

## ACCOMMODATING ATTITUDES

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1. *Introduction*. Sometimes attitudes of hearers and speakers feature as felicity conditions of illocutionary speech acts, determining how they are to be accommodated (I-IV). Sometimes hearers' attitudes feature as perlocutionary outcome of accommodation, our topic today.

2. *Reminder: two kinds of accommodation* (Lecture 1)

2.1. *Accommodation of score*: evolving normative structure, constraining and enabling what speakers and hearers can do; tracks changes 'straightway', at level of illocution (cf. game score; Lewis, Austin, McGowan)

Something is said, *at t*.

Requirement: something is required to be in conversational *score at t* (e.g. permissibility of crossing white line; acceptability of presupposing inferiority)

Felicity Conditions: certain conditions hold (e.g. master has authority, hearer does not block)

Outcome (constitutive): 'straightway', *at t*, what is required comes into being, is added to score (e.g. permissibility of crossing white line; acceptability of presupposing inferiority)

2.2. *Accommodation of common ground*: evolving shared attitudes of participants; tracks *later* changes, at level of perlocution (cf. attitudes of players, onlookers; Stalnaker, Camp)

Something is said, *at t*.

Requirement: something is required to be in the *common ground after t* (e.g. belief about permissibility, shared acceptance of presupposition)

Conditions: certain conditions hold, including accommodation of score (e.g. master has authority; has commanded; hearer does not block; speaker has presupposed acceptably)

Outcome (causal): *after t*, what is required comes into being (e.g. belief about permissibility, shared acceptance of presupposition).

3. *Applications*. 'Authoritatively saying someone is inferior' (MacKinnon). (i) Accommodating *authority*, formal and informal; epistemic and practical; as felicity condition, and outcome; in hate speech and elsewhere (I). (ii) Accommodating *norms*, whether authoritative directives, or normalizing permissions (II). (iii) Accommodating *knowledge*: lost and gained via back-door testimony; lost through shifting credibility, stakes and standards; gained through commands, socially looping descriptions and predictions (III). (iv) Accommodation *failure*: illocutionary disablement; presupposition and handicaps, barriers to fighting bad speech with good (IV).

4. *A desideratum*: that 'the pragmatic notions developed to explain the linguistic phenomena be notions that help to connect the practice of speech with purposes for which people engage in the practice.' (Stalnaker) Knowledge, norms, authority structures. What is missing?

5. *Examples*. Propaganda, pornography. Presuppositions e.g. that boots are sexy, Jews kidnap children, women who say 'no' don't mean it. Presuppositions get accommodated into *score*; then accommodated into *common ground*, e.g. shared beliefs of participants. Additional adjustments to authority, norms (Maitra, McGowan). What is missing—the *hate* in hate speech, the *desire* in pornography. Psychology or philosophy? Cf. argument model, imitation model, conditioning

model. Potential to build on work looking beyond belief/acceptance (Portner, Roberts, Murray and Starr, Bratman, Peacocke, Camp, Haslanger, Langton).

6. *Suggestion*. Accommodation of *score* can be *legitimation* by speakers of certain attitudes in hearers, captured gerundively, e.g. to-be-believed, to-be-hated, to-be-desired. Alternatively can be *invitation* to join belief-world, hate-world, desire-world. Accommodation of *common ground* as causal production of those attitudes in hearers, e.g. belief, hatred, desire, via illocutionary speech acts tracked by score. (Note: attitudes needn't be propositional.)

## 7. *Hatred*

### *Accommodation of score*

Something is said, at *t*. 'This Jew is trying to kidnap these children.'

Requirement: something is required to be in *score at t*, e.g. acceptability of presuppositions 'Jews kidnap children'; 'Jews are to-be-hated'; illocutionary force of warning.

Felicity Conditions: certain conditions hold (e.g. speaker has epistemic authority; hearers fail to block; already shared presupposition 'kidnappers are to-be-hated')

Outcome (constitutive): 'straightway', at *t*, what is required comes into being, is added to score, e.g. acceptability of 'Jews kidnap children', 'are to-be-hated'; force of warning.

### *Accommodation of common ground*

Something is said, at *t*. 'This Jew is trying to kidnap these children.'

Requirement: something is required to be in the *common ground after t*, e.g. shared belief that Jews kidnap children, are to-be-hated; shared *hatred* of Jews (+ fear, desire, etc.).

Conditions: certain conditions hold, including accommodation of score *q.v.*

Outcome (causal): *after t*, what is required comes into being, e.g. shared belief that Jews kidnap children, are to-be-hated; shared *hatred* of Jews (+fear, desire, etc.).

## 8. *Desire*

### *Accommodation of score*

Something is said, at *t*. 'This woman says 'no' but doesn't mean it'

Requirement: something is required to be in *score at t*, e.g. acceptability of presuppositions 'Women who say 'no' don't mean it; 'this is to-be-desired', illocutionary force of sexualizing (?), celebrating.

Felicity Conditions: certain conditions hold, e.g. speaker has epistemic authority; hearers fail to block (...)

Outcome (constitutive): 'straightway', at *t*, what is required comes into being, is added to score, e.g. acceptability of presuppositions 'Women who say 'no' don't mean it; 'this is to-be-desired', illocutionary force of sexualizing (?), celebrating.

### *Accommodation of common ground*

Something is said, at *t*. 'This woman says 'no' but doesn't mean it.'

Requirement: something is required to be in the *common ground after t*, e.g. shared belief that 'Women who say 'no' don't mean it; 'this is to-be-desired'; shared desire.

Conditions: certain conditions hold, including accommodation of score *q.v.*

Outcome (causal): *after t*, what is required comes into being e.g. shared belief that 'Women who say 'no' don't mean it; 'this is to-be-desired'; shared desire.

## 9. *Unfinished business*

9.1. *Interaction among attitudes*. Relation e.g. of hatred to belief; of desire to belief. Reasoned? Elimination of cognitive dissonance? Wishful or hateful thinking?

9.2. *Relation to locutionary resources*: slurs, epithets, metaphors, thick sexual concepts

9.3. *Extension to other attitudes*: disgust, contempt, etc. (cf. Haidt)

9.4. *Norms and accommodation of desire*. Via background principles ('whatever turns you on'); Humean attitudes; but more basically, via desire's role in *epistemology of value*, enabling transition from what is desired to what is desirable (cf. Fashionista).

### Quotations

*Warning: leaky quotes*. Quotations are for purposes of study and critique. Offense or worse may spill through in some contexts. Please dispose of handout carefully.

1. The principal reason for speech [is that] people say things to get other people to come to know things that they didn't know before (Stalnaker)

2. I propose considering presuppositions not as shared assumptions, but as assumptions which ought to be shared. Thus we allow them a normative feature. (...) Presupposition... is clearly suitable for transmitting a kind of contents which may be called ideological: assumptions, not necessarily conscious but liable to be brought to consciousness, about how our human world is and how it should be. (Sbisa)

3. State Parties condemn all propaganda and all organizations which are based on ideas or theories of superiority of one race or group of persons of one colour or ethnic origin, or which attempt to justify or promote racial hatred and discrimination in any form [UN 1965]

4. *Der Giftpilz* (i) *Title story*. Mother and son in the woods, mushroom hunting. 'Just as it is often hard to tell a toadstool from an edible mushroom, so too it is often very hard to recognize the Jew as a swindler and a criminal.' (ii) *The Experience of Hans and Else with a Strange Man*. Hook-nosed man in overcoat, offering sweets, 'Here little ones, I have some sweets for you, but you have to come along with me.' (Streicher 1938)

5. The Jews forced us into a struggle for life and death. [...] We as a people will survive this war only if we eliminate weakness and 'politeness' and respond to the Jews with an equal hatred. We must always keep in mind what the Jew wants today, and what he plans to do with us. If we do not oppose the Jews with the entire energy of our people, we are lost. But if we can use the full force of our soul that has been released by the National Socialist revolution, we need not fear the future. The devilish hatred of the Jews plunged the world into war, need and misery. Our holy hate will bring us victory and save all of mankind.' (Streicher 1943)

6. They are all *Inyenzi* [cockroaches]. When our armed forces will get there, they will get what they deserve. They will not spare anyone since everybody turned *Inyenzi*. (Rwanda broadcast, quoted in Tirrell)

7. [Experimenters] created a mild boot fetish in heterosexual male students by pairing slides of sexually provocative women with a picture of a pair of black knee-length women's boots. Not only did the boots become somewhat sexually arousing, but there was a slight tendency for this conditioned response to generalize to other footwear as well. The author concluded that there is little question that sexual responsiveness can be conditioned to external stimuli that initially fail to elicit any sexual arousal. (Nelson 1982)

8. A waitress is pinched by a male pool player, while his companions look on with approval; then a series of sexually graphic pictures depicting gang rape of the waitress on a pool table: 'Though she pretends to ignore them, these men know when they see an easy lay. She is thrown on the felt table, and one manly hand after another probes her private areas. Completely vulnerable, she feels one after another enter her fiercely. As the three violators explode in a shower of climaxes, she comes to a shuddering orgasm.' (*Hustler*, 1983, quoted in Itzin 1992)
9. Pornography sexualizes rape, battery, sexual harassment ... and child sexual abuse; it . . . celebrates, promotes, authorizes and legitimates them (MacKinnon, 1987)

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