

TEXTS

The third way of understanding the sentence is anthropocentric. Because the conditions it identifies concern the way the thing described by the sentence is and not the relations that exist between it, conditions of an intentionist, and other intentionist, or the conditions of knowing it. That nationality and animality in this context are not taken notice of the intentionist into which the intention of human being is to be analysed or as conditions of our knowing human being as facts that are

**ONTOLOGICAL STATUS,
IDENTITY,
AUTHOR,
AUDIENCE**

At it clear from the previous analysis that it is necessary that the conditions identified in each of these three ways of understanding the sentence in question be different. It is possible for them to be, in fact, the same. For example, the reason why a human being is a human being and why we know a human being as a human being may be the same, namely, that a human being is rational and animal. But they do not need to be so. Consider another example. It is possible that the conditions we use to know that something is a fish (epistemological understanding) and what makes something a fish (ontological understanding) are not the same. The reason is that such conditions, which we call criteria, are always related to particular observers and their circumstances. Someone who lives in a place where the only animals that swim are fish could very well use swimming as a criterion

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