

*A short report on the philosophy of assumptions*

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The author's insight "Everything is given to us through the contents of consciousness" gradually crystallized into the "philosophy of presuppositions", an outline of which will be presented in the following text.

The search for the certainty of knowledge characterizes our present, but it has accompanied us since the beginnings of philosophical thought. The chaos of overlapping voices, which led Socrates to the statement "I know nothing", and Descartes to the only certainty he found, namely, that of doubting and therefore thinking, leads us to the discovery that we *realize* things. This finding is evident, as are the other three certainties that result from it, which are the self that is aware, the consciousness that makes us aware of something, and the contents of consciousness, namely, what we are aware of.

In addition to this certainty, the inquiry of philosophers throughout history has surprisingly found *four uncertainties* as certain:

1. We do not know for sure whether we are not deceived by logical forms of thought (L. Klíma).
2. We cannot assert anything certain beyond the contents of consciousness (R. Descartes).
3. We cannot assert anything certain beyond sense perceptions (G. Berkeley).
4. It is uncertain for us to know the substance beyond phenomena (Eleatics).

In order to reason further, we must establish the four assumptions (and hope that they will be confirmed in the further course of attaining knowledge by enabling us to account for all the contents of all consciousness):

1. First, we must assume *that our reasoning is meaningful*, i.e., that the thought-conceptual and logical forms in which our thinking is enclosed enable us to bring reality before consciousness in its most authentic form.
2. In the case of *the certainty of consciousness*, we intend to assume that there is something beyond its contents that is reality and that the complex analytic-synthetic apparatus of the brain functions to convey reality to us, if possible, as it is.
3. Similarly, we assume behind the *sensations* that which is their source, that which is perceived, therefore, again, reality.
4. The relationship between a phenomenon and its essence then leads to the necessary assumption that through *phenomena* we get to know the hidden essence beyond them.

Thus the cognitive process begins for us by making assumptions (based on an intuitive opinion), some of which will prove to be true in interpreting the contents of consciousness and others which will not. The latter are then replaced by other intuitive assumptions that have the ambition to be proven, and so on.

The contents of consciousness are richly structured internally (we see something, we hear something, we think something, we feel something, etc.), yet they form a kind of whole that the brain constantly brings before our consciousness. When we close our eyes, the part of it mediated by sight disappears; the whole of it disappears when we lose consciousness. Let us call this whole the *actual mental model* for the following reasons: we call the contents of consciousness a model because they model reality, i.e. because they are in a special relation to reality they bring it before our consciousness so that we take these contents of consciousness to be the reality as it is (whereas it is only reality as it appears to us). This model is a mental model because it is created by the mind through conscious (in the sense of “consciousness-generating”) and deliberate processes. The expression “actual” points to the fact that it happens in the present. It is also worth noting that we are aware of the flow of actual mental models rather than a mere present moment.

The complex analytic-synthetic work of the brain does not end there. It organizes the contents of consciousness thanks to the functioning of its System 1 and System 2, as described by Daniel Kahneman, who distinguishes two apparatuses in our minds, one of which thinks quickly, promptly, and intuitively, and the other slowly, deliberately, and deductively. In my view, System 1 produces a *fixed mental model* as the background on which the contents of consciousness happen (when we perceive, remember, imagine) and from which meanings are given to the contents of consciousness. The product of System 2 is then the *thought-conceptual system* that arises by abstraction from a fixed mental model and we move in it when we think.

This can be spoken and the words recorded. In this way, subjective knowledge is objectified and a thought-conceptual model of reality can be communicated and confronted. The most global of these is the paradigm or, if you prefer, the *ontological model*, as opposed to the thought-conceptual system, which is individual and commonly referred to as a worldview.

However, I can only go beyond my consciousness by means of an assumption, namely this one: The contents of my consciousness are created by the constant interaction of being, reality, and the mechanisms of my self, my brain, which have arisen to enable my self's orientation in reality.

In this way, we have created the possibility of relying on what is called *common sense*, i.e., a basic ontological view, an ontological idea that is forced upon us without our purposeful effort to form it.

The assumptions of common sense became the starting point for the investigation of reality by philosophy and by the special sciences that have been separated from it depending on the definition of the field of research (the field of philosophy is then defined by the remaining questions, i.e. those that the special sciences do not deal with; its mission is to form a unified system of knowledge of the whole being, an ontological model, from the partial knowledge of the special sciences). These assumptions are corrected, changed, discarded, and replaced by more adequate assumptions of reality in the course of the cognitive process.

One of the basic assumptions of common sense is the so-called naive realism, i.e. the intuitive view that reality is given to us in perception essentially as it is. Modern science (dominated by so-called scientific realism) also relies on it when it builds a paradigm, an ontological model. Throughout history, this means taking intuition-based statements as assumptions that are either confirmed or not which are then replaced by others, and the process repeats. A model example might be, for example, the assumed motion of the sun on the vault of the heavens, which led to paradoxes, and it was necessary to accept another assumption (namely, that the earth rotates).

According to my findings, one of these assumptions should also be the claim that reality is given to us only through the contents of consciousness.

For in order to become aware of something, it must become the content of our consciousness. At this moment, for example, it is both the image of the text you have in front of you and the thought you are reading. They have been called before your consciousness by your brain on the basis of what you are perceiving, this text, a part of reality. Similarly, the brain brings before consciousness through sense perception the whole world, every thing, everything that we are aware of, the whole of reality, what we see, hear, taste, feel, etc., and it becomes a process in our mind, something distinct from reality itself, and it is always true: it is *reality-in-our-consciousness*, it is a fusion, an alloy of reality and consciousness. So what is available

to you, to your consciousness, is a kind of conglomerate of a special nature, neither fish nor crayfish, or both fish and crayfish; neither reality nor consciousness, or both reality and consciousness; so something in between, a kind of third thing between reality and consciousness, the *content of consciousness*. Only when the reality is mediated before consciousness, before our self in this way, can we become aware of it.

This philosophical basis then makes it possible to interpret, for example, the particular functioning of an artwork and its relation to virtual reality, or to think of an artefact as a programme.

As is obvious from the title of this article, it is only a brief summary of the author's philosophical reflections. He elaborates on them in more detail in his article "Concepts of the Philosophy of Assumptions and its Theoretical Implications" in the entry "Vilém Kmuníček" at <https://www.academia.edu/>.

There, with emphasis on the term "actual mental model", he gives his theory in the article "The installation of the term "actual mental model" as a gnoseological category" (what he now refers to as TCS is of course there referred to as ICS, idea-conceptual system).

In a popularizing form, this concept is then discussed in the video "We have it in front of our eyes, yet we do not see it" at <https://vilem-kmunicek.cz>.

The author's original inspiration was the discovery of the relevance of the philosophical awareness of the entity "present content of consciousness" (defined as the "actual mental model"). It was only subsequently that an attempt was made to create a philosophical system around this notion, collectively termed the "philosophy of assumptions".