

Validity of Plato's Allegory of the Cave

Research and key findings

Area (1 st read) and blog links	Key notes
<p>Plato today / Sight and knowledge</p> <p>Notes: Preparation A3 - Plato and a dualistic philosophy / The Republic</p> <p>Notes: Preparation A3 - Allegory of the Cave</p>	<ul style="list-style-type: none"> • Plato's conception is based on division and representation as repetition of copies (icons) of a transcendental idea of sameness. • Plato's transcendental idea of intelligible knowledge and a first principle is split between the world of sight and the world of knowledge, the first as the realm of illusions and visible objects and the latter as the world of reason and dialectic. One has to go through the transition from the visible to the non-visible, the for reaching intelligence and deep understanding. This transition is related to a sense of confusion. • Observation and empirical conclusions are part of the world of sight. • Plato's dualistic conception followed by a general tendency in Western culture to think generally in binaries of sight versus thought, of body versus mind. • Deleuze inverted Platonism tries to overcome the dilemma of sorting out falsified claimants, viewpoints. Through an immanent model of difference the internal essence is differentiated by its actualization (simulacrum) • Knowledge is separated in epistemological and ontological reality and truth. • Representations are built on images (verbal and mental images), for Plato shadows and reflections, far removes from reality. • Reality mediated through our representational frameworks (history, culture, society, memory fragments, language) • Language as arbitrary signs relating to external meaning • Inaccessibility experience of truth and reality. An uncertainty between reality – truth – knowledge – intelligence.

	<ul style="list-style-type: none"> • Images became an important part of human experience. Experience in a ‘non-intelligible’ sense. Plato’s <i>cave</i> a metaphor for simulacrum. Although living in the cave with shadows a normal life condition for ordinary ‘uneducated’ people (Plato) • Plato considered the human affinity and attendance towards the lower levels e.g. emotions and ambiguity as restrictive to reason that need to overcome in order to reach intelligible knowledge. He rejects the incoherent body as a source of suffering and unhappiness. Human conditions of satisfaction and desire for pleasure keeps people ignorant and relying on appearances. • Deleuze and Sontag highlighted that knowledge is related to real experience in life. • Human experience and knowledge is an embodied experience that cannot be channel to an intelligible mind of reasoning only. • Power relationship, leaders as knowledgeable and educated versus ordinary, uneducated. Knowledge a question of education
<p>Perception and reflection Notes: Representation (2) - Preparation Assignment 3</p>	<ul style="list-style-type: none"> • Pictorial and visual paradigm in representational frameworks • An assumption of symmetry and similitude between world and mind • An assumption of one point identity between object and image. Deleuze proposed divergent and difference of viewpoints as the • Mental images can move freely towards non-representational sensations, perceptions, conceptions, fantasies, ideas. • Aristotle conceived unifying senses as becoming common sense • Dialectic approach between pictorial and verbal in relationship to representation of reality and between of sensual conception and thought in relationship to knowledge.
<p>Mental models and beliefs Notes: Representation</p>	<ul style="list-style-type: none"> • ‘representation’ is the making of a copy, the ‘presentation’ is conveying meaning of something to others. This can be a copy (e.g. presenting information, facts, pictures) or the original (presenting own thoughts, on site visits etc.). One can differentiate between ‘to stand for’ and to ‘speak for’. • In a more and more digitalized and de-materialized world the object-ness and the physical presence matters and provides layers of meaning as well as personal experience of ‘spectacle’. • Artificial intelligence is intelligence in a narrow sense of functional thinking

<p>Part Three - Exercise 3.5: Artificial Intelligence</p> <p>Notes: Machinocene and artificial intelligence</p>	<ul style="list-style-type: none"> • Human being and intelligence is more than rationale thinking and includes aspects of emotional intelligence, sense for meaningfulness and ethical decisions, as well as as sense of <i>Nous</i>, mind and understanding. • 'Irrational behaviour' is a limited view based on conventions of thought and language • The notion of simulacrum as a reality beyond originals and models can be persuasive, but is merely a rationale thought denying physical realities. • Binary thinking, of artificial versus human, is conveying a Promethean ideology based on linguistic metaphors. It intrinsically denies aspects of naturalness. A robot is a robot is a robot. • A key challenge of AI is the possibility of understanding rationale and resulting conclusions of the machine. A non-understanding gives unsettling feelings. • Possibilities for interpretation and explanation are key elements of representational frameworks and an understanding of AI.
<p>Knowledge and truth</p> <p>Preparatory notes for Exercise 3.6: Misrepresentations</p> <p>Part Three – Exercise 3.6: Misrepresentation</p>	<p>Foucault’s analytical method of applying a sceptical position in a few bullet points:</p> <ul style="list-style-type: none"> • Draw on archives: to widen one’s area of the discourse, to find possible forms of expression • Be Sceptical: be critical of one’s own judgement of position, to suspend judgement while analysing • Don’t make second order judgements: don’t adopt judgements by others, but stay with one’s own judgement • Look for contingencies rather than causes: to avoid referring to causalities where there might be various reasons to lead to an event • Investigate problems rather than a subject: be aware of subject discussions that may have already built in a judgement or political position • Don’t overgeneralise from your findings: Not to universalise doesn’t mean that something said is not of importance. <p>Ladder of Inference by Chris Argyris and later by Peter Senge):</p> <ul style="list-style-type: none"> • Observation – data – meaning –assumption – conclusions – beliefs – actions. • How we think and to what we pay attention to is reinforced by our assumptions and beliefs. • Assumptions shape the way we see the world and form conclusions

<p>Notes: Preparation A3 – Reality experience and embodied meaning</p>	<ul style="list-style-type: none"> • Our beliefs affect the data we choose from (reflexive loop) • Representations are subjective expressions of a perceived reality. The notion misrepresentation is assuming that a representation can be objectively true. • Not all constructed meanings and signifiers are arbitrary. Social interaction is based on agreed and accepted signs and institutional facts that allow daily communication and understanding, a common-sense approach in reality. • Society constitutes of difference. A dissensus versus a consensus enables the right of being of even paradoxical opinions (Lyotard: 'paralogy' , form of reasoning breaking with the rules) • The dualist nature of a constructed self through others as expressed by Derrida is constituting the paradox of subjective meaning. Meaning is constituted through language and speech. • Knowledge and meaning is not restricted or related only to the intellectual side of human mind. A traditional separation of body and mind, intellect and emotion is not valid any longer. • Embodied experiences based on cognitive science and developmental psychology shows that the human being is making sense in a pre-lingual framework through a spatio-temporal bodily movement (Mark Johnson). The project Pure Land AR shows how meaning is acquired through movement and interaction. • Images as representations are one aspect, sensing and awareness in space and time is another. • Language is used to transmit meaning and understanding, but does it support real experience? A question of intention and power, of self-experience versus mediated other experience.
<p>Manipulative truth - Act of power and authority in knowledge - Meaning and signs</p> <p>Preparation A3 - Reality in film, between fiction and manipulation</p>	<ul style="list-style-type: none"> • TV and film reality is different from empirical reality, it works on the foundation of a perception of 'convincingly real'. • Blurring boundaries between the dualism of a 'serious' documentary with the believe that those capture real events and a manipulative fiction makes it difficult to discern. Both categories work with same effects, build on same assumptions and do convey mediated narratives to the viewer. An abstract idea of truth based on a Platonic sense of the quality and essence of the idea of truth. • Truth of the past is lost and only fragments of subjective memories exist • New strategies of difference through reactivating and revoking memories in the present from different viewpoints as a palimpsest to connect with a 'non-representational' past (L Williams).

<p>Notes: Education in post-factual times</p> <p>Artificial Intelligence - Amendment Exercise 3.5</p> <p>Notes: Postmodern truth and political conditions</p> <p>Part Three -: Exercise 3.9: House: Indexical Sign</p>	<ul style="list-style-type: none">• The development of TV and films in a digital age is empowering people in a democratic way to take ownership as producers. The same time it is harder to discern truth and fiction, reality and simulacra.• Plato's conception of division and Deleuze's conception of simulacra as the essence of difference are valid in visual culture of film.• It is like walking at the edge between finding one's own 'reality' versus defending positions based on agreed 'facts' or common sense. Critical thinking skills and revealing underlying ideologies, assumptions and beliefs offer a strategy against 'fake news'.• A paradigm shift is happening not only in social media reality, but the social reality as such is put into question. A compelling need to find a stable ground to live on.• A Transhumanist perspective is based on a 'naive' belief in the positive aspects of technology and its facilitation and 'enlightening' of human life (utopia).• A pessimistic dystopian view considers robots and artificial intelligence as risk by taken over control of the world and enslaving humankind.• Humankind will continue to reflect on its nature and vulnerability and seeking for answers on ontological truth.• Who has the right to interpret or present 'objective facts', what position we take ourselves and whether we consider our position as the 'true' position and rejecting a claim by others to take over a discourse.• Language based on arbitrary signs is open for interpretation and relativism - German idiom 'mit eigenen Waffen schlagen' (to beat someone at their own terrain)• A postmodernism ideology and a sense of deconstruction can make everything just arbitrary and relativistic.• The indexicality of a sign is evidence of existence. Meaning related to signs can be multiple: index as pointing to one specific location, symbolic meaning of a place.• There is no wrong or right way of reception and interpretation of art. It seems that a reception of an artwork independent of context is nearly impossible.
--	---

Naturalism, appearance, and observation

[Preparational thoughts for Exercise 3.8: Nature is Culture / Binary opposites, signs and meaning](#)

[Part Three – Exercise 3.8: Nature is Culture](#)

[Notes: Speculative Realism and OOO - a new shift in Art?](#)

- There is meaning inside of text, but only deferred by signs and tropes.
- Dichotomy or binary oppositions are the poles for a continuum, between black and white are infinite shades of grey. Perception is subjective, not relating to a subject, but relating to context.
- The Taoist *yīn* and *yáng* shows that binaries can be seen as a balancing whole between poles, or as divisional image for moral signification and hierarchical judgement.
- Equality and balance lies not in the poles but in the respective qualities of the poles and the balance as a whole. Example coin: both sides are needed to being a coin
- Nature and culture are parts of human existence. The binary opposite of culture and nature is part of a representational framework.
- Representation of reality through signs is a human condition in the desire for seeking meaning and understanding. Uncertainty of truth is part of the desire to obtain meaning
- Human existence is not constituted by language only. Post-Structuralists want to make us believe so. Language one can make everything beautiful or bad, but with experience and embodied exploration one would for me be more authentic.
- A true understanding of human condition brings the representational framework back to nature.
- Part of human condition is the self-reflexivity and self-consciousness.
- Ethical responsibility for others and nature, animal welfare are importance aspects of a sustainable life in nature.
- Embracing a non anthropo-centric perspective