

Are perspectives true?

What is true is what is grasped as unconditional

What is grasped as unconditional is explicitly admitted to.

Consequently the perspective within which a judgment is made is not itself under judgment

The perspective is present | in *actus*

but it is not present | in *actu cognato*

This is commonly the case ^① because communication commonly takes place between people with the same perspective.

② because the existence of the significance of perspectives have to be discovered

③ because the discussion of perspective presents whole difficulties

The strange is strange - a barbarian

comparison by Mueller, contrasting cultures → reflection

the perspective itself comes up for judgment

→ myth: not formed but objective error

Perspectives

α Pronomina
Nominis localis et Temporalis

Universals (abstract from individual, place, time)
Put oneself in author's place

Invariants
Transformative

β Equivalent expressions

(x, y, z) (p, q, r)

as far as they
languages that admit adequate translation

For example to use one for some purposes
others - other -

γ Difference of viewpoint resulting from difference of legitimate interest

one's world: battles, battles, candlestick matches

each incomplete, each is different relations, emphases,

all can be true as far as they go

each contains elements of truth with thoroughness allowed: $\left[\begin{array}{l} \text{expressions all to} \\ \text{commitment} \end{array} \right.$

δ Difference of viewpoint: common sense vs science

Common sense less rigorous
things are classified $\left\{ \begin{array}{l} \text{not by adnominal formulas} \\ \text{but by 'practical' classification} \end{array} \right.$
practical

aim is not deductive structure
but necessary to which insights can be added

Science aim is a deductive structure
naming, defining, set of definite relations

2 Differences of perception

- ① Spatial perception: position & extent
hierarchy: distance
- ② reality of movement
- ③ colour of things: higher integration dominates
surface: higher integration omitted
- ④ specialisation of perceptivity

could not see tracks of animals pointed out by pygmies
higher integration admits various specialisations

3 Developing viewpoints (multiplicities in time)

scientific theories are accepted | with or time
but as best available probable view

truth will be reached most expeditiously by assuming those
that consequences of assumption reveal inadequacy

such theories generate | simplification
problems, definition of --

4 Repetition multiplicities

Russell's theory of types

heli research of "logical fields"

5 The "openness" of univocal mathematics

Gödel's theorem = other parallel theories

! Mathematical truth is not assured by external criteria

9. The Development of Common Sense

9.1 Development from developing science

① common sense is a specialization of intelligence for dealing with concrete situations

the co-existence of scientific knowledge, common sense

that it is not universal knowledge but only a specialization that then as whole series of cases on which it must depend

② common sense adopts (subalternates) scientific viewpoints, languages,

conclusions

without any deep understanding

a) fiction b) practical use

9.2 Development from developing logic

common sense discovers it is not a deductive structure

that it does not proceed, namely would not,

handling of accurate deductions
universal propositions

confronted in his lifetime under cultural influence: French classical mentality

typical elementary
analysis in practice
language

9.3 Development from developing philosophy

transition from $\mu\eta\theta\omicron\varsigma$ to $\delta\omicron\gamma\omicron\varsigma$

primitive + high ancient high civilizations established in myths

problem of distinctions: name & essence
identity & similarity of
existence & essence
mode of conceiving causality

desire to find a distinction judgment from matter & appearance
to give judgment its dominant role

9.4 Development from developing religion

education of Israel by national experience
by prophets, law, writing

9.5 Development from practical

no practical → anc. civlitz → wisdom literature → $\epsilon\kappa\ \delta\omicron\gamma\omicron\varsigma$

Truths are absolute

They are in the group of an unconditional

the unconditional is independent
not dependent on anything else

Truths are coherent

No two truths are contradictory either explicitly or implicitly

Contradiction supposes not only real but also rational identity

$\begin{array}{|l} A \text{ is} \\ A \text{ is not} \end{array}$ or $\begin{array}{|l} A \text{ is } B \\ A \text{ is not } B \end{array}$

are contradictory if & only if ^{with} ~~in the pair~~
of propositions A means the same re at outcome
and B means the same re at outcome

Difference of perspective involves rational diversity

the perspective is the ratio subgenus or unconditionate
ratio quam significat nomen et est definitio

The existence of different perspectives of things does not

invalidate either the absoluteness or the
coherence of truths

not the coherence, because the difference ratio precludes contradiction
not the absoluteness, for this pertains to each truth as such

① Truths are absolute

what is true is simply true

② Truths are abstract

No two truths are contradictory either implicitly or explicitly

③ Contradiction supposes not only real but also abstract identity

"A is" and "A is not"

"A is B" and "A is not B"

are pairs of contradictory propositions only if their not meant the same A is et notum and the same B is et notum

④ Hence, Truths are perspectival

Truths may be classified

not only in so far as they regard the same objects

but also in so far as they regard objects sub abstractione

Classification sub abstractione is perspectival

⑤ Perspectives normally are implicit

Normally communication occurs between people with the same perspective

+ then the perspective is implicit is not explicit

but not in other signals

Only when difference arises do people begin to attend explicitly to the perspective

Aug. Enchir. 27 Pl 40 245

"Malis cuius indicavit de malis bene facere
quam nulla mala esse permittere"

① De radice malorum nostrae aetatis

② De bono transmutationis malorum in bonum

① De radice malorum

¶ Nemo vult malum quia tale, quod non
species boni vari et boni

¶ Quomodo bonum verum male
corruptum sit

② De transmutatione malorum in bonum

¶ de acquisitione boni ex quibus malis admixta est

~~per se vel per se~~

~~per se vel per se~~

~~per se vel per se~~

¶ de eliminatione malorum et bonorum praesentium etiam