

## Frege's "The Thought": Group Discussion Activity

Directions:

1. Answer and discuss the following questions. Below are a list of quotes from Frege's "The Thought: A Logical Inquiry".
  - a. Evaluate Frege's argument. Does he seem to justify his theory of objective language?
  - b. How do thoughts relate to propositions, sentences, and apprehensions? How does Frege seem to perceive thought?
  - c. Are thoughts distinct and/or shared between people? In what sense are they distinct or shared?
  - d. What is Frege's conception of truth and how does it relate to apprehensions, propositions and the Third Realm?
2. Discuss the quote you are assigned. Discuss its context and meaning in terms of Frege's broader argument regarding the nature of language.

Group 1: Quote A/B, Group 2: Quote C/D, Group 3: Quote E, Group 4: Quote F, Group 5: G

- a. "The thought, in itself immaterial, clothes itself in the material garment of a sentence and thereby becomes comprehensible to us. We say a sentence expresses a thought" (pg.292)
- b. "Thoughts are by no means unreal but their reality is of quite a different kind from that of things. And their effect is brought about by an act of the thinker without which they would be ineffective, at least as far as we can see. And yet the thinker does not create them but must take them as they are. They can be true without being apprehended by a thinker and are not wholly unreal even then, at least if they could be apprehended and by this means be brought into operation"- (pg.311)
- c. "A correspondence, moreover, can only be perfect if the corresponding things coincide and are, therefore, not distinct things at all" (pg.293)
- d. "So the result seems to be: thoughts are neither things of the outer world nor ideas. A third realm must be recognized. What belongs to this corresponds with ideas, in that it cannot be perceived by the senses, but with things in that it needs no bearer to the contents of whose consciousness to belong" (pg.302)
- e. "For it is impossible to compare my sense-impression with that of someone else. For that it would be necessary to bring together in one consciousness a sense-impression belonging to one consciousness, with a sense-impression belonging to another consciousness" (pg.309)

- f. “A particular mental capacity, the power of thought, must correspond to the apprehension of thought. In thinking we do not produce thoughts but we apprehend them. For what I have called thought stands in the closest relation to truth. What I recognize as true I judge to be true quite independently of my recognition of its truth and of my thinking about it.” (pg.307)
  
- g. “The apprehension of a thought presupposes someone who apprehends it, who thinks. He is the bearer of the thinking but not of the thought. Although the thought does not belong to the contents of the thinker's consciousness yet something in his consciousness must be aimed at the thought” (pg.308)