

Introduction

A. The Natural Approach and Its Problems [§§ 73-76]

1. [§73] Description of Philosophy's Natural Assumption

- a) active instrument
- b) passive medium

& its justification

- a) best choice of means
- b) means suffice for end

2. Skeptical Consequences of the Natural Assumption

- a) instrument changes object
- b) means does not deliver object

3. Apparent Solution

4. Problems with Apparent Solution

- a) active instrument
 - superfluous
 - ruse
- b) passive means
 - knowledge of medium isn't knowledge of object
 - blank space instead of substantive knowledge

5. [§74] One Reaction: attack natural assumption's assumptions and its justification

- a) our cognitive faculties might be an instrument or a medium
- b) there is a difference between ourselves and the cognition
- c) Absolute and cognition are separate

6. [§75] Response to this Reaction

- a) Two kinds of truth (transcendental vs. empirical)

7. [§76] Response to Response

- b) Response to response

B. Hegel's Alternative (Necessity of Phenomenology of Spirit for Science) [§§ 76-80]

1. [§76] Science vs. Natural Consciousness

2. [§§77-80] Science [or knowing] as a Phenomenon

- a) Path of Natural Consciousness (also "way of despair")
- b) Three Features of Hegel's Coherentism

C. Details [§§ 81-87]

1. The Problem of the Criterion

[§81] a) Statement

[§§82-83] b) Application to Truth and Knowledge in Consciousness [Reinhold & Fichte]

2. [§84] Solution

3. [§85] Consequences

- a) no external criterion can be imposed
- b) if model of knowing changes, so does object

4. [§§86-87] Experience of Consciousness

D. Conclusion [§§ 88-89]

1. [§88] Relation of Phenomenology to Science

2. [§89] Goal: Patterns of Consciousness to Absolute Knowing