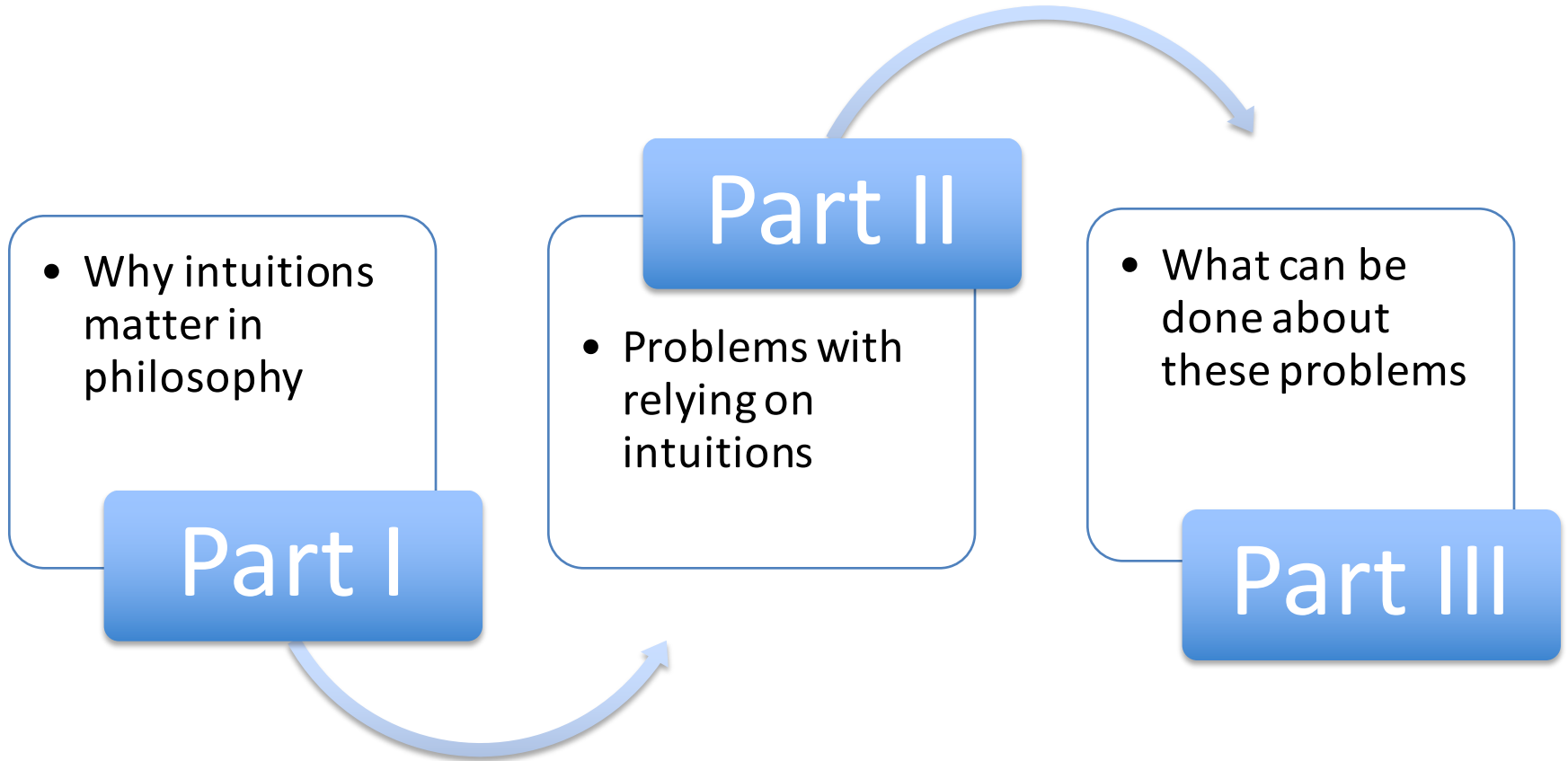


Intuitions In Philosophy (and elsewhere?)

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Overview of Presentation



Why intuitions matter in philosophy

PART I

Why Intuitions Matter

There are (moral) truths at which people arrive by an immediate process somewhat akin to perception.

Such (moral) intuitions are taken to have (at least *prima facie*) evidential value.

Intuitions are the 'raw data' that competing moral theories (should) try to accommodate.

For these reasons intuitions were always important in (moral) philosophy.

Problems with relying on intuitions

PART II

Problems

Nature

- The nature of intuitions is suspicious because it is unclear/vague.
- The typical view of intuitions, especially by critics, is of a Platonic entity.

The dominant worldview

- The supposedly *a priori* nature of intuitions is not consistent with the dominating naturalist-empiricist worldview of our times.

Ontology

- Unless we know what intuitions are (hence ascertaining their existence), we should not postulate their existence (by Ockham's razor).

Problems (*cont.*)

Experimental philosophy

- According to experimental research and its *interpretation*, 'folk' intuitions can vary greatly according to their cultural, educational, etc. background.

Circularity

- The only way to justify our trust in intuitions, is by appeal to intuitions themselves.

Fallibility

- Is there really a parallel with perception?
- The *origin* of intuitions: we can give an explanation of intuitions, which does not assume that the theory for which they are cited as evidence, is true.

What can be done about these problems

PART III

What Intuitions Are – Main Characteristics

Immediate

- quick, effortless, automatic

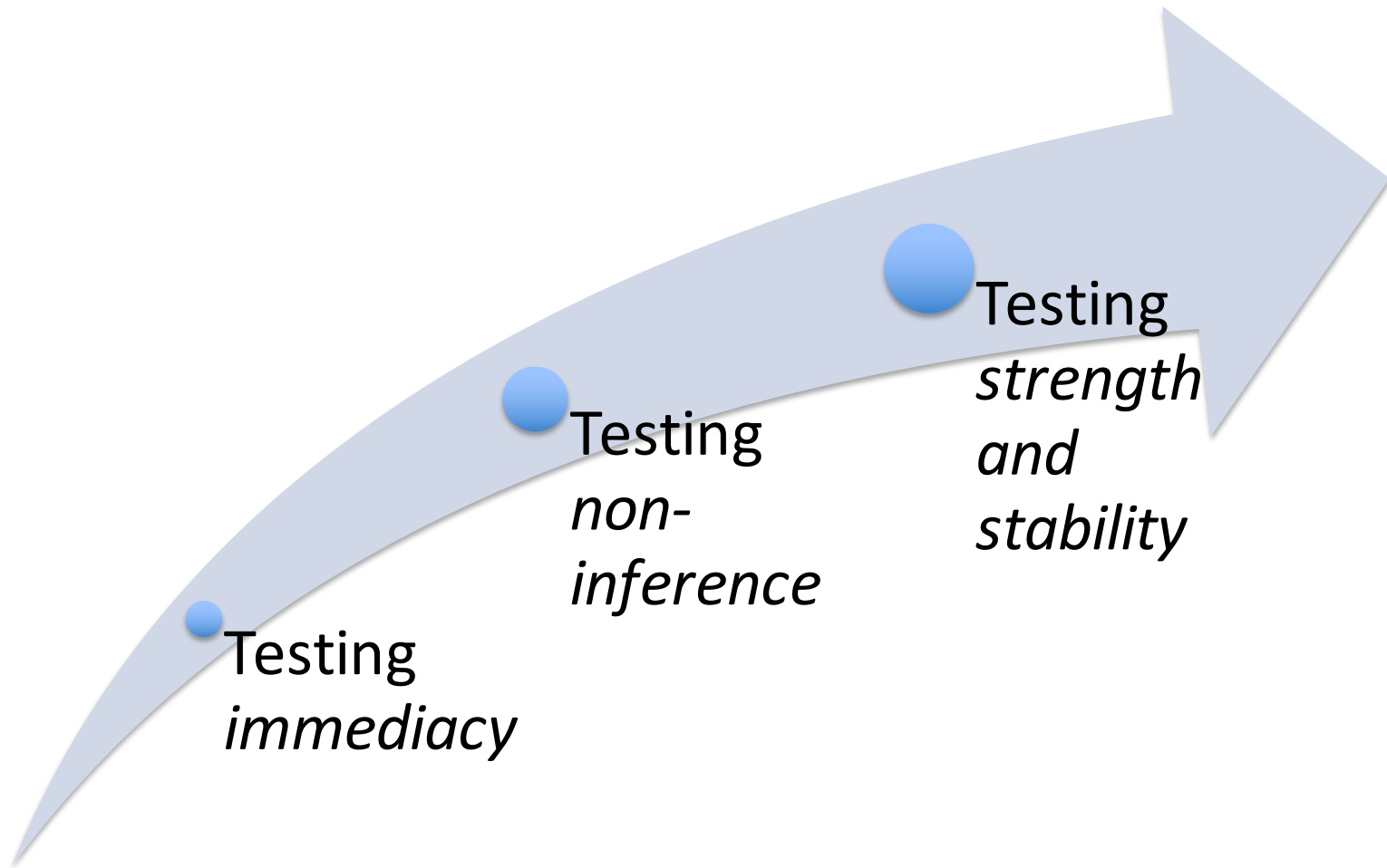
Non-
inferential

- moral judgments based on intuitions are not accepted on the ground that they follow from some moral theory or principle

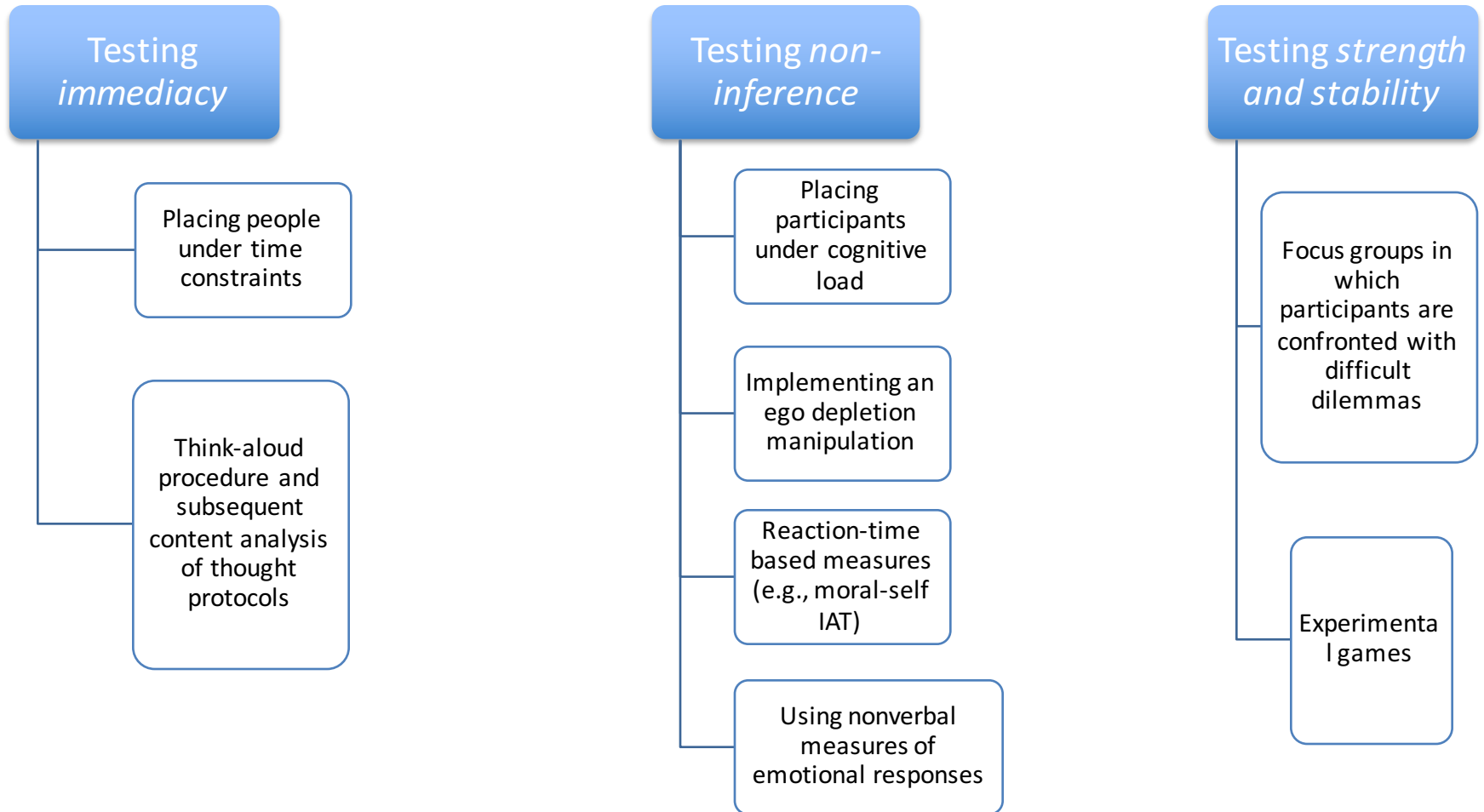
Strong and
stable

- robust intuitions have the quality of considered judgments

Assessing Intuitions – The Idea



Our Proposals



Virtues, emotions, and intuitions

Virtue understood as superior access to practical knowledge.



Intuitions are our primary access to practical knowledge.



Intuitions are emotions.



We are in the search for virtuous intuitors. In order to avoid circularity, we must find developmental patterns and indicators of virtuous intuitors, using, in part emotions.