Timothy Lynch, QQ 2, 10 30 '82

.. that which is given when we see

.. don't we see tables etc

dist. language: ordinary, no defined terms, (you know what I mean) : technical, all terms defined

compounds in terms of elements

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elements by relations to one another, period cognitional analysis: technical language; basic & derived terms ordinary language: we say we see tables etc. technical language: what we literally see are the data given to sight when we see a table

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bricks and ropes give data for insight into what is meant by what is meant by a brick or rope is data for insight into an escape route

data are relative to all subsequent cognitional operations to QQ insights concepts, reflective acts of understanding judgments...

3. All data are data-for-x

4. No access: no immediate access, C. no mediated access, N.

Does he talk, act, intelligently, truly, responsibly

5. Helen Keller's insight would seem to be an insight into the the function of signs Profound experience that led at once to learning 10 or 20 other names (rested both hands on earth and then extended arm for

sign to be written on it) Insight into function of name: sign a sensible experience,

pick out data relevant to use of name identify insight that leads from data to name identity judgment that insight is correct

6. The connection is between insight into appropriate use of name judgment that what is so named exists

7. Questioning arises from awareness of oneself as ignorant and as desiring to remove ignorance It asks, What is it? When that question is answerd, it asks, Does the what exist?

8. Truth that is merely truth for me is not truth One has sufficient evidence for a judgment when one reaches a virtually unconditioned, a virtual absolute. Fichte and Hegel granted that judgment had to rest on an unconditoned; they wanted a formally unconditioned; they identified it with an idealist's comphrenension of the univese; a virtually unconditioned suffices; if A then B; but A;..

9. Being is what is intended in man's ongoing stream of questions Reality is what is to be known by answering the QQ correctly 10. There are two ways of arriving at a defence of the objectivity of human knowledge

1) explicitly acknowledge the existence of the critical problem and solve it: Insight cc. 9-13

2) dodge the problem by asserting that unless one admitted the objectivity of sensible data, one would necessarily be involved in universal scepticism

on 1) through data, insight, and reflective understanding one arrives at a virtually unconditoned

on 2) sense knows reality, and our judgments are true because they

report what is given to sense

11. Does the latter make sense?

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It does for those who distinguish between the sensible and the affirmable: the sensible is the set of data that leads to direct and reflective understanding and so to keing the affirmable which is being and reality

It does not for those who base our knowledge of reality on the validity of their sensations, and have never faced the fact of optical and other illusions.

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