

food hobbyists.

With so much variety, it is ~~somewhat~~ somewhat strange

to think how plain and monotonous ^{repetitive} the average person's diet is.

People eat the same things over and over again.

Most
Every children complain "The same thing again!" at dinner tables everywhere. But it is generally self-inflicted.

Regulars at restaurants; cafe's eat and drink the same thing for long stretches, only to switch occasionally, but even switching only through a personal selection of several foods from a menu. No-one really considers ~~but~~ eating everything on a menu, or getting everything from the grocery. We self-restrict our options to what we like, or what is easiest for us to make.

- Self restriction chart

— Foods possible —

Foods not selected → Foods that are available

Foods open to consciousness → less attention (when you visit the grocery, you restrict what you look? what you look at, and

→ Foods noticed, liked/disliked

→ Foods selected,

→ Overlap w/ history long term

→ Foods in immediate history.

This applies to everyone.

How many restaurants are there in your area? (how many have you eaten at? 3%, 5%?) How much of each menu? (0% of 3% = .3%) Do you tend to go to the same restaurants over & over?

18. □ To hit on - Numerically speaking, the # of new experiences of vegetarian foods is equal to the number of new food experience of non-vegetarians, because the proportional number is not the food, but the opportunities available.
cause that is interesting,

Some people might deliberately try something new each time,

e.g. in a restaurant, or a new thing on the menu. But I

would predict that people who do this either have a

special interest in the foods they eat or are doing

so as a reaction to a feeling perception of the

self-restrictiveness that I've just mentioned. After

all, with so many foods available to experience,

why choose the same experiences over and over again.

Many think and say "A quality life is in part about

having many interesting experiences." Then again, if you

find a food you like and enjoy, it makes sense in

terms of pleasure that you'll seek that unique

find again and again.

Well as much variety as we have today, it is

interesting to think that as history pattern time

was an even greater variety. Variety is seen by doctors/nutritionists as a ~~subset~~ way of optimizing the diet.

Variety increases the chances of obtaining each essential nutrient required for flourishing.

Now with a steady stream availability of food,

and focused large scale agriculture, our overall selection has

been greatly diminished, with the reward of course of inexpensive,

high quality foods ~~available~~ ^{options} available continually. With such

uninterrupted availability of foods, we don't desire variety

so much. When we were hunter gatherers foods were

certainly restricted seasonally and geographically, so we

would need/s want to eat different kinds of foods, when

our preferred options were unavailable. Now our

preferences take full control. We eat what we like, and

because it is always available, we always eat it, thus

also decreases experimentation. If you like chicken tenders,

and they are always available, then you never need to

48 Breads - flour types, grain types
- seasoning // additions.
- styles of preparation
- shapes

/ actually list
varieties to
make it vivid.

try anything new. If they became unavailable, you would need to eat something else, and need when it comes to food insatiable want. When you get hungry enough, you'll want to try new foods to satisfy your desire. This of course happens during famine, when people will eat just about anything. But it happens on a day to day basis as well. When I was a kid, home alone at times, ~~then~~ we would have eaten all of our favorite foods, and for it my parents didn't make a trip to the grocery store, there would be nothing but unprepared foods - ingredients like tomatoes, beans, potatoes, pasta, and vegetables like corn, onion, and so on. After searching for money in couches & elsewhere to buy a food at a meat store (2 miles off walking away) and not finding anything, I would

10/21/2021

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It surely the variety of eggs that can be eaten is very large. By Association / too good and bad dissociated.

In particular foods were preferred over others for numerous reasons other than taste. - How well they kept, whether or not abundant, how rare, who commonly ate it, how much it costs.

want to try something new. Sometimes my creations turned out well, sometimes not so well. But I was always satisfied. I credit those experiences w/ my increased lowered threshold for willingness to be inventive in the kitchen, and to want to cook for myself.

I see myself as a reliable producer of satisfying meals, which in terms of food makes me much more resourceful. And through experimentation, I became more aware of a greater range of ingredients, and was able to appreciate more foods, by giving them a fair chance while hungry & receptive. I also learned that

not every meal has to be spectacular to be satisfying.

So I also became more accepting of poorly planned/prepared meals. I can suffer my way through it, w/ less suffering,

Notes ? Brainstorming.

- Talk about how some think animals exist for humans.

- Thinking that animals exist for humans is a

~~grossly~~ confused. It is based up the observation

that humans use animals widely, and that domestic

varieties aren't found in the wild. It is

also based up our accepted fictional

cosmology. In the Christian Cosmology

Animals were created for man, ~~without any~~ ⁱⁿ today

the same week. Now we know that animals

existed on their own separately from man,

(as they do wild today) long before humans. In the

millions of years, and that human ancestry reaches far

recognizably

back, into ancestors not human at all, alongside other species existing alongside them.

- Normative morality.
 - Keep comparing our use of animals w/ our history of slavery.
 - ~~The need to popularize health > vegetarianism~~
 - Fact - As people become more interested in health, they become more receptive to vegetarianism.
- also from the 5th
desire to
universalize

- The fact of Human development over millions of years. Evolution? Vegetarianism. Animals? Man emerge from nature, uncreated.
- Vegetarianism? Variety.

□ "whether or not to abstain from meat viewed as a personal decision." p 93.

- Talk about how while tolerance is necessary of each vegetarian, vegetarians still think being vegetarian should be made compelling to everyone.

□ Onsen □ physiognomy

Friday, August 14th, 2009

□ Porphyry - "on abstinance from animal food."

□ write - on vegetarianism? extreme indulgence
repulsion -? its being directed at a deserving object.

□ How grotesque would it be to live? even trust of a dog or cat only to slaughter it as a special delicacy, or ~~man~~ in fear of cartry raise numerous animals in a dark room, encaged, and feed them unnatural foods. After a life of confinement, of never stretching or feeling fresh air, or satisfying any natural inclination whatsoever, and forming sores? ~~man~~ becoming disfigured from forced odd postures, to be slaughtered, perhaps ^{partially} unsuccessfully at first, to be further laid. Then the corpse goes to a store w/ an especially low price tag, to the great satisfaction of the buyer

□ transmogrified □ futurizes
□ Suturalia □ The vegetarian
metamorphosis. (Curd's
metamorphosis?)
□ metathesis as uncivilized

Are you
sure
about
that?
How?

Giving
vegetarianism
a
retired
support
attracts
controversy

who partakes unknowingly (or knowingly) in the repetition of this same act, again and again!

~~COPIED~~

Historically, vegetarians have been less violent.
minus Hitler.

B Being vegetarian enhances ones compassion for others.

If vegetarianism seems for you to be
too many rules, or too complex, ~~PRACTICAL~~

Sunday, August 16th, 2009

Varieties of ~~different~~ Reasons for Being Vegetarian.

Vegetarians are not all alike then same, there is no vegetarian doctrine circulating among vegetarians. Yet there are commonalities. One thing common to all vegetarians is a clear knowledge of the great diversity of reasons for being vegetarian, which, taken collectively offer a very compelling basis, but many taken alone, are quite strong reasons themselves. This is why, there is great mutual understanding among vegetarians. Each persons reason for being vegetarian seems to be good, that is, so long as it isn't ~~a~~ influenced by superstition. Usually it is not.

To a Christian, you would be less convincing giving a rational approach to vegetarianism, than by pretending you heard voices telling you to do it, or that in converting you experienced miracles ~~as~~ ~~result~~ of increased evangelical power.

Monday, August 17th, 2009 → Next page

Ashley & Silvia's Address

5613 Foxview Court,
Clarksburg, MD 21029.

Misleadingness of organization

The 10 commandments, The 8 pillars of faith,
The 7 habits of highly effective people.

if a concept holds two others,
or more to separate & distinguish
between
differences.

There could be 3 or 5, and always more can be added. It can be a list or a web. There is no need to commit to one organization or another, unless ~~each~~ ~~gather~~ ~~gather~~ unless shown to work better at something - conveying, mapping, or memorizing. And then, its selection is arbitrary - and to be shown as a selection among offers for different purposes.

"The"
is
misleading

{ The arrangement of organization contains Arbitrariness. Where it is not arbitrary, it is because of a real functional aspect.

Whenever finality
completeness,
Authoritative
computerized
are
wanted.

People will
market
the
idea as

"The
10
Commandments
of
Buddha don't
say to do
this & don't
do that."
etc.

Have you ever tried to make a list such as these.

- when you get to #10, or whatever # you envisioned, you think of yet more to include.

Do you add them? expand the list, or contain them in the 10 somehow. Or worse, do you simply rule them out. "10 is enough." If they are important, if not, its bad. But if the list gets too large, you will remember.

10 or 13 - or 8.

The arrangement is arbitrary.

But not necessarily so, w.r.t respect to its use. what is

the first day. The 10 commandments notes it should be 10; not 11. This is pointed out in the Talmud

that God gave Moses
15 commandments
He dropped 5
in one tablet.
This he removed from
the tablet.
10 commandments

10 commandments

Your road is through
your book on
veganism!

/ Tonight -
Chapter one of
the children's book. +
letter to Ashley
+ Silvia

Sleep & 10:00⁺
so get
home by
8:00 p.m.
quiet med
then
work.

Saturday, August 22nd 2009

suffragan.

Vegetarianism - A short history

149 "Meat was a food of the hunters, of the dominators..."

"Idealism, of whatever kind, is always embraced more enthusiastically when it is both practical and easily attainable."

150 - Theme - among poor, vegetables would have been eaten primarily. Animals were valued for other reasons:

Work - pulling & hauling, as studs, for milk. Young males would be most extraneous. They would be used for food, but more often would be sold - as the # earned would be worth more than the meat for subsistence.

□ - Obtain the sermon against the cathars - Eckbert of Schönau

- Include in the section on beliefs about animal cruelty, "When writing this, in Anchorage, Alaska, I came across several articles concerning recent bear maulings - as my wife and I were concerned about ~~that~~ avoiding especially ~~especially~~ dangerous trails - and a recurring theme was a desire of the victims to preserve the life of the animal that attacked them, much like the Sigitrold & Roy attacks from lions, ~~as~~ as with other captive animals on their early owners - there is an understanding of the innocent reasons behind the attacks, the simplicity of the animal, and the belief that they were to blame because of being at the wrong place, or by ignoring clear risk factors.

Find
Quotes
online

54

What do you think about the Crusades?
 and when they do it what region is the
 Inquisition succeeded.
 Inquisitions succeeded.
 white people are
 the outside
 looks not
 horrid.

- No one wants to see someone mistreating their dog.
- Or starving their horses out of neglect, or lack of money. To keep them in starvation before giving them away, or asking for help, in pure laziness
- The disgust w/ anyone who would eat dogs, or cultures that eat animals we give special consideration.
- People care for animals as if they were family.

Biologists form bonds w/ non-human animals they study -
 Jane Goodall w/ the chimpanzees and
 Dian Fossey w/ the gorillas. - (found out why she was)
 murdered

These experiences, and these acts of kindness and humanity are praised, and rightly so. ~~However~~
 People who care about such things tend to have to be especially compassionate & nonviolent. No one speaks ill of these people & their acts.

But ~~the~~ ~~businesses~~ people are forgetful of much greater horrors of animals. Much of it isn't the fault of the public, because businesses deliberately keep the information covered up. If it were out in the open, ^{presented} which it is as a fact, and the connection shown to people's ~~lives~~ lives - far more people would react, and not necessarily make big adjustments, but would make some. A change of information changes attitudes, and slight changes in attitude make people more receptive to adjustments. Thus when better products become available, they are more attractive.

That's what I mean by culture to animals. Disconnected
 ownership.

Companies
 know these
 things, so
 actively
 try
 and
 develop

much like us / The Slave owners didn't care so
 much and enslaved a lot of
 slaves with other social orders

- bad reason to do nothing
- Most popular - if you can't go all the way, none of the way
 - if you can't make a big impact have none
 - if you can't be perfect, be content at all with what you are (no matter how degenerate)

And at the same people are highly responsive to people who say "Shoot for the stars" "think big" - "one step at a time" "the tortoise finishes the race" - "don't be a part of the problem, be a part of the solution."

With so many conflicting messages it is easy to see how regular people get confused. But it isn't hard to see the relationships between the teachings people recognize. —

#1. It is better to do something than nothing. ^{in connection w/ general understanding of laziness and our looking down on lazy people and lazy behavior.}

How horrified would you be to hear a thief say he will stay a thief because he can't hope to end stealing? Or a murderer to say he will continue murdering because he can't end violence? Our reply to this of course is that to start you must stop doing it yourself! Even framing the problem in terms of all stealing and all murdering is strange when ~~they~~ clearly our interest talking to him is in his murders, his actions - his contribution. And in any case what does it matter what evils others commit. People so easily forget "Thou shalt not follow a multitude into evil" a gem of the old testament, ~~old testament~~ and ~~common~~ common moral sense! "Would you jump in a bridge, if others did it?"

There is no need to show that any murderer has used this excuse, or a threat. It is a common form of reasoning found all over. It is found in musical expressions, such as "If you can't beat 'em, join 'em"- which unfortunately for us people misapply (this happens when the context is lost - a common fate of many one-liners).

I sometimes wonder how many ways it was used during the years of slavery - people clearly had to have been disgusted at times; individuals must have seen the plight of slaves but realized their lack of power. Some of these people may have rationalized and thought "This is the way the world works, I cannot stop it" and so continue to do nothing, ~~except~~ ^{not even a basic} covert boycott of slave produced products. Without

people doing a little at a time, "on a grassroots level" (yet another phrase people forget about) progress would not be possible. Small adjustments and small ~~diffuse~~ changes in attitudes ^{offers} may be the most some can contribute, but even so it is better than nothing, and makes the person "~~be~~" ^{offer the plea} "Don't ~~be~~ be part of the problem, be part of the solution."

Luckily, time and time again, those trying to be vegan, and following the vegan ideal, find that being part of the solution isn't so bad - it harmonizes very beautifully with individual health and compassionate flourishing. It harmonizes perfectly well w/ everything ^{in the} rational ~~is~~ moral life.

There are some people out there who go clearly against common sense, and against the ^{proper} extension of our moral principles. These people are part of a tired old story of opposition to clear progress - Opposition to contraception, opposition to science (and therefore improvement of knowledge), opposition to womens rights, and civil rights - and on and on.

These people, more frequently than not, are fundamentalists that cling to their particular ~~the~~ dogmas, which everyone of good sense acknowledges to be stories not to be taken literally. For example, it is totally absurd to think the world was created in seven days, and any attempt to interpret it to match what we do know is forced. The story indicates that the man or men (not god)

who wrote it didn't understand what a ~~good~~
 day is. With no earth, why create light ~~or~~ based
 on the 24 hour rotation of the Earth? The
 seven days is not literal, and cannot be taken literally.
 Some readers are probably annoyed at my mentioning
 this, yet people believe it.

Vegetarianism? Hunting

Not just whether it ought to exist or not but if
 so, how it should be performed. The how is always
important

- Destructiveness

- Pleasure or dominance - of killing? injury

- pleasure of self-satisfaction in the kill

- Desire to inflict damage on another - they are available,

- The poor huntsman is not excluded. they are weak

no regulation locked up on how it is performed,

perhaps better that it is not performed.

64. - people
are in
little resistance
that don't care
to plant not responsible
and so that future generations will see their
example -> perhaps
then contribute
posthumously to
their success

Monday, August 24th, 2009

The Ethics of Diet Howard Williams

Introduction to ~~Topic 1~~

Being Vegetarian (or Vegan)

- that people believe / the plight of animals is obvious -
- Natural / obvious extension, similar to slavery

Q need to study slavery & civil rights movement.

- indifference & Anthony dogmatism
- progress & reflection - who's doing the progress who isn't.

[Buy wisely, else you do business
w/ evil]

Buy and work wisely - else you
might do business w/ evil

~~The United States is composed of
people~~
babies in the U.S. deserve
no more
than babies elsewhere.
They've done nothing to
earn anything

Men Behaving Badly

If Men are so smart, why do they go on being
Men are gullible. They believe ~~in~~ the
fantastic fables of their powers to be true, and ridicule
the fables of others.

And by what evidence?

To predict another's character, don't ask them

To know if a person is vicious, don't ask them,
~~concentrate on people~~

observe them.
A tree is known
by its fruit.

+ about
Doing a
little
for
a
great
cause
~~religious fanatics~~
Fundamentalists.

The same kind
of people
responsible
for
all
stagnation

radical
traditionalists resistance
human throw
backs
to less
refined
times.

If you
met a god
& he
how would
you
know where it
came from? What
its
purpose
was.

The Bible is
a concoction,
a patchwork
Some of it can
be taken
seriously,
most of it
can't.

Some can be
taken literally
most
can't.

With
many
saints
discounted
by men

BS Life of Leonardo
da Vinci

Todays ~~factory~~ ^{yesterday's} ~~factory~~ farm is a slave owner. Todays meat-eater
is yesterday's ~~shopper~~ ~~customer~~.
^{unreflective}
Unreflective buyer of slave produced goods.

~~Today's~~ The people who don't buy ^{Food} selectively
are those that would buy goods produced
by slaves.

[Those now that don't care where food comes from,
wouldn't have cared if their food was produced by slaves.]

Yesterday's ~~stocks~~ cotton and sugar cane is
today's meat. Only you
eat dead bodies.

We buy food more than anything else. Food from uncaring
businesses should be the first to be boycotted.

If you're not only willing that your life embody
good advice, and you don't already exemplify
goodness from various perspectives, let us
all hope you are not a parent, and never
will be one.

Lever-roast
Wester-tillabur

(6)



Tuesday, August, 25th, 2009

□ Read about pragmatism in Oxford handbook.

Wednesday, August, 26th, 2009

Off to Denali National Park today, then to Fairbanks Alaska tomorrow.

Veganism 3 "I like meat too much"

You like Name too much to become vegan?

No, I like meat too much.

Well, which ones because surely you're not ~~liking~~ all kinds of meat, but you have several in mind, your favorites among those you've been able to eat.

I enjoy barbecued ribs and steak and anything with hamburger.

OK, what is your most favorite among these.

I really like filet mignon.

How frequently do you eat that, that's a very expensive cut!

Not frequently, but I eat it whenever my family goes to our favorite restaurant. I always order the same thing - it is their specialty - they've perfected it.

You said you don't eat it frequently

Yes

How often do you think of it between the times you're able to get it.

Not so much, occasionally it pops into mind, and sounds especially delicious.

When you think of it, but cannot have it, what do you do?

What do you mean?

Well, will you continue to think of it, and feel very uncomfortable because you can't have it, or does the thought pass.

Usually the thought passes, but when I'm hungry I'll think of it longer.

Then what will you do?

I'll find something else to eat.

What might you get instead.

I would most likely make myself a meal at home, but usually I'm hungry at work, and will go to my favorite hamburger place. So I'd probably get a cheeseburger and a soda.

While eating this would you think of the Ate?

No, I'd be enjoying my meal, sometimes I'll want more when I'm finished.

More food, like the Ate, or the cheeseburger.

The cheeseburger.

So you've replaced not only your meal, but the food you would prefer at that moment.

Yes, I'd say that's true.

After the meal, would you want more food.

No, I'm usually satisfied, but like I said, if I want more, I'll get a burger.

Of the foods you eat, which do you crave the most, or want most frequently.

Definitely the hamburger place.
Yet that's not your favorite food?

In talking w/ you I've noticed several important points.

- #1. People don't think much of foods that aren't available, or aren't realistic options, even if they would call them favorites.
- #2. People crave foods they like that are more readily available. People crave foods they can easily ~~readily~~ obtain. ~~get their hands~~
- #3. If a person craves a food that is not obtainable, the discomfort/craving passes away - it is short.
- #4. Cravings of unobtainable foods can be replaced w/ foods that are obtainable.
- #5. During a meal w/ a replacement food, the focus becomes that food, and at the end of the meal, the craving ends.
- #6. Craving is tied to hunger - thus if one is not hungry, one cannot be so perturbed by a craving for another food. Food loses its appeal, even favorites.

* Missing a deadline does not justify pushing following deadlines back. You'll have to work faster, in the same order. Edit while you work on current projects

10/31/2009 Sat
Halloween

WRITING SCHEDULE ? Decr.

	<u>ETHICS</u>	<u>VEGANISM</u>
November 1st 09, Sunday	pros. X	<input type="checkbox"/> ~ VEGAN TERMINOLOGY
Nov. 15, Sunday	<input type="checkbox"/> Evaluative Concepts	<input type="checkbox"/> - MY VEGANISM.
Nov. 29, Sunday	<input type="checkbox"/> SHOULD	<input type="checkbox"/> -
December 13 th , Sunday	<input type="checkbox"/> IS/OUGHT	<input type="checkbox"/>
December 27 th , Sunday.	<input type="checkbox"/> HAMMERS	<input type="checkbox"/>

Things to do immediately on getting back to MD.

- Find all humanist groups & join or meet them.
 - Find all animal rights organizations & join them/ get involved
 - Find all feminist & civil rights groups - Get involved.
 - Find scientific organizations & join/get involved
 - If they have membership fees, see if you can do something to help & set in instead.
 - Find environmental groups. join/get involved.
 - Read newspaper everyday
- Q. Vegetarian or humanitarian lobby?
- Work for environmental regulation agency?

Other facts related to taste

#7. Prior to learning about a new favorite food, prior to the experience of eating it, were you any less happy.

#8. In fact, learning of the new food has produced new desires - thus when you ~~lose~~ think of the food when hungry, if it is unavailable it produces nostalgic discontentment.

#9. In fact, prior to having it, being satisfied w/ what you had, your desires were less numerous, less likely to produce nostalgia-discontentment.

#10. As time passes w/ a food, the less the food comes to mind. It is less likely to be an object of craving.

#11. As time passes, the less one can recall the experience of the food. Although it is unlikely to go away entirely.

#12. Food that has not been eaten for a very long time, when replaced w/ a food felt to be similar, ^{completely replaces} the similar food replacement actually becomes the former - in taste memory? Craving.

Diet for regular soda

Very salty to less

Fatty to less.

A chef living in Florence, Italy, renowned for his skill and mastery of almost every one of the culinary arts, suddenly loses access to a large variety of his usual ingredients. He was very disappointed, as his customers would expect that he could no longer prepare, and not expecting to be able to find the same ingredients again, if ever, he thought he might not be able to enjoy the foods he has come to appreciate so much. But not all of his favorite foods went unmakeable ~~or tasteless~~
greatly. He remembered foods he hasn't recently made, past favorites, which he had plenty of ingredients for. He made similar replacements to popular dishes; found many tasted better than the originals, and many excited older patrons' fondness of the chef's old menu. As time passed he began to forget why he felt ~~why~~ he was so odd when the ingredients were lost. He occupied his mind with what he had, & not what he didn't have. In this nothing had changed. He realized that as a chef, he mastered the art of making pleasant dishes, whatever the ingredients available, & by continuing to make spectacular dishes up less to work with, his renown only increased.

Friday, August 28th, 2009

How do people choose
what to eat??

Food Selection Model - By Taste, Meal Preferences

The natural way to select a meal by wild animals is by taste - selecting by preference ; by availability.

In ~~following this model~~ I find that human-animals follow this same method of selection. By availability I mean not only whether a food source is in ones environment, but (ease of acquisition). Ease of acquisition encompasses availability, because if a food is not available, it is very difficult to acquire, the obstacle of geography is too great. Ease of acquisition can be thought of in terms of barriers - ? the level of difficulty surrounding them, and not just external barriers but internal ones, such as ~~proto~~ ~~proto~~ the bio-motivational thresholds.

~~opposition~~ People select based on taste.

Taste is determined innately & through experience

Many experiences result in diversity even for those sharing taste preferences.

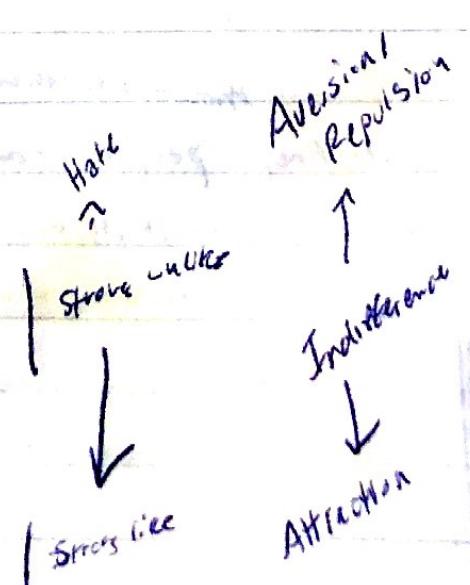
Current taste formal

Internal

Barriers to acquisition.

- Not liking a food
- Perception that one will not like a food.
- :
- High preference for food?
Perceived high preference for food.

Perceived
Motivation



Foods can also be classified by the degree in which frequency of eating produces distaste. A food can start as a highly preferred food & move down. Generally a novel food is not preferred unless the frequency of eating effect takes place.
This is because preferred foods are so strongly motivational that they have the least barriers involved & so are easily acquired.

control.



Because people typically eat food that is unhealthy, when one observes ~~healthy~~

Ranking Behavior.

External Barriers -
- Distance to
- Mode of travel to get [difficulties getting to]
- required time/effort

through education

But, over time, people can rank by how good it is nutritionally, how inexpensive, & w/ how good for environment, blah blah.

Outline Section Three

Answers from the audience

The first question will be how does one take care of their
home property? This would be more about how to take care of
the property itself. The bulk of the answer is to make sure
that every single aspect regarding a home property is taken
care of well when it comes to producing the greatest
possible value possible. And also I would say to do
the following if there's certain things that you have
in your home that you don't want to keep, such as
an old sofa, how do you get rid of it? Well one option being
again as a used item? Sell it or trade it in. Another
option would be to think about the parts that you
have within it that can be given to other people
and selling the general parts. If you want furniture in
your house, but it's too big, then you can always
sell it or trade it. There are so many options available
when you're trying to sell your property.

~~Opposite~~ Section: My Diet.

Vegetarian Vegan Foods are expensive.

My first instinct was to write that it is not true, or that

it is a popular myth. The truth is that it can be. I

was wrong to imagine myself answering a bad question [- a loaded

question - which when not discovered can produce bad answers,

and perplexity after answering about why I answered it that

way, because it doesn't match my normal thoughts/beliefs/manner

of thinking about the subject [- What is more expensive - being

vegan or a meat eater? (Can't be answered as ~~one or the other~~)

Which kinds of food are more expensive - regular or organic?

(also difficult to answer - because the answer is organic usually if

we're talking about identical products. But even organic products go on

sale, thus dropping them below the price of non-organic.) ~~But~~ But

we can't tell if the person is comparing identical diets or one

in writing to
 make a
 note
 containing
 T.S.
 or referring
 to the
 previous
 shortening
 section
 ↓
 know
 how to
 answer
 questions
 3
 saying
 what
 you
 would
 want
 to
 normally

My diet is a vegan one, and is primarily organic, but is not comprised mostly of local foods, which is now also considered a strong point for making a purchase [freshness, smaller companies, more likely sustainable agriculture]

~~so~~ ~~people~~ People would be instead ~~more~~ ~~less~~ ^{buy my answers in}

the previous paragraphs if I answered as the speaker would have wanted me to.

There is much to be said for the sacrifices of everything to

price, as in the movie "Tropicopoly" where ~~costco has~~ become a one-stop shop for everything, including

college; all in one building. Price isn't the only thing to

think about, ^{way} ~~you~~ ~~need~~ to be a good shopper - a

selective shopper. The overall character of the business, the

treatment of employees, the atmosphere, the effects on the environment are all ways to reward ~~knowledges~~ ^{with your} business.

I'll come to other that later, for now lets consider the price of my diet. Here's a sample of ~~what~~ what I eat typically.

	dry	gaf per pound.
Organic Oatmeal. 1/2 cup, steel cut		\$2.00
= \$0.00 3 gaf 1/5 pound		\$2.00
Flax seeds 1 tsp.		~ \$1.00
Trail mix 1 tbsps. Sunflower & flax		~ \$2.00
1/2 banana sliced.	~ 79¢ per pound.	1/4 lb.
w/ salt & pepper		0.00 5¢
16 oz filtered water		~ 1¢.
		<hr/> \$.66

~~Please~~ Some might criticize this meal as not as "delicious" as

other options like an omelette and a belgian waffle. But

remember that this is what I like, you can find meals at

a similar price to suit your tastes. But also, people don't

always eat omelettes & belgian waffles. I see the same people

critical of my diet early "cup-a-noodles" regularly, or

simple cold cereals in the morning (another good option) which,

10
☐ Brainstorms - Philosophical Essays on Mind & Psychology.
Get from library

Get it!!

Daniel C. Dennett:
(Ch. 11. why you can't make a computer that feels pain.)

shows that Simplicity isn't out of the ordinary

at all. But this breakfast is very inexpensive,

very healthy - actually optimally healthy, and easy

quick and satisfying. ~~so~~ I feel comfortable going

into the day w/ this food, which I can't say

for many of the options of other people.

Also, I can eat similarly daily without feeling

deprived. As I mentioned, cold cereal is a good option (although

much more expensive) but I can eat steel cut oats, ~~granola~~, with bran
aramanth.

I can have a ^{baked} porridge, millet, quinoa w/ maple

on and on - and each grain I can also eat a

different fruit. The one thing I'll

never change is the water.

Music, LightFood, I was writing for several hours
Print out personal goals!
Goals
- 7 weeks to be ~~now~~

Sunday, August 30th, 2009

Vegetarianism.

'More about people who say "You should focus on something else - or more important."

Beyond the points that the person saying it very likely doesn't take it seriously himself/herself, ~~etc~~ or hasn't and merely thought it up in that moment believing your goal isn't a worthy one, and that the argument is too given the amount of time people spend on purely personal hobbies or hobbies that are far less valued, - there is another interesting point. When

we look back and evaluate a person's work and character, while praising ~~or~~ ^{out of curiosity} their major accomplishments, we probe into each portion of their personal lives, and their views on numerous other topics, ~~to see not at~~ not just to see what kind of person they were on a day-to-day basis

Q * People's history of the United States,

but also in hopes to find greatness of character in all points, and also in hopes to find flaws or defects.

Frequently people do find defects, and ~~and~~ offer a global judgement of their character w/ that in mind.

John F. Kennedy is known for having numerous extra-marital

affairs, Einstein, ~~was supposed~~, was misogynistic, and when

one looks back more than 75 years back, many

were tainted with the common prejudices of their

time and places, and because of their prejudice were

probably complicit in day-to-day opposition of progress.

People tend to think that these are small defects,

as because they were not necessarily very vocal on

these subjects, day-to-day bigotry didn't have abig impact.

But misogynists would have played a role in affirming

traditional barriers, thus creating frustration for

79.

women is non-whites that now gets recorded,
as
and any woman today has no doubt noticed, or
would notice in greater attention, that although it
happens subtly today, it can be very dangerous to a
persons self-image, & grows hopelessness of failing
individual projects.

In other words, people don't care about only a persons
major achievements, but also achievements in other areas,
in addition to their character.

A person in power, such as a president, governor, or senator,
is expected to display a full range of virtues, and is
expected to have "the right opinions" on various matters which
from any perspective would not qualify as the most important.

Thus people will vote for or against a presidential
candidate, not on their ability to get very important

jobs finished, or on their likelihood of overcoming major obstacles to progress, but on their personal beliefs, or attitudes towards subjects like Abortion - whether or not they would be able to make any difference in that area at all.

People are not generally appraised by their work on a single project. People How bizarre would it be for a presidential candidate to say they will only work on health-care because that's what's important. People expect the president to care about a variety of topics - because many things are important.

When I think about myself as a vegetarian, I don't see myself only working on that project. I see myself as a person who cares about many subjects, and because I care, when bad situations present themselves

or new injustices come about, I will help to do something about it. I won't be indifferent, and because I won't be a perpetrator. Caring about many things is a characteristic of people who will want to do the right thing when the time comes. So not only is it important for people to focus on injustices they're passionate about, because it's what they know and are motivated about, and because others do nothing at all, but it is also fine for them to care about other things. After all, projects come to an end - or at least a lull, and one has to find other things to do. After raising children, for example, a mother is better off moving to other tasks she cares about, than thinking the job is done, and now its time to do nothing at all.

this is all too much to say to anyone who says you should be focused on more important things. Rather, it is for you to realize very fully that work towards progress that doesn't itself involve any injustice, is worth it no matter what people say.

But when people say to me ^{it} ~~that's all I care about~~

I like to ask them what ^{it} they should be doing instead.

Then, I like to follow up asking ~~what if that's all~~

they should be doing. I'll follow that w/ a question

about how I can best achieve that, and then finally,

I'll ask them to lead by example - and ask if

that's all they do. It doesn't take long for them

to see for themselves what it means Socrates

must have known very well that telling people stuff

is not such an effective way of teaching (~~but that's all~~) it is better to

73

ask many probing questions, and let them discover it for themselves.

The value of animals - The lives of animals.

This subject has been especially frustrating to me, because really it isn't an area worthy of debate.

Arguments from the people defending Animal Complexity,

animal thoughts and feelings, and their pain & suffering

know they are right from being around animals -

from looking at them. It is obvious. These

that doubt it really can be compared w/ arm-

chair philosophers who never go to look for themselves,

and Fundamentalists who believe tables literally &

see their place in the universe as entirely separate from

everything else.

By raising this subject, it really gives foo

much credit to those who affirm that animals don't think and feel no pain. This is as absurd as debating over whether or not your family members are biological robots, programmed to mimic having thoughts & feelings, but not actually having them, and by debating the subject you give special credibility to the other side.

Yet I know full well that this manner of thinking can be & has been abused severely. Anyone feeling their conclusions to be obvious, can simply refuse to debate it. So I am compelled to discuss it here. But there you'll find there are obstacles.

In order for us to function in the world, to survive & avoid danger, we need special feelings & sensations like fear & pain. There are numerous illustrations of this -

25

have diseases ?
Cases of humans who lack pain sensitivity - they
can cut themselves severely & not know it, burn themselves
on something hot & not withdraw - vastly increasing the
severity. Those not having fear increase chances of
being killed by wild animals, persons - & anything
else people stay away from because of it.

Pain & Fear are primary biological characteristics
that are highly desirable. Those that have them
are much more likely to survive & reproduce.

They are so much more successful, in fact,
that ~~almost~~ every ~~a~~ bird, every mammal, and every
fish on the planet ~~except~~ has the characteristic.
That they all do is undeniable.

For those that do deny it, and those few
won't simply look for themselves ~~badly~~ at animals from their
own experience,

consider how you know when another person is feeling

pain. The only ways you could know, because you

are not inside them, is by analogy from yourself,

because another person is very similar to you (we're similar

than anything else in the universe actually), and by

(we knew this for a fact)

at least w^{rt} respect to DNA, and our lack
of evidence that other life exists)

observing their behavior.

~~we~~ Anyone can recognize a painful reaction, not

~~reactions~~ is

only because it has a very peculiar, consistent manner

of acting

of children, but also because we have the socially useful

characteristic of an unpleasant person when we see

another in pain. We can be fairly certain when

we do have this unpleasant feeling when we see another

in pain, that they are in pain. IT WORKS.

When someone commits
to the view that you're
a machine, you can't
prove it. You can't ever
prove that you're not a
machine, because that's part of a
view that you've got.
That is part of a
programme response

Dehumanization
of
other
people.

First - No-one thinks it in practice. ~~is~~

Those that do
are considered
reinovs.

Second - These people have no physical proof -
only suppositional. They don't have
evidence.

Third - It is necessary for survival, which
explains why we have it too.

Fourth - We are more similar to animals in composition
than behavior than anything in the universe.

Case to consider - Chimpzees (but not only
them, all other animals). ~~The things that~~
~~we have that~~

Fifth - The evidence is tending in this direction,
since the time of Descartes

Sixth - Those inattably connected w/ animals
today, and those w/ the greatest
education consciously animals - ~~and see~~ unsupported
by
supposition
& fallacies.
~~know~~ that they do - as people become
more detached, more committed to ~~detached~~
fundamentalism, ignore it.

seventh - it is the only way to truly understand why
animals behave the way they do.

Eighth - long gestation period, learning required,
babies need to be reared or can't
survive.

Ninth - humans are not naturally as smart as
certained apes. Consider a baby that
is never taught anything - it also will
be unable to survive. Once again, like animals,

Spread. Multiplly
Dominance was for
Tens only, no one else.
All other people would
be sent or the subjugated
or killed as potential
blood-stain or
for booty.

Read now
without memory.

Numerous instances, from
basic xenophobia expressed
by all nations, down to the
genocide of
mankind & of
the Old Testament
(e.g. David & Goliath;
wt. God's command)

Now
Dehumanization of other people not only shows the disastrous

capacity of people to deny obvious truths about animals - but

about humans like themselves, but also that in dehumanizing

people to "animals" and thereby justifying cruelty towards

them, they also show their attitude to the animals. They

don't choose to portray humans as animals - but

vermin. Suggests that not all animals are equally

hateful. But it also clearly demonstrates that ~~anyone~~

and

attitude towards animals creates a more destructive

capacity towards people, such that when people are

likened to these animals, they can be butchered wantonly.

For those who do not have this attitude towards animals,

but respect & understand even vermin, with all their

effects & limitations, they cannot be made into

madmen by such propaganda.

to
anthropocentrism
dehumanization
for economic
or pleasure
purposes
to
increase
the
rate
of
dissemination
to
disturb
others
to
incite
murder
as
well
as
disparaging
but
extinction
of
vermin.

Methods of Dehumanization ~~are~~ proofs not usually used to

or the effects of lack of education that ~~the world does~~ ^{the world does}

not revolve around one person or group, and does not favor

in itself humans or anything else. Eventually Earth will

be ~~extinguished~~ ^{cold and} lifeless.

It is the clearest evidence we have that hatred, disgust or

belief in superiority over other animals leads to greater

likelihood of ~~any~~ violence and murder of other people.

If ~~a~~ a person sees animals as being neither good nor

bad, as being ^{but they made of flesh, that} ~~unintelligent~~ ^{and that they are limited}

they aren't deserving in any way of destruction (Although

we ~~most~~ might need to - but it's not out of the soul of the

creature).

Writing Methodology

From this point on, when you transcribe your writing into the computer, incorporate it into an article or essay. Each piece should be self contained, such that if you wanted, you could submit them as articles for a magazine or journal.

Write in this notebook with an idea about which essay it would fit into, or writing it as a stand alone essay.

The following is a list of essays you've basically started.

1. ~~Introduction - The beauty & scope~~ Even the intro should be an article.

1. The beauty of Veganism ~~To determine what's~~

2. What is Veganism? ~~To determine what's~~

see next page...

Finish one essay/chapter at a time now.

Essays you've started or have in mind:

1. The harmony & beauty of Vegan Activism
2. ~~Confusion about what vegetarians & vegans are~~ // My form of Veganism
3. ~~Taste~~
4. Variety
5. Consistency & Hypocrisy
6. ~~Health~~ Health Benefits
7. Treating animals well as training for treating people well
8. ~~Time and effort~~ ^{or} Excluding Animals
9. ~~Dangerous and unhealthy~~ Time and Effort. ^{? rewards} The costs of Being Vegan.
10. Individual Position
11. Optimal Health.
12. The Frustration & Hope of Vegetarian Activists _{public}.
13. Indifference, Apathy & Stagnation
14. A little means a lot. // ~~Health~~ Folk wisdom and continual progress.

Outline

Preface

Intro

Part I - Why Veganism is, 3 reasons to work towards the vegan ideal.

Part II -

□ Ethics - by Grassendi

Monday, August 31st, 2009

September 1st, 2009.

I write a point
try meat
eater is
shabbiness can be
shabbish, its shabbish is
at a different sort -
not classism, but
of elitism, but
of educated
or moral
moral authority
subjugated
to food at
least.

Program

Intro

Part one) what vegetarians/vegans are; why they chose to be Veganism, what?
Part Two) transitions
Social reactions to vegetarianism.

Music - Very good Dance of the Blessed Spirits

1. Romantic Music for Flute & Harp

Also 2. Francois Couperin L'Impéiale
Chamber music (complete)

Being Vegan. Outline Brainstorm. Making it simpler.

↳ The organization doesn't have to be perfect.

Preface -

Intro -

Part I - Why Be Vegan. The Beauty & Moral Harmony of the
what Vegan Lifestyle.

why Benefits? Chapter one = The most common question - What is a Vegan? Philosophy
sacrifice.

Chapter two = Only form of Veganism - Steaming from Vegan Activism.

Part II - Social Reactions to Vegetarianism

Chapter one. The role of the Vegan as patient educator.

Reactions characterized by Social & Traditional bias.

Misunderstanding about what vegetarians are, immediate

reaction to apparent conflict between their behavior, and

what the behavior over recommended. "Cognitive dissonance."

Four
misunderstandings

nutrition? veganism.

- Historically, ~~most~~ malnutrition due to deficiencies of vegetarians was primarily due to economic reasons, being so poor to not be able to buy enough food or adequate variety, or placed geographically, such that they were not available.
- In well off regions of the world, such as London during the early stages of the industrial revolution vegetarians, when enough money was available, were not so deficient. Those that restricted their diets primarily to meats would get

scurvy

~~Today~~ Today people's diets are very poor in the United States, where people greedily eat instant processed food & fast food, and pay little attention to ingredients or origin of the foods. So many people souse on Soda, and hamburgers, and ^{chips} crackers, and if it wasn't for fortified foods would very likely be poorly nourished at vitamins.

vegan

knowledge of nutrition which is required for good food planning, and likewise any other diet, which, needless to say goes entirely unplanned, guards people from medical quacks, such as those that say citrus fruit is a cure to scurvy, in order to sell oranges, or books claiming special effects of "natural cures," because they would know that numerous berries and vegetables provide vitamin C, the actual ingredient that prevents scurvy - which is also obtainable in fortified foods & supplements also.

Because vitamins like C are readily available in vegetables, those with a vegetarian diet w/ much mixing & variety of ingredients are those less likely to require vitamins in the first place. (aside from B12). Since now there is talk about vegans

difficulties of absorbing nutrients in vitamins, which is only partly true in multivitamins, and can be assisted by taking them w/ meals, has caused people to think vitamins are a scam, which they are not (many herbal supplements are - but must be checked individually), and because fortification has worked very well historically (fortification is roughly equal + vitamins dispersed in ~~the~~ popular foods to ~~ensure~~ eliminate easily preventable deficiencies, people are avoiding them. (↑ due to fear of ^{nutrient} excesses & ~~excesses~~))

Those avoiding them are those who actually need them most, those who incorporate few vegetables in their diet. Thus vegetarians are those who are the least likely to require supplementation, both because they understand nutrition and because their diet will already contain all the nutrients

RSPCA + Lewis
Crompatez

D A List of important Vegetarians

Wednesday, September 2, 2009.

- How are animals produced for dissection?
- To what extent is dissection still performed?
- Is the drake test currently in use?

- Need a short statement on evaluative concepts

Cafeterias & Health

- #1 not healthy
- ~~veggie~~ School lunches [What is now being served]

* *

Write a list of goals.

cert

- Personal Trainer
- Economics
- Nutritionist
- Neuroscience / Behavioral Biology
- Teaching Certification

Activities need
- + little work
- No spending
- exercise
- reading first

Type
into
puter

- Bachelors Degree
- Masters Degree, ? Maybe P.h.D

B.C. Resusc 3 Job
while in
Archorage.

- Amateur Athlete - Advertising good fibers
- Become Acquainted w/ organizations in the D.C. Metro Area
- Volunteer Work in Communities's for animals.
- Complete book on Vegetarianism
- Write & Distribute Pamphlets, on various subjects.

To find
labs to
use w/
permission.

- Get involved in Demonstrations

- Write Letters to politicians & Companies

- Regularly research in Libraries // Newspapers

- See the Humanist groups

- Publish work on Veganism

- Publish work on Freethinking & Ethics

- Become Politically Active

- Get involved to No School System!

- Move to More populous Area

- Join Book clubs. (Large ones)

- Join Clubs.

join vegetarian
and
vegan groups
do lecture
tonight, if plant
one no
meat dishes

to what
extent can
you get
a University or
College
campus
without
being
a student?

Those who don't
ever those that
don't wish to do it
and nonetheless
unwillingly
choose to do it.

Bullet
Tonight - learn
about the laws
of evolvement
of demonstration

An explanation for the current minority of people who speak out about the cruelty of animal farming? Those that privately are vegetarian is explained by the fact that the information is deliberately hidden in fantasies about kind farming techniques continue. Occasional animals seen grazing on large pastures provide anecdotal evidence for others that animals are treated well, often despite the fact that this makes up less than 10% of meat eaten, and in these cases, the animal is seen in good condition only momentarily. Consider that children are abused and beaten yet look fine playing in a school yard. The animal industry capitalizes on this. ~~Because~~ It is well known universal fact of business, that the ugly side is hidden, and the good side exaggerated, ~~highlighted~~ highlighted.

Thursday, September 3rd, 2009

Vegetarianism ? Empathy

That Vegetarianism is a way to foster & expand Compassion for others

Write more on the connection of "worklike aggression" and violence towards people, with violence towards animals.

Violent

- In studying criminals, it's a frequent trait looked for in childhood is animal cruelty. Animal cruelty was thought and is commonly thought to produce more violent people.

[Look in Criminal Personality Books - See what is mentioned about ~~the~~ animal cruelty as a predictor of criminal or otherwise unsavory behavior.]

I The huter delights
in killing but
so little of what is
pleasant about hunting
consists of the
actual killing - as men
I'm sure is best
outside - best are being the
fresh crisp air, being the beauty of forests
and flowers, and
over the animals - as shown
by the existence
of taxidermy - ob-
jects which are especially
suited for
hunting &
activities.

Animal ownership ? responsibility / caregiving.

- Is a predictor of caring for others & desire for nonviolence.

children - must learn to see the effects to positive

? negative care, and of violence on other
people - simply to be more aware
and more empathetic

Locke, blank slate, original sin - innateness of good or evil.

- #1 goodness/badness does not exist in objects - it is projected onto them, it is judged of them. It is determined by relations.
- #2 goodness/badness is used, [and ~~can only~~ be used] attributively - to express like/dishlike for something, or attraction/repulsion of something (taken together to be two ways of describing the same phenomena) and a judgement based on some criteria, standard, or perspective (also simply several ways of discussing the same phenomena) - whether clearly stated or implied. Linguistic thought ? communication, with all its limitations and mistakes accompanying it's ~~vast~~ utility, sometimes combines #1 & #2, without the awareness of the thinker, speaker, or listener. Sometimes the criteria are ill formed or not expressed, or sometimes confused w/ those that are expressed. People will say a performance was a 10 based on visual criteria, without their knowing that other personal criteria were also considered in the judgment, or attitudes.

people have
for
different
reasons.
But these
do want
for
sport only,
or only
ostensibly
for other
reasons
if for
acquiring
trophies,
and no doubt
engaged
in
a
hobby.
Or
No one
time
before
to
hobbies
as
a
hobby

We are not conscious of much of the actual process of calculation, as it is internal to our brains - and is subconscious. This is especially true the more spontaneous and immediate the judgement. We cannot know how it came about, and the degree it has been weighted by personal preference, attitudes, or actual criteria - because all is intertwined ^{clearly}.

3. not subjectable to inspection.

Writing Method: Become an Essayist

You worry that many of your thoughts are important, and that if you die early, they will never have beneficial influence. There are steps you can take to diminish this possibility.

- #1. Finish articles or essays on a single important idea you want people to know about. This way they aren't simply scribbled ideas people won't want to edit or struggle reading through. It would make posthumous publication more likely - and same with journal or article publication. Less editing; modification would be necessary for inclusion in a larger work. Look to Russell as an excellent example.

#2. Don't scribble. Write legibly.

Think before writing, so your sentences are well constructed. Assume your writing is not for you alone. Write double spaced so any editing you add won't detract from readability.

#3 Learn to persevere to finish articles. These will be milestones for larger projects. That way

you'll not only ~~make~~ finish something, it will make completion of bigger projects seem not so impossible.

Try this tonight. Two ~~one~~ short article projects.

#1

#2

Evaluative Concepts:

~~What is veganism? What is not?~~

~~What is veganism? What is not?~~ What Veganism is, and what it's about.

(#2 will summarize concisely your entire book)

Labor on these until they are complete - or are a "readable draft."

→ #4. Small articles, with modification can

become small books or even small pamphlets, which you can distribute. ^{or put online}

#5. This way you can also let others read what you write as you work - so they can comment while you work on another project.

You have to respond to this ridiculous criticism
"What would happen to the animals if we didn't eat meat?"

The leaders of society are expected to have numerous concerns - take balanced - to be disciplined.

What other reason do we educate ourselves but for personal improvement, at also public service - leadership w/ our wisdom and experience of age? We must be leaders in any case if we wish to raise children well.

Friday, September 4th, 2009

The Beauty & Harmony of Veganism

Too Broad
its becoming a book itself.

- A summary of the many benefits of veganism, and its necessity.

What a Vegan Is:

- Experts usually speak best w/in their field. Even recognizes the need for others to speak about what they know (Why have we experts?)
- Being Vegan incorporates all the advice of experts on a large range of subjects, all of which touch people closely, one way or another - a little...
- Becoming Vegan requires greater attention to ingredients contained in food - taking a closer look at what you eat - seeing the origins of your food.
- requires greater attention to nutrients in the food, especially about what compounds needed for digestion. Such attention concerns w/ ingredients are important - but are being vegan implies being selective with what one purchases.
- Experts suggest this, not at least by cost, but better yet by all costs related.

-
-
-
-
-
-

I've been a Vegan for almost ten years now. Over

After the first two or three years, because of ~~the rage and hate associated with it~~ many social encounters, and much reading on the subject,

~~and by far is, probably, the most asked question~~
I ceased to hear unique questions about what Vegans are, and why ~~they~~ ^{we} choose to do what ~~they~~ do. Fewer

and fewer questions were unexpected. Arguments were

repeated endlessly, ~~as~~ often by the same people. Familiarity

with these questions made responding to them quite easy,

Mankind brings to the mind the distant practices required for procuring food? Materials - thoughts that otherwise would be cut off mind - carry the spark of difference of ignorance, the unattained production to our hopes for education knowledge, empowerment.

Yet, this too goes unnoticed. IT IS? definite failure of education. End our parents extreme attachment to tradition.

Devat

~~Most people know for numerous reasons, have a ~~confused~~ ideas~~

~~who vegans are
start ~~to~~ ~~to~~ ~~to~~ ~~to~~ ~~to~~ what they work for, and why. Thought~~

~~This book, will explain these things thoroughly, but for now~~

~~I think that I've had to fight my way through
how much they ~~want~~ ~~know~~ ~~about~~ ~~veganism~~
they have in common w/ vegans, ~~vegans are people~~,
presumably does,~~

but more often than not with a degree of frustration

at people's general ignorance of the subject, and some people's
seeming inability to understand or recall my responses ~~long~~
^{other}
~~after~~ many times answering them before.

Through this familiarity and repetition I've come to
patterns.
clearly ~~responses~~- Patterns not only in the content

of the responses, criticisms, and arguments, but patterns in
their facial reactions, the tones of voices, their emotional

Decal

responses, and so on. I can now predict how people will respond to my explanations.

Blah Blah

~~Blah!~~ Vegan activity harmonizes beautifully with most human ~~values~~ values, although it goes almost entirely

unnoticed. ~~to people who do not care about vegans~~. It goes unnoticed because people don't know what vegans are, and any non-vegan

that thinks they know usually has ~~had~~ been misinformed, either by socially or what they see on television. This

book is in large part to dispell ignorance about vegans,

the connection between the vegans

and to illuminate ~~the connections between~~

and important every day moral values. ~~Here~~

~~section~~ I hope to briefly convey the basics of

what they do, ~~what they do~~,
what a vegan is! ~~is~~

Death

So Cheesy!

To start, consider what the purpose of education is, and the purpose of having educated experts. ~~Hegelians have done this less so you can't~~ What is the point of a teacher

For every important area of our life, there is an expert to guide us. For ^{overall} health we have doctors, for dietary health we have nutritionists. For our minds we have elders, counsellors, and psychologists. For money we have financial advisors, accountants. For fitness we have physical therapists, kinesiologists, personal trainers, exercise physiologists, coaches and more. Some we pay for their experience. Others are our teachers, our more experienced friends, or our parents. And of course, we have books.

It can be difficult to find good information, despite

having the experts around, if you don't know where to look.

Dev &

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There are imitators and quacks. There are fad diets, and there are trademarked diets. There are teachers charging huge sums of money, who give much less good information than a quality person. We have family and friends, who themselves take very little care in the quality of information they're presented with, and teach hearsay instead.

The way out of this for each person is to learn the skill of analyzing information. Remaining skeptical with new information. Noticing that people have motives for relaying bad information. And taking care to gather information from a variety of sources to find out which sources are more reliable. Practicing to become a reliable source helps develop skills for vetting bad information.

Newspaper
The
Library.

Decor

Through all the mess of bad or unreliable information

out there, there still remains many experts with genuinely

truthful information to tell. I've found that the

advice of each of these areas blends astonishingly well

with

For each important area of our life, there is a corresponding expert,

Health

- Dentist
- Doctor

Mental Health / Cognit^T problems

Money

Vegan; stores

Vegan stores will be less numerous, but no one shop from every store will do. Vegan stores will have a few, select items. This will work out well if you're buying.

Salads - Name enough many

Soups - Name many

Pastas - Name many, to be multiplied further by choosing different kinds of pasta, further name by sauces,

Rice dishes

Breads

Dips

Chips/chicken

Nuts

Fruits

Grains
porridges
breakfast

vegetables
potatoes

steamed,
roasted,
seasoned in
numerous ways
with different
flavors

milk,
teas,
coffee
pastries
desserts
chocolates
muffins
bread, etc.

Jack London

Society improves & creates, ^{range of} well educated
as moral rules, ^{internal} are obligations.
formal, ^{are} obligations.

It is about works

"Nature Light"
"Internal Divisions"
"The Spark"

Saturday, September 5th, 2009

Writing for This evening

#2. Who Vegans Are, and What they Do.

Try for 2 hours of work.

- 1. Type work from this journal. You're far behind. Maybe 1/2 hour.
- 2. Evaluative concepts. Maybe 4 hours

(Remember - #1 is the primary goal. Focus other writing for this)

30 pages or less

- Vegans are strict vegetarians. Veganism is about diet first.
- "Vegans" - ~~now~~ have come to mean more than strict vegetarian, however
- Vegans are not herbivores - Diet by choice ~~versus~~ capacities/abilities of a species.
- ~~Most~~ Vegans ^{have} diverse backgrounds & reasons. ^{My reasons.} ~~esp. personal~~.
- Vegans are concerned with progress, not so much ~~as~~ about consistency.
- The ideal
- Veganism best characterized ~~now~~ by its striving towards ~~perfection~~
- Vegans are ~~aware~~ of their limited power.
- Vegans do not work in opposition to everyday moral values - They

^{so} keep them and extend them. Vegans are not different ^{25 people imagine}.
~~but~~ ^{they} uphold ² promote everyday values, and make them more consistent.

or completeness

is not an object.

In Completeness

is a signal photons ^{not} ^{is} ^{not} yet finished.

? since "perfection" is unrealistically, it is thought as only for direction - culture to point ^{over} ^{over} efforts.

Type this into {Ethics
My ethic & Religion

Ethics

~~RELATION~~ Freethinking. - on not labeling myself
an atheist.

for every one thing you eat,
there are a thousand equally
tasty & nourishing vegetable dishes
that are more healthful than
you're chosee.

People name their philosophies, or belief systems in terms
of what is important to them and is continually relevant
to their system. The name is supposed to capture
symbolically & summarily the its contents.

~~Defining atheism~~

When asked what religion I follow, I do not say
Atheism. There is no such system. Although by definition
of this term 'atheist', which I don't like in the
first place, I am represented, I would not name
~~myself~~ ~~but~~ use the term to summarize my
beliefs, or to categorize my beliefs, because it
does little to describe what I actually think.
The idea of a god has no positive place in my
world-view, ~~and therefore~~ I won't define myself in terms of a superstition I
wish to ignore.

Sunday, October 6th, 2009.

Doctors encourage

Once a week vegetarian" for practice - not in becoming a vegetarian, that's not their intention, but for health.

- Quality vegan diets, full nutrition, is healthier"

= avoiding processed foods w/ many unnecessary ingredients,

usually almost disposable - they'll find any purpose for it - is not good for your health.

All advice from experts today is tending towards near Vegetarianism.

In Fitness Magazine

- In a grocery store expert fixed each person's cart (of people) to make them healthier. The vegans required the least adjustment in terms of both money & nutrition.

A common Vegan attitude

What types of things veganism tends to do.

One of the most common Vegan thoughts-

"Why didn't I do this earlier"

Kid's who don't yet

speak

still think

Relate

this to

animals.

A difference is that

Animals remain

Childlike

in this respect

Monday, September 7th, 2009 Labor Day.

Ethic

Meditation

Meditation, for me, is a way to immediately regain control of my thoughts. It doesn't require departing from what you're currently doing. You don't need to be seated, relaxed in a quiet setting, alone - although that is best for deep meditation & practice. You can at any time change your breathing, relax your muscles (especially facial muscles - in my experience), and focus on skin sensations. You might call this process "going in" - removing your attention from what is going on outside, or what is bothering you & to the sensation of calmness, quietness of mind.

^{breathing}
^{relaxed}
^{alone}
You can also ~~focus~~ use your imagination, and vividly focus on soothing sensations, images, - smells,

and/or places you would like to be, such as your favorite place to be, ~~makeover~~ ^{or your favorite} vacation dream spot. It doesn't have to be a real place, but it should be full of vivid sounds and sensations.

You can do this all in less than a minute, and once you get good at it, you ~~can~~ ^{get} used to the feelings of letting uncomfortable thoughts pass away, and letting your body relax, the faster you can enter that state.

Now, as I get better at it, I can induce it very rapidly, as if hitting a switch to turn on a better mood.

The trouble I continue to have is noticing when

I should do it. Sometimes I allow my anxieties to ~~exist~~ last longer than they should. I become depressed and I become absorbed in it.

Now I can see that this is due to the idea not popping into mind. This popping into

mind is not within my control. It is like

returning from the grocery to find you forgot to buy bread. You get angry with yourself

because that was a primary reason for the trip.

But how could you force it to come to mind?

When you do remember it ~~pops~~ spontaneously, it

was not because you ~~had~~ made it pop up. It just came to mind. It was effortless.

It's true even if you took a moment to

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contemplate if you're forgetting anything. Closely
pay attention to what you do - you might try
to recall your list - but what are you actually
doing when you try to recollect? ~~Deletes~~ It
is not as though your mind is an office filing
cabinet, with you actually doing the process of
going into the file and retrieving a document.

There is no looking for the document at all. There
is a wanting the document, accompanied by soon
^(if you do want it)
by receiving a document. You didn't search or locate
it. You only ~~take~~ and receive it. If you don't
receive what you need ~~need~~ it's not your fault.
You can train yourself in a way to diminish this.

So now I try to meditate on sensations & feelings
that I don't want - to create signs, or red flags,

with ^{the} hope that I see the red flag ~~to~~ appear
 or catch myself during my experience. I want
 to notice my ailment for what it is, and see
 clearly the cure within close grasp. And with
 practice, I hope the cure becomes more &
 more effective - like a switch as I said.

Better
~~best~~ would be noticing the onset of undesirable
 patterns of thought & preventing them before
 they start - thus preserving desirable ways of
 thinking ~~over~~ without interruption.

One day, I hope to do what the Buddha ~~said~~
 says amounts to uprooting it completely - and casting
 it out of view permanently.

~~Veg~~

Veganism

The failure of people to know that many foods can easily be prepared vegan, without loss of taste - is simply due to people not paying attention to ingredients in food. When asked what eat, to gave a long

list, including pasta to pie. People don't know that the majority of pasta by far is vegan.

And the majority of pie people eat, including ^{frozen} premade pies at groceries - are vegetarian - and many are vegan or very nearly vegan. Companies

preparing these foods have found they can make

the food more cheaply w/out eggs? dairy without losing taste of customers. Lard is almost never added,

both because of regulation because of its use as body

(shortening really
is not better in
this regard)

wholly contrary to health → and the fact that

it does not contribute so much to improving the

dish (many think it makes it worse) - ? because Jews
also

will not touch it because it is derived from pigs.

It is a case where big business has actually

done something to help vegetarians. Although I think

vegetarians would object to it for other reasons -

such as including too many "discarded" ingredients

? preservatives ? pay less little attention to health.

If non-vegetarians don't notice it, that is

further testimony to my claim that veganism

creates habits ~~more~~ conducive to better health, and

it ^{popular} contradicts w/ ~~pop~~ values in that everyone

be aware of
knows we need to know what we eat as a precondition
eating
for controlling our diet, and ~~make~~ healthy.

For what reason do people think nutrition is
ingredients are required to be on labels. It is
because of a long history of dishonest
and harmful food industry processes, designed
specifically for making more \$ - and kept hidden
so there would be no response or outrage

~~vegans~~ Greater detail in labelling is what
vegans continue to demand, because far
more is relevant to consumer selectivity than
nutrients ; ingredients - although the world
would be much worse if these were not there.

Vegans want to see in a glance that it is vegan -
in the same way most other foods are labelled.

A vegan wants to know if animals are involved
in production. They want to know if people

employed are earning fair wages - or if

they are very exploited overseas (or at home).

Vegans want to know, that what they

are buying doesn't contribute to harming

the environment, or polluting drinking water.

who would disagree w/ this. It

is all common sense, it is in keeping

w/ the great advancements up to this point

and with common morality. Vegans are

continuously aware of the good-precepts of

common morality. Others forget or don't

seem to care.

Nutrition on labels, ? ingredient lists are

the first great example of successes of

those who demand transparency.

Businesses resist this because they always

favor profits over people - or animals,
or anything else.

There are some reasonable claims for
secrecy - to protect processes that would
give away a hard-earned product or advantage.

But this cannot ever be reason to ignore
obvious public goods.

The desire for "pure" foods - foods that are
wholesome in every way, both in origin & in
composition, is another key feature of ~~the~~ Being Vegan.

How great is it that such point of view
engenders habits that protect health from

being tampered with? Vegans are more less

likely to feed their children foods containing harmful ingredients - Not only ingredients known - but those added that you might never know about, 25 in processing accidents, or food tampered by employees - or unnecessary processes that might have its own evils that are entirely unnecessary - like bleaching of flour. (what exactly is involved in that) Where are the preservatives coming from? Those who do not know about this, and those who do know? don't care, continually reward these companies w/ their business. Because they are not punished for the behavior, but profit greater from it, they will press on to see how they can swindle us out of more money.

Tuesday, September 8th, 2009

Sean's Day!

The Vegan Health Care System.

Instant Q: Long term benefits of Being Vegan.

Vegans tend to

- exercise more
- eat raw foods
- have lower cholesterol
- less disease
- longer life expectancy
- better quality of life

Vegans tend not to

- little or no alcohol
- drink ~~alcohol~~
- not smoke
- not be obese.
- not do drugs
- Spend less \$.
- less stress

This is from my observations although there are studies proving better likelihood of longer life per individual (~8 years on average) and a much lower incidence of Cancer & heart failure.

~~It's common sense~~ It shouldn't come as a surprise.

Vegans have taken active measures for health and/or animal well being. By doing this, they show special

interest & commitment to their well-being. When

they made the decision they must have been especially

concerned, or how else could they be motivated to

do it. So many people talk about health only

internally, and many value it only when it's lost.

Vegans are thinking about it more frequently & carrying it out in action. They are working hard to overcome bad habits - which takes time. Their level of awareness of how daily choices impact health are higher. And like everyone else they will surely cross relate. A smoker become vegan will be continually aware of the harm they cause themselves.

Since becoming vegan I have been reminded on a daily basis about why I became one. I continually reap the benefits, and become more aware of the many unhealthy & unwholesome aspects of life ~~that~~ around me - and comparing that with my old life. Smoking bothers me more, drinking bothers me more - all unhealthy things bother me more.

what being vegetarian is really like. Why I am one, and why you can? Should try to be one too.

It all acts to continually reinforce my commitment.

Vegetarianism: a tendency to want to remain in a healthy atmosphere

- Quote "Shew"

"How Experts trying to be Vegan."

Wednesday, September 9, 2009

From Tolstoy's title 'The Vegetarian movement ought to fill with gladness the souls of those who have at heart the realization of God's Kingdom upon Earth' - you remembered the idea that people ought to congregate vegetarians, as upholders & extenders of values, most of which receive no attention, & no application. The vegetarian holds the values close, focuses intently on them, and attempts to carry them out. Vegetarians around the world number ^{some of} the most placid, and most considerate people in the world. ~~But~~ They are passionate about peace, are pacifistic, are concerned w/ human suffering & moral degeneration, understand the effects of ignorance & support education, not only public, but a lifestyle of continued education.

^{overwhelmingly}
Again vegetarians tend for the public good - the universal ^{great moral} good, in great keeping w/ the ~~religious~~ traditions of, ~~all~~ ^{and} animals beyond them.

Through the history of Vegetarianism, vegetarians with few exception coupled their diet w/ pacifism - & usually embodied numerous ~~other~~ ^{values held by everyone} best moral values - of fundamentalism, pacifism, personal discipline, asceticism, moral education, desire to promote love & compassion,



Vegetarians ~~are~~ definitely make for a stark contrast w/ almost [?] everyone else in history - unreflective about morality, diet, equality, unconcerned w/ welfare of anyone but themselves, and willing to do great injustices & cruelty because of fundamentalism or perverse one-sided religious ideas.

Vegetarianism - What a Vegetarian is? - add on computer.

So there is great diversity in vegetarian beliefs, cultures, and lifestyles, ~~but~~ and I find that despite this, those that call themselves vegan share much in common and have significant overlap in both reasons & outlook. Much of this is due to ~~the~~ ^{shared experiences of} ~~the~~ ^{of} practice of vegetarianism, ~~but~~ but ~~but~~ also I think because the ~~many~~ reasons for being vegan are easily understood, can be discovered independently of assistance, very much mutually held in vegetarian literature - and all other real solutions to global problems - with little proof necessary - they are fairly obvious.

So instead of talking about what vegans share in common, I'm simply going to give my reasons for being vegan & ^{reasons} ~~many of them~~ as they are found in, or agrees entirely w/ the corpus ~~of~~ and ^{I have little expectation of disagreement} also because ~~they~~ ~~that~~ ~~with~~ ~~disagreement~~ ^{disagreement} from vegetarians. There's little to disagree about.

Also, I will not discuss ethical theory here. I'm in complete agreement w/ Singer when he said that a well-formed ethical theory need not agree w/ common opinion at all, and that it is the job of ~~experts~~ of moral philosophy to set the standards, and criticize common morality. But ~~the~~ I find that common morality, ~~as~~ as inconsistent & vulgar as it can be, does have many principles that agree well with each other, & when ordered properly agrees w/ the ethical theories of the philosophers.

without
organization,
personal ethics
leads to take on
increasing activism,
people's lives are
at great cost
Others help life-worked people - immediately
and others help
when you return to [redacted] D.C.

Find a
vegetarian group or
Arch. over
environmental
groups

In this book I will appeal to the intelligence of the reader, and to well known ^{higher} moral principles for support - while showing how the word ~~decent~~ is vaguest principles usually directly oppose those higher principles. My experiences w/ Veganism directly support & extend values of ~~higher~~ higher common morality. As plenty of works on Ethical theory & practical application resulting in Veganism already exist, I'd rather ~~recommend~~ concentrate on consolidate the hard work of those writers and direct the attention of readers to those books for further reading.

^{There is a}
^{vegetarian ethic}
^{not condoning}
^{not at all violent,}
^{but the good we}
^{permitted to}
^{be done}
^{never.}

Because the peaceful are a minority, they suffer endless injustice from those in power who want total control. The peaceful often act entirely.

Veganism relates to ~~shallow~~ crops up a variety of socio-moral issues → Socialism or social welfare, animal welfare, non-violence, pacifism, health and homeopathy, compassion, economic-imbalances, starvation - etc...

The reasons for Veganism will not be in a moral vacuum. They will be related to other topics - and consistency will be sought & challenged. The reasons for Veganism will be breeds of reasons for other forms of compassion & non-violence. Veganism has allied issues. It will be difficult for Vegetarians to not confront issues that are closely related -

carry water & fresh fruit/veg everywhere

The Book for -

profound misinterpretations,
? revealing the great legitimacy of
the diet & activity of its
proponents.

I hope this
book
ends up
being a
continually
useful
resource
exhibiting the
~~best/worst~~
truths
of
Vegetarianism
&
its
criticisms

Instant Benefits of Being Vegan

1. Improved health
2. Improved health of any dependants.

276.

'Let the law of Kindness know no limit; show a loving consideration for all God's creatures.'

Idea - For

- That Vegans & animal rights activists, made keenly aware of their limited power, & the power of their effects, become desirous of more concrete change - such as deliberately freeing animals or breaking in and stealing them - or being much more aggressively anti-fur - or make business very difficult for perpetrators.

People look at this and are disgusted by their breaking the law. But as we all know, breaking the law is always part of & struggle for improving the state of the oppressed.

Vegans justify it because they feel intimately tied to our system continually & perpetually committing atrocities - needless pain? suffering amounting to torture for ~~these~~ pleasure, which as I've shown, is largely illusory anyway. Thus lies & habit & clinging seal the fates of millions, with no hope on their own.

* Many are shocked to find that vegans would frequently be willing to eat meat & eggs & milk when the relationship between man & animal is of mutual benefit & friendliness, and the animals' preferences are studied and treated w/ respect.

~~Do they expect to be surprised that vegans~~

Vegans are not dogmatists. They are not concerned with the plant-based diet as such - but for what it does.

To vegans, who feel responsible it is unbearable. In a way they might want to do it to "save" themselves - to know they've done "something" - to feel it worthwhile. So they can apply themselves as we applied those who will break the law to save a single person, or to perform an act of civil disobedience for a great cause, not knowing if the outcome will be significant or not, but w/ courage for the hope of advancement. They do it to relieve great persistent discomfort, as many experience when they discover they are part of something terrible, and go day by day knowing it, just doing little, finally to find the courage to act in opposition, most likely to meet severe resistance.

thoughts
concern
generosity
hope
love

I am as convinced that factory farming is wrong.

I am as convinced as I am of the wrongness of genocide, of massacring peaceful demonstrators, of torturing POWs, of molestation? rape? murder ^{lowest} _{in the highest} of small children. Of letting people starve ^{in the highest} _{levels of poverty & ignorance}.

To deny the evil of these things is ridiculous - and astonishing in the highest degree. Yet it is justified ^{as some of the above mentioned are} in the bible, some by conquistadors, some by terrorists, by criminals - but the last is no less disgusting than the others.

Hunting, torturing, is kindly animals in factories - as it out of the human 'hives'; outside the matrix - is as repulsive.

It is unbearable that animals ~~suffer~~ ^{feel}. We go on talking about it because people continue to deny obvious facts

~~Subsidy~~
~~Offer~~ Scrape
collected
envis of taste

DPO Education prioritization
- The effect when things learned earlier are given much greater value than information presented later - the former being less skeptically scrutinized than the latter.

Everything I do will be in continual opposition to his ridiculous companies.

Tuesday, September 15th, 2009

Deadline for "What is a Vegan?" - The chapter focused on terminology, and description of what a Vegan is.

- September 25th, 2009 - Friday

Deadline for "Evaluative Concepts"

October 1st, 2009 - Thursday

#1 priority is the Veganism deadline

You set 2 deadlines because you set based working on just Veganism, but also because both projects are very important. New aim:

1 Chapter for each book every 2 weeks.

That's 12 chapters of each ^{book} ~~book~~ every 6 months.

Put in the Picture

Puppies.

Suppose you had a young child ~~who was playing~~ fell and hurt herself. You hear a loud thud, but you don't see what happened. You look and find she has a gash across her head and arm, and she begins crying violently. She clutches her arm with the other in pain.

~~woodchit~~

When you think of that, do you feel discomfort, and to some extent feel what she does - to some extent you feel it for her - with her?

For what reason do you feel this way? Most people would also have this reaction unless somehow ~~unless~~ they were desensitized, perhaps with someone who sees it very frequently - as with a mother ~~whose~~ children who has particularly ~~rambunctuous~~ clumsy children.

Concreteness

But how does the cause & effect play out. You ~~clearly~~ know immediately she is hurt, you share an intimate ~~real~~ understanding of pain - not intellectually, but within you. You see she is hurt

And it arouses similar feelings, of course not
the same, but ^{perhaps} ~~a~~ memory of ^{an} ~~an~~ injury of
the same sort. — As when you see someone
smacked in the face.

In what part or any of this do you question if
the child feels? At what point, do you
need to ask if she is hurt? Does she need to
tell you?

The point of this all is that we innately dislike
this kind of situation. We don't like pain;
injury. We know its signs, we know
its expression. We also experience its
roots.

Notice how strongly this parallels the experiences
of any pet owner. We know dogs feel
pain. We feel it w/ them. When hurt,
they show agony. They behave oddly, the
way they do ~~only~~ only when they feel pain.
They suffer. When a pet is hurt — they
look to you to help them — to soothe
them.

And both have the sorry disposition of not having
the power to do anything about it. They can
be only victims. They ~~do not~~ ^{have} the same innocence.
Puppies & babies — potential objects of cruelty.

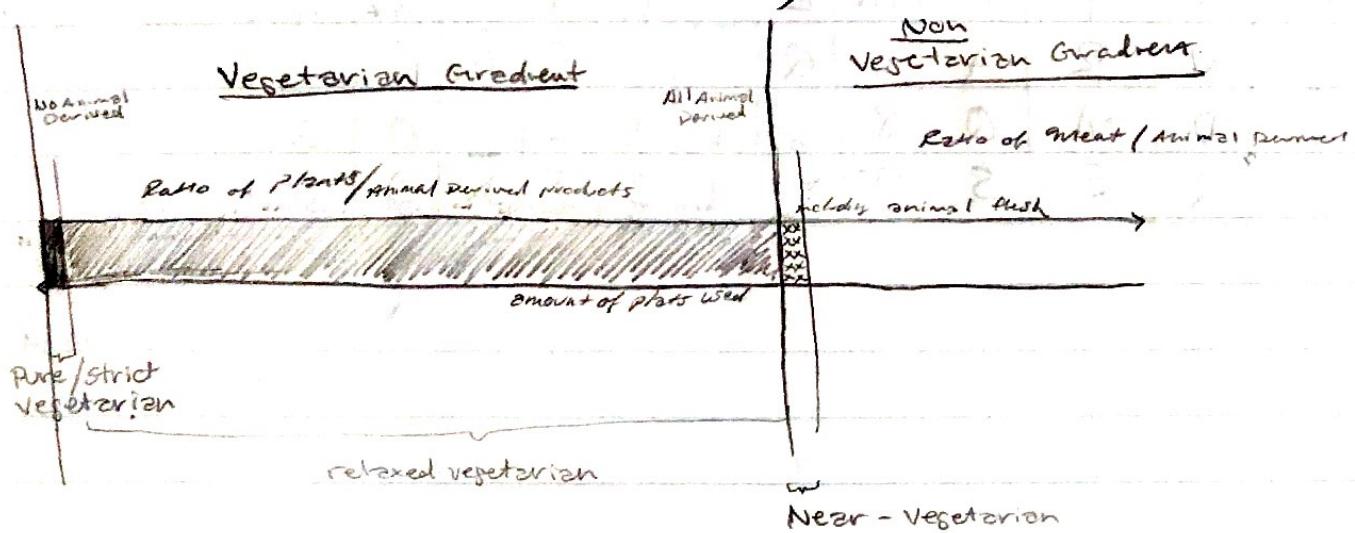
I must say I don't feel much different thinking of a baby suffering as of a puppy suffering. They both rock - they are so vivid to me. I can feel pain thither or both.

How shall I choose which is more important? How can I be part of the inflictions of either. Must we rank them in their horror. They are both horrible. I cannot condone or support either.

~~PX VEG on the X side have a psychological effect.~~

2 gradients

Figure



None → All
scale both for

Quantity consumed, & variety P.,
consumed.

These can be very
different.

I prefer to focus on
Quantity

This gradient does not show the range of foods available to each,
which I assume anywhere on the gradient to be quite large

people who eat almost no red meat, but no other meat at all, most of
have as much of a claim to being near vegetarian as someone who
eats fish → is even or of a claim if the fish eaten eats
primarily fish. That's why I think ratio of Plant/animal is
key. ~~Although~~ there are additional complications, but this is much
preferable to current usage.

This is how I use it in my book. See the
Appendix for my proposed system which is ~~more~~
better - but falls from common usage

10/30/2009 Friday

Writing Schedule

This approach would mean finishing up to 52 essays per year.

- One chapter of each book - Ethics & Veganism, ~~or an article that can potentially be integrated~~ ("Net out" would lead to not finishing) every ~~400 words~~. 2 weeks.

Deadlines:

Sunday, November 1st, 2009

Vegan Terminology

or - The Article
The Hammer. [Brief]

Sunday, November 15th, 2009

My Veganism - What's Important to Me

Evaluative Concepts

Sunday, November 29th, 2009

an unnecessary,
should as masked evaluative
concept.

Veganism

Ideas

Section - Barriers to dissemination.

Where ~~are~~ are all the good arguments at Veganism to be found? Not among those who don't know - 799% of the population. There is a problem of dissemination of quality information.

- Attention people give - low
- Ability to understand - low

Situation resembles a sales position where people aren't interested and don't want what you're selling. The problem is it's not a product, it is the truth - ~~truth~~ moral

~~Saturday~~ Halloween 2009
Saturday, ~~Halloween~~

ETHICS

- MORALITY/ETHICAL DECISIONMAKING Indistinguishable from general decision making, without arbitrariness.

Monday, November 2, 2009

Veganism

- Changing back - leaving Veganism.

- self-deceptive reasons
- incorporating elements of Veganism in non-Veganism.
 - messages of action - Unintended messages

- "I want a protein that doesn't come from a bean"

- "I want to extend"

" I decided I need more protein not in the form of a bean. Free range [chicken] only, no pork or beef"
... "I have needed more variety in taste and texture."

- Need another source of protein ~~but~~ that's not a bean.

~~Cream~~ is false - unless one has not obtained the habits necessary. Thus this is a good answer if one has not or is not able, ~~to~~ or does not soon expect to be able to self-nourish without meat. It's just false if less or milk is consumed.

↓ however those who say this might also say

- [need another taste/taste. I from now on I use "taste" to ~~mean all~~ ^{personal} experiences involved in eating. including texture, aroma, etc.]

I need another taste it also false. Attempts to relate taste to nutritional requirements also fail. If the nutritional requirement is there, in any case, it makes no difference at all to taste about taste. A person will not be able to correlate ^{even} a strong desire to a nutritional requirement, unless they have reason to suspect that they are deficient.

- People desire qualities of food when deficient,
but people desire certain aspects of food when they are not deficient at all.

It's hard to know what the case is without good knowledge of nutrition. When the craving is present, that in itself does not say there is a deficiency.

- "I know what foods I need. I crave what I need."

Sam for example hadn't had chicken in 6 years. It is impossible that his craving for chicken was tied to a need.

The reasons for leaving Veganism are ~~usually~~ ^{usually} reducible to three.
~~Personal~~ ~~Personal~~ ~~Personal~~

- Unable, or lacking skills^{habits} to do it, or to forgo meat because of it.
- Unable, or lacking skills^{habits} to do it, without unreasonable sacrifice in comfort. [either through struggle, or doing it alone, or excessive social stigma]
- Wanting or Desire for - I don't want to do such and such - with the implication of meat eating - I want meat.

- The vegan ideal model, in spectral representation, are better because they show level of accomplishment in the area absolute categorised terms.

Leaving Veganism need not be all-or-nothing.

- Variety of ways to leave veganism - correspond roughly to the Vegan Ideal model I presented earlier.

Vegan Ideal → acquired skills for living comfortably without consumption of animal products, and eats very consistently in this direction w/ little effort.

- Under some conceptual of including the rights theory, it is morally obligatory to not eat meat.

- however one's position is relevant for whether or not this is practically obtainable, or the degree of permissible deviation. → It is situation specific.

- applied This matches very closely the Vegan Ideal model. There is no reason why anyone can't accept this model - even those w/ no chance to become vegan. An ideal is generally unreachable - or approximately reachable with much effort.

- Every generation that we accept the moral resp. to support animal rights, the case will increase.

- that it is morally obligatory does not imply that we should expect people to be immediately able, regardless of one's position in life.

Reasons for remaining absolute

- Desire for chicken as an example.

Suppose you say, I want to eat chicken, but only free-range.

- You've moved from a state of usual not wanting chicken, ^{steely} it is a fact that you tend to desire what you eat recently, and have less experience of desire of things you eat infrequently - and no desire for something you never eat.
- The state of not wanting, not doing always implies not eating, & it is a guarantee of sorts. / You never ^{now} wanted chicken
- Re-establishing the desire for chicken will be a general desire for that taste - that food-type - not that food derived from such and such a source. Although - allowing oneself to think of the waged chicken may start the experience, this can be lessened by trying not to think of that, to ignore that.
- Thus RISKS are involved, contrary to the purpose/effort visuals
 - Thus you've greatly diminished the guarantee of not eating a waged animal.

Esp. because

Another Topic

"Good Intentions"

"Being Grateful"

How these are morally deficient

- Deciding to eat a little chicken.
 - how satisfying will it really be? & you eat it sparingly?
 - how much effort will it take to obtain "good chicken". - Is it worth that effort.

Generally speaking - if you do have the SKATE's habits to be vegan, and you just want meat,

For done - it's not worth the new desire? time? effort.

I want it -

- How frequently?
 - Not always - the feeling does not persist! it is very transitory.

Tuesday, November 3, 2009

~~Ethics as a natural phenomenon~~ | New release.

Ethics as a construct

Ethics as real-objective
-ethical realism

Ethics

Instrumentalism.

From this perspective, the world and its ethic is ~~representative for~~ largely due to the vision of people in power - the world has been largely pre-determined by their idea of what it ought to be.

Not
morally
exclusive
properly
conceived

The world's ethic is a construct. It is a system created by architects. Like an architect, the structure serves a purpose - human purposes. It ~~represents~~ is the vision of the architects ~~for~~ - their wants. The game is how the game-makers wanted it to be.

- How has the ethic been constructed
 - by the manifold operations of power.
 - sometimes through the visions of a few, for a variety of purposes, sometimes by the desires of many. Sometimes through conquest.
- It is a natural phenomenon

It is not surprising that the game excludes animals.

- Because it is a game of a select few, always has been.
It defines who is or is not considered.

It has not considered outsiders before.

1

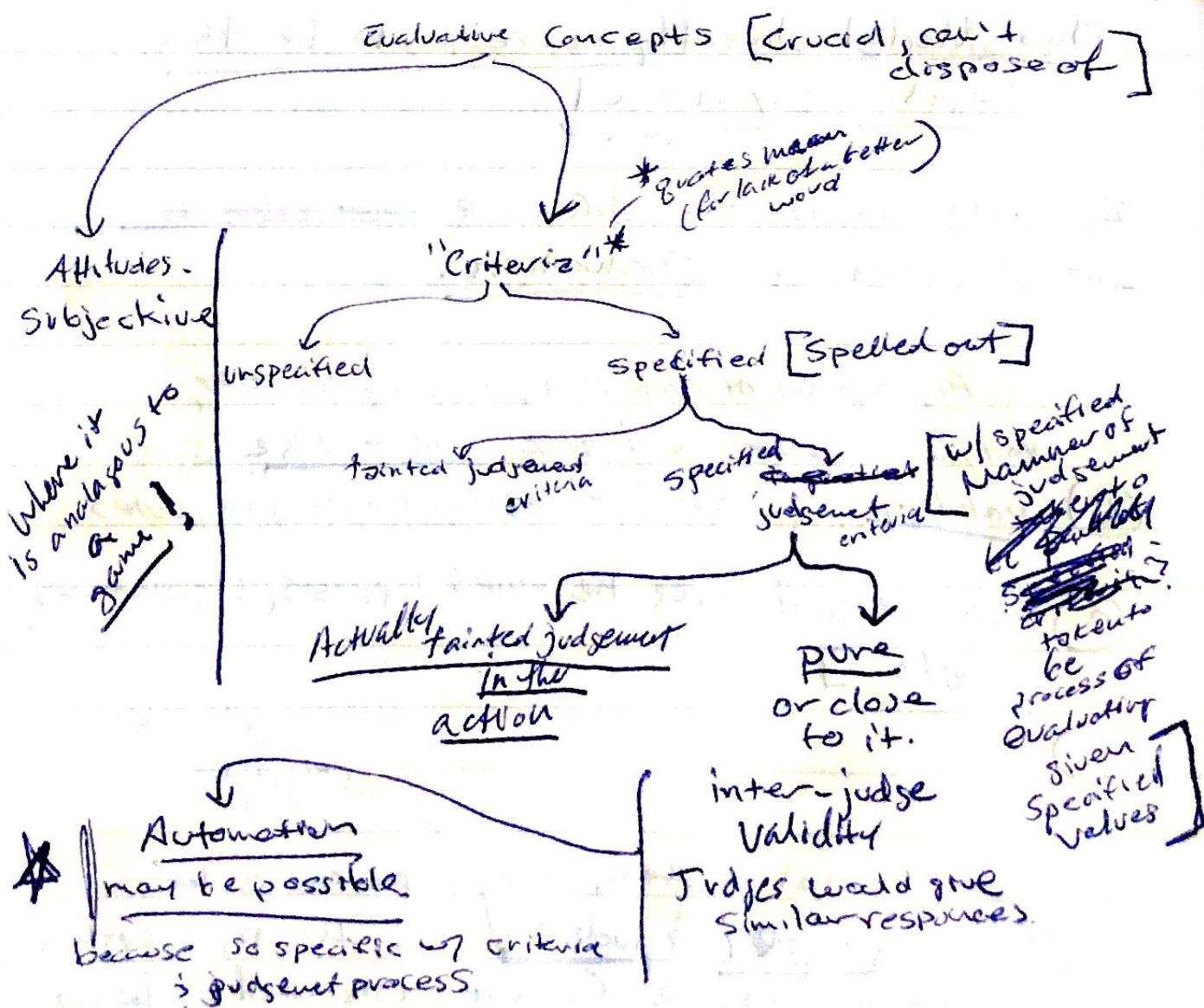
It is just like the legal system it is a construct,

We wouldn't expect ethical realism and ethical instrumentalism to be mutually exclusive once a better ethical theory has been advanced - because both have their own purview of truth, and both don't deny all aspects of the other.

largely

I've ~~still~~ resolved these difficulties through a truthful account of evaluative concepts, and ethics as decision making; in recognizing the many ethical projects as modelling activities - ~~and~~ started by desires for ownership [priestliness] conclusiveness. When the subject is viewed broadly, all these truthful aspects of each model harmonize.

Use
Gymnastics
as an
example



The results of the process are objective in that they do not depend on subjectivity, they depend on the operations of the same-program.

However - subjectivity is at the foundation, because who spells out the criteria?

Correctly Humans do this. Not all humans, some.

This Model directly corresponds to the legal system!

In fact it is the definitive characterization of Evaluation.

Evaluation

Any system of evaluation, including morality, and the legal system, will seek inter-judge

- ① validity, for consistent application of same rules.
- ② someone will make the rules [priests, legislatures, etc...]

③

*But of course
judge
over judge also*

In the moral system, every person is taken to be player? judge. In the legal system all are players, a few are designated as judges.

*Little effect
is of the
powerful
form.*

My Ethic.

My attempt at ultimate resolution of competing moral systems.
? harmonization of

T+12

We can call this whole system an Institution. The parallel is clear w/^{the} current manner of speaking in metatheistics.

The subjective aspect still remains in the selection of criteria & manner of evaluating [judging].

So the question remains - which criteria?

This question is resolved also instrumentally.

However - The instruments will always be to resolve real questions, and the instruments will really work.



Analogy of the Hammer.

? The instruments themselves are real, not merely subjective - ^{just as} a hammer exists.

Tuesday
Wednesday, November 5th, 2009
Thursday

ETHICS

Evaluative concepts.

This study of evaluative concepts implies that current usage of evaluative concepts is flawed. It is especially true when analyzed logically, as its structure has not been represented correctly. Many famous arguments are those that looked (or still look) valid (sound) are not, because they ignored the structure of evaluative concepts.

The primary problem involves truth value of statements containing evaluative concepts.

Consider the following, superficially valid argument represented sententially:

Apple pie is good.
Timmy likes apple pie.
Timmy likes something that is good.

to claim?
by what standard?
plus how is it
that as pie
pie is
good.

This argument appears to be valid. Validity is important, but no-one aims to be merely valid in argument → ~~simply~~ unless they are being ~~deliberately~~ deceptive, their aim is to be sound.

The above argument is worse than unsound. It is actually nonsense.

Apple pie is good

Suppose we all come to agree that apple pie tastes best when it is made from such and such pure ingredients, has a certain level of freshness, has a certain degree of ^{apple} flavor, has some level of sweetness ... and we specify these qualities in a list.

sweetness

firmness

texture

freshness

purity

right ingredients

note - this example is illustrative only. As an attempt to make a solid system for judging apple pie, this would fail.

- ① Each quality must be operationalized - it must move from our conventional manner of speaking about it to something specific & measurable. After all, we don't necessarily agree on what sweetness means. Instead of depending solely on taste - because people differ, we have to be more specific & measure it by levels of sucrose, for example. We have to know what we mean by each quality

History of the Hedonic.

Up

- ② We need to know what values to apply to each quality, and how to total it. How to calculate it.

This is also difficult, as people differ greatly.

How important is sweetness in relation to overall experience versus texture? How important is smell? Temperature, etc...

In any case, a decision must be made.

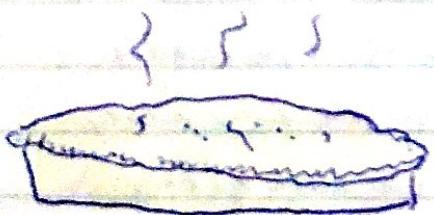
- ③ Determining all important qualities, their weights, their values [comes from the use of hedonic - after all how else will we measure or calculate?], we need a solid judgement process - with inter-judge validity, i.e. inter-judge validity.

To explain this, it will help to give an illustration.

Imagine a renowned chef has placed a pie in front of you.

You are the judge.

You have your list out - your score-card.



How do you set from your experience of the pie to putting scores on the paper. Nor I'm not saying how do you add up the numbers or do the calculations.

To note 1:
complex -
what necessary
combinations are
there?
An apple pie w/
no sugar, is
probably
must
score
low.

I'm asking how do you go from examining, testing, feeling & smelling the pie, to writing down the scores?

- ① How do you determine values to use
- ② How do you guarantee you'd always give the same score?
- ③ How do you guarantee you'll score in the same way as other people (not that you'd give the same score, but that you'd do the scoring in the same way.)

Now, clearly we have a huge problem. People are different - so what judges do we use? How can we make them do it right every time without bias? How do we ensure they are in the same mood each time? What kind of mood should a judge be in? Among many other problems.

Well - one approach is to make people as mechanical as possible. To make them cool - as emotionally uncharged as possible (think of the facial expressions of judges at a gymnastic or ice-skating competition). They look for one quality at a time, and write the score as close as possible to the rules of scoring. They might make deductions for ~~top~~ easily recognisable errors - so on.

It is easy to imagine an ideal here - of a machine doing the judging

So - we program a computer to analyze the pie via probes, cameras, etc. in a laboratory setting, with near flawless consistency.

Since we operationalized the values, and made them measurable, all the computer has to do is measure.

It collects the data, follows the rules of calculation we established - and finally we get results.

Also - we wouldn't really be interested in good pie versus bad pie. That doesn't admit of subtlety. We'd be more interested in how good it is.

But now we complicate things

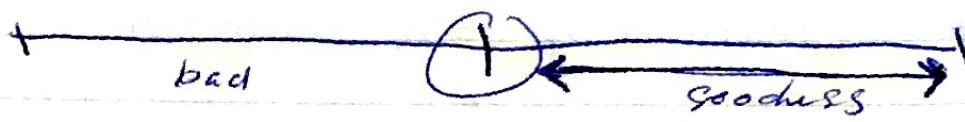
level of goodness



is the lowest level of goodness equal to bad?
or just really really low good.

In that case all pies are good. We don't want that to succeed (or fail?) so well

Think of it as a goodness scale, starting at the point where it's not bad. There are many other ways of looking at it.



Where would the threshold of goodness go? Who decides? Is there a highest level of goodness - a perfect score? - or can we rule out perfection by making the scale infinite.

In which case we simply decided perfection is not possible. In other words, whether or not something can be perfect is a decision we can make - it can go either way!!!

Suppose we have the computer look at a pie, and it says - "It's a good pie!"

Under our interpretation of good, our measurements, our ... - It is true that it is good - under that interpretation only.

Thus, as I said, Goodness, as an evaluative concept has a ~~per~~-criteria-ishness? an attitude-ishness. It is always relative in the attitude-ishness perspective.

In the criteria perspective - once it is spelled out clearly; specifically, ~~the good~~ ~~goodness~~
~~is good~~ goodness is fully objective.

Huge problem. Language.

Goodness is a word which is then very vague & confusing because we can't work out what how anyone is using it precisely at any time.

I would rather keep it as a purely attitudinal concept. There is a good reason for this.

* "Good" can have criteria associated w/ it. But
Since Good is so general - it can be applied to many different things - all of which have different criteria that would go w/ it.

So as an attitude we always know what it means.

I like that hammer, I like that pie.

But by criteria

That's a good hammer

That's a good pie

are very different. The thing in common is the criteria only - because we can set the criteria to be about anything we want.

Friday, November 6, 2009

ETHICS.

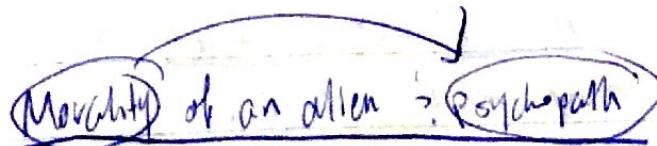
BROADENING ETHICS to be equivalent to Decision Making Theory would explain the puzzle of the psychopath - or people who have no empathy or sympathy.

From one perspective their behavior is amoral - because morality is thought to consist in behavior affecting others - man or animal or whatever - not solely the self.

The psychopath cannot feel motivated to act on another's behalf - they cannot care for the other.

However - from the psychopath's point of view, they continue to even a psychopath can consider what they should or should not do in various situations. In fact they can ask this question in all situations. They can speak this way w/ perfect intelligibility. This is because, like language, questions of should can map onto all kinds of things. Much of morality is decision making.

Even a psychopath must deliberate morally. They ~~do~~



Sunday, November 22nd, 2009

Ethics.

DEONTOLOGICAL ETHICAL CONCEPTS.

MORAL AGENTS ? PATIENTS.

Article.

A new model
of
Adulthood.

[Vivid!]

Within deontological ethics, there is a common distinction between Moral Agents & Patients.

Moral agents are typically seen as individuals who have a variety of abilities "including in particular the ability to bring important moral principles to bear on the determination of what, all considered, morally ought to be done and, having made this determination, to freely choose or fail to choose to act as morality, as they conceive it requires."

Moral patients - those who don't meet this definition but might receive some duties of moral agents nonetheless?

- Several questions come to mind.

1. I - why does this ability matter

~~2. II~~

How do we know if someone has this ability. Does the extent of the ability matter - that is, the degree to which one can invoke it? How do we characterize the ability. What is the degree to which they can bear use of the ability in real life - how often they can invoke it, remember it, use it.

Is it better modelled as have or not have or in degrees - as with any other skill.

When is someone able to attain it? Is it exclusive to humans?

Several crucial things.

□ - I wouldn't know how to recognize this feature in others? What is it marked by? How can we test for it? What of psychopaths - that are normal in every other way? Is it a real quality? Is there a better way to think of it → by more realistic characteristics / behaviors.

□ - It seems to me that modelling is ~~as~~ in terms of degree is more realistic - more true to the nature of things, is more useful, & than this dualistic model. Another similar idea to this, which is also currently conceived dually, which is ~~better~~ conceived spectrally (though not for legal purposes necessarily, for practical reasons) - is Adulthood. All the previous questions apply to adulthood also.

by these criteria

What is it marked by? Is it a trait or set of traits. Is it seen as a continuous trait / disposition, or episodic/transitional. Does it come out at varying times?

That Adulthood is a non specific set of traits, people can have more or less, ~~but~~ throughout life, that can be lost or gained and accumulated throughout development - is more clearly represented. On a spectrum is very obvious. It might be combined w/ ~~desires~~ categories [though not dual] where important skill milestones are met - such as when a particular quality is seen as necessary to be an adult or reach a stage in adulthood.

Thesis -
on
MSc
Dr NBS

that many, though not all, qualities concern important milestones - that is crucial to seen having? understanding? that they ought to be replaced w/ a systematic way degrees? perhaps also steps or multiple categories.

Evaluational Concepts.

Models of Conversational Evaluational Concepts

Good - Bad.

① Basic Either-or model ~~without~~ - Categorial.

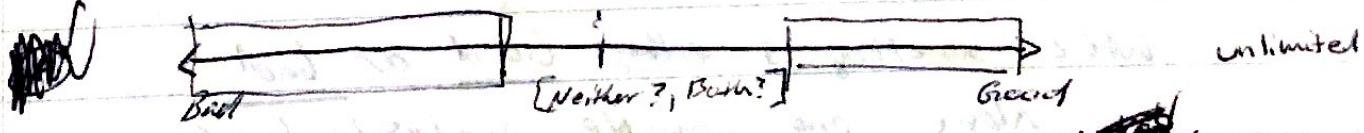
② Good Bad

Basic Either-or paired with a neither category

③ Good Bad Neither

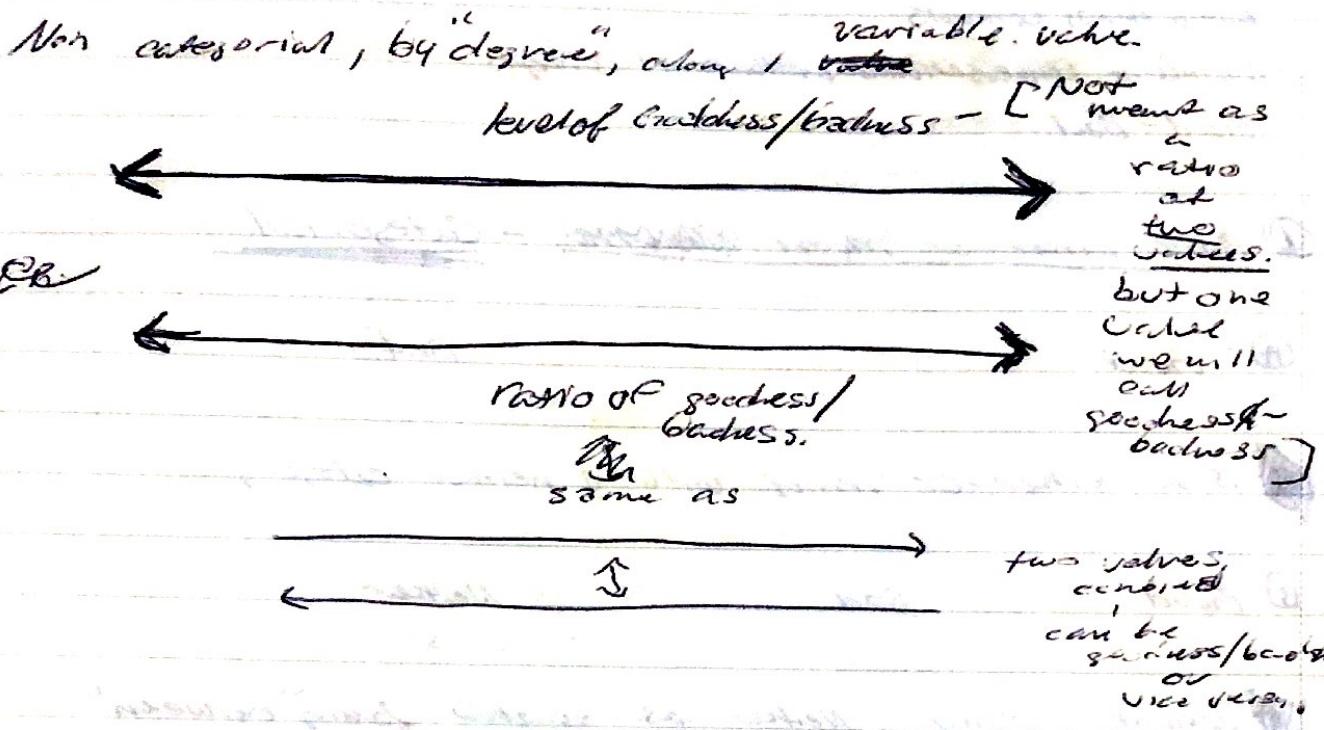
Variant seeing Neither as somehow falling "between" good & bad

④ Good Neither Bad

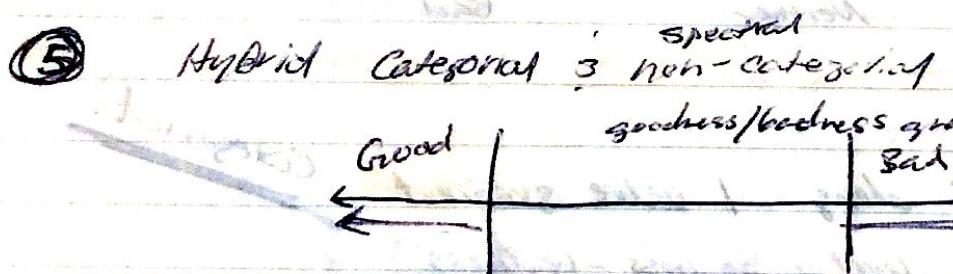
② either or model along 1 value gradient Categoriallevel of goodness - badness
or tolerance

unlimited





* Can be limited or unlimited



where something is either Good or Bad
 along one variable goodness/badness.

But once decided, there are different levels of good, different levels of badness.

It can be limited or unlimited.

It can have smooth or strict transitions

Undetermined
Ranges

Features

- 1 or more variables
- Expressible on a gradient or not. Like w/ set of 3 versions
- limited or not
- Categorical or not fractious
- transitions or not. Smooth or not
- combined w/ other functions or not

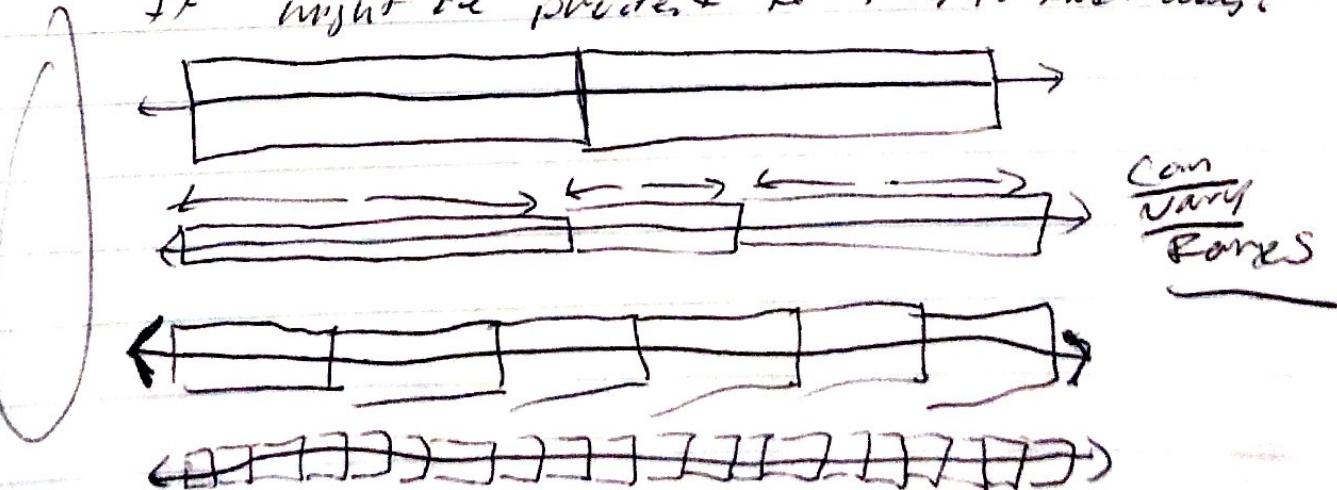
- varies by # of steps
- greater # of steps, closer it is to simply
box a number line. Illustrates usefulness of
grouping under categories w/ individual names.

↑
so there are not only alternative models
to how good is used, but as to how
it could be used. - or what other systems it could be replaced with.

Good/Bad are NOT necessary concepts.

We don't absolutely need them. That
is not to say we shouldn't, as could
find a way to switch w/out side effects.

It might be prudent to keep it that way.



When you see these diagrams together, it becomes clear that the first and the last are easier to use. The middle sections have too many categories. And since the range is not determinate we wouldn't know how to apply it.

Thus categorical, non-categorical, spectral,

or ~~spiral~~ ~~at # pt~~
mixed
are the easiest to
use.