

Hidden gems from learning analytics.

How data are cognitively represented and show that data theory gives a good account of the pattern of written evaluations of data produced by the undergraduates.

An analogy is a thought process by which we notice a similarity of form between two things, otherwise of different natures or classes.

In speech, an explicit analogy is a comparison, while an implicit analogy is a metaphor.

Here we see the similarity between two things of different types.

The term designates a similarity or an equality of relations between distinct things, according to the definitions of Aristotle and Euclid.

From there, in the figurative sense, we went to a similarity of form, a schematic resemblance.

Philosophy of Knowledge: Dream Vision.

A phenomenon is described.

It is the way in which a thing, a fact of the physical, psychic (emotion, thought...) or social world manifests itself to the sensitivity of a living being.

Certain phenomena of physics, such as magnetism, ultra-violet light, X-rays, etc. do not affect the sensitivity of different living beings in the same way.

The word phenomenon means: to make appear.

We sometimes contrast Immanuel Kant who made the notion a philosophical problem, the phenomenon as it presents itself to our mind to what is in itself a supposed really existing thing (das Ding an sich)

For example, I see but what is really?

We don't know, whether intuitively, scientifically, or metaphysically.

The phenomenon can also be opposed to the noumenon in Kant's sense as well, an object which seems to exist but is not perceptible by the senses, although perhaps understandable by the intellect.

The noumenon is distinct from the thing in itself in that it is an intellectual object only, which thus does not manifest itself as a phenomenon.

A phenomenon is the object of an intuition: it appears empirical to a subject.

The phenomenon therefore links an object, from which the phenomenon comes, a subject, which receives the phenomenon, passive, and a manifestation, an appearance, which makes the link between the object and the subject.

Kant opposes the phenomenon to the noumenon: the phenomena constitute the world as we perceive it, and the noumena reveal a world whose existence is on the contrary independent of our experience, the thing in itself.

This conception is that of Plato: Plato perceives the phenomenon as the occasional cause which makes us remember (Myth of the cave, Phaedo)

Plato sees the phenomenon as a copy of the world of Ideas.

The empiricism of Berkeley and Hume is opposed to this.

Bohr uses the concept of phenomenon rather than fact to emphasize the importance of the observer.

The phenomenon is not a thing, it is the application to an object of a function, and more particularly of a cognitive function which, in its operation, its

operativity, generates what constitutes the phenomenon as such (with its own characteristics)

The phenomenon is the representation that the cognitive process that constitutes it operates in itself.

The phenomenon, being, emerges in this operation, it does not exist as a reality independent of the cognitive process which knows it.

In philosophy of mind, a zombie (philosophical zombie or p-zombie in English) designates a being physically and externally indistinguishable from a conscious being, by his behavior as by his physical constitution, but which, however, has no consciousness, no feeling or any subjective or personal experience.

Although it behaves as if it experiences emotions or sensations, the zombie does not experience any, even though the biological and physical processes that determine its behavior are those of a person experiencing them.

George Stout, in 1921, is the first philosopher to refer to it by his description of a world that will later be called a zombie world: an imaginary world where physical processes are identical to ours in such a way that human beings behave and act exactly the same as in reality, except that in this world, human beings are not conscious beings and feel absolutely nothing.

However, it was only in the 1970s, in the context of a debate over the validity of physicalism, that this notion emerged following a phrase used by philosopher Keith Campbell: Imitation man.

It is to David Chalmers that we owe the development of the zombie argument.

This argument is advanced by him to show the insufficiency of explanations in terms of physical processes when they relate to the subjective aspects of consciousness.

This is a modal-type argument that relies on what is conceivable or logically possible: a human world physically indistinguishable from our own but where consciousness does not exist is conceivable and therefore logically possible.

There is no contradiction to the scenario according to which there exists a universe physically similar to ours in all respects, although the creatures that would be part of it are totally devoid of consciousness.

David Chalmers considers such a scenario to be a pure thought experiment from which no decisive argument can be drawn.

But the logical possibility of the zombie shows that facts relating to consciousness do not logically reduce to physical facts as we understand them

and that they could well be fundamentally different phenomena.

And since we know that we are conscious, we must then recognize that our world contains more than physical entities of the type of those which have a mass or an electric charge for example: it also includes a non-physical consciousness, or a physical consciousness.

But understood in another sense than that given by the current physical sciences.

Does that speak to you?

Reasoning by analogy is reasoning by association of ideas, combination and synthesis.

It is one of the organizing processes of thought, in the sense that it allows the child to categorize concepts, to organize them in diagrams or to extract prototypes from them, which will then allow the child to approach more easily similar situations.

Many psychological tests include reasoning by analogy tests, which are linked to development and intelligence.

More and more, however, we abandon this type of reasoning in humans, to study its more elementary aspects: categorization, schematization and abstraction.

The analogy of the line (Plato), can be expressed as follows:

Appearance is to the object in the visible world what opinion is to science in the intelligible world.

Imagination is to belief from the point of view of opinion, what hypothesis is to evidence from the point of view of science.

Rigorous reasoning:

Deductive (analytical)

Deduction (universal implication or inference)

Syllogism

Wrong reasoning:

Paralogism (cognitive bias)

Sophism

Aristotle distinguishes thirteen types of paralogisms in his treatise *Sophistic Refutations*.

In the *Critique of Pure Reason*, Kant identifies paralogisms as illusions of reason.

We can distinguish two types of paralogisms: formal paralogisms and informal paralogisms.

The formal paralogism is an erroneous syllogism.

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Posted by [Veronica IN DREAM](#) at [10:45 PM](#)